

**Violated subject-body-discourse:
an analysis of journalistic utterance-sentences on female rape**

***Sujeito-corpo-discurso violentado:
uma análise de enunciados-sentença jornalísticos sobre o estupro
feminino***

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Abstract: The discussions presented in this article are based on the Foucauldian Discursive Studies. In this respect, we seek to understand how the raped woman is objectified in texts from the journalistic media. The discussions aim at questioning how the subject and her body gain visibility in journalistic sentences that refer to rape against women. Here, the notions of will to truth and power help understand the violence committed against the subject, body, and discourse; the infinitesimal mechanisms of power; and the truths that are seen as legitimate and end up resulting in the sentence of the own victims. The main thread of the analysis includes a discussion about rape as a mechanism of domination. Next, we present the theoretical-analytical procedures that support the reflections on the subject, truth, and power. Finally, an analysis is carried out to understand how the news about raped women produces an effect of blaming these victims.

Keywords: Speech; Power; Truth; Raped woman; Journalistic media

Resumo: As discussões desenvolvidas neste artigo inserem-se no campo dos Estudos Discursivos Foucaultianos, com base no qual buscamos compreender de que modo a mulher estuprada é objetivada em textos da mídia jornalística. As discussões têm como finalidade última interrogar como o sujeito e o seu corpo ganham visibilidade em sentenças jornalísticas cujo referencial é o estupro contra a mulher. As noções de vontade de verdade e de poder permitem uma compreensão sobre o sujeito-corpo-discurso violentado, sobre os mecanismos infinitesimais do poder e sobre as verdades que, por estarem legitimadas, sentenciam as vítimas. O fio condutor das análises contempla uma discussão a respeito do estupro como mecanismo de dominação. Na sequência, apresentamos os procedimentos teórico-analíticos que subsidiam as reflexões sobre sujeito, verdade e poder para, ao final, realizar uma análise de notícias que discursivizam a mulher estuprada, produzindo um efeito de culpabilização dessas vítimas.

Palavras-chave: Discurso; Poder; Verdade; Mulher estuprada; Mídia jornalística



1 Introduction

Discursive investigations, especially those carried out under the perspective of Foucauldian Discursive Studies, offer the possibility for an approach to the history of the present and, consequently, for new forms of experience of thought. In his seminal work, *The Archeology of Knowledge*, Foucault (1986) digs up knowledge situated in time and space to show that the analysis of discourses produced throughout history provides elements that help examine what is said in a given field of knowledge. The analysis can be carried out by identifying the network of regularities between the said and written statements, which, in turn, always refer to other statements, which require the constitution of enunciative series.

It must be borne in mind that the investigation proposed by the author can never be dissociated from the notion of power, which permeates the philosopher's vast production. It is through the analysis of power – which is in discourses and is also a producer of discourses – that Foucauldian discourse analysis allows us to get into a darker area of genealogy, casting light on subjects, on the forms of domination, and on the practices of freedom they exercise, however timid they may seem, in the power-knowledge game placed in the enunciation.

The analysis of the relationship between power-knowledge and its effects on the subject and the body guides the understanding of the statements, in particular, of the formation rules that establish a “system of enunciability”¹ (DELEUZE, 2017). This system is composed of the visible and the sayable, through which distinct modes of objectification and subjectivation are obtained. Regarding these two processes, the analysis situates in this terrain where calculated strategies and resistances that establish a discursive polemic are mixed. Therefore, we are called to gaze at “the historical constitution of these different forms of the subject, concerning games of truth”² (FOUCAULT, 2006a, p. 275). Continuing with this analysis, Foucault draws attention to the fact that it is the formation of subjectivities that makes resistance possible, for it gives conditions for the individual to become a subject “without having to be subjected”³

¹ In the original: “sistema de enunciabilidade”.

² In the original: “a constituição histórica dessas diferentes formas do sujeito, em relação aos jogos de verdade”.

³ In the original: “sem ser sujeitoado”.

(FOUCAULT, 2008a, p. 210). The experience of subjectivity does not occur without the intrinsic relationship with the truth (FOUCAULT, 2006). However, due to the exercise of power, what exists is a “will to truth” (FOUCAULT, 2014) according to the emergence conditions of the discourses.

Therefore, based on the relationships among power, subject and truth, we find it convenient to drive the notion of “subject-body-discourse”, as a way of getting into the discursive *corpus*. In previous works (NAVARRO, 2020; NAVARRO; CENIZ, 2021; NAVARRO; MIRANDA, 2021), the formulated triad proved to be productive, as it encapsulates the thesis that the body is a place of conflicts and disputes over knowledge, but also a strategic place in the face of objectification and subjectivation processes. For this article, this triad plays an important role for it enables the highlighting of a discourse that naturalizes violence against the truth about the woman's body. The founding elements of this formulation, linked by the semantic-discursive relationship, support the understanding of how domination over women is constituted in an enunciative space that hardly ever points to women as the victims, but blame them for the violence they have suffered.

In an attempt to inquire about the process that makes the violated woman's body an object of discourse in journalistic texts, this article tries to describe the effects of power and truth that make it possible for certain statements to emerge in discourses of the Brazilian journalistic media. We aim to carry, albeit timidly, a critique of the present based on what is known about the society we live in.

The thesis defended in this article is that the dynamic between power, truth, and the raped subject-body-discourse is an important instrument, through which we can observe the functioning of the apparatus of blaming that emerges from the utterance-sentences about the victims of rape. Intertwining the legal with the journalistic areas, the enunciative function present in this discursive production makes sentences an apparatus at the service of a more comprehensive one. Advancing a little further, the utterance-sentences update male domination, insofar as they blame the raped woman as a whole, subject-body-discourse. We believe that its functioning is similar to that described by Foucault (2006b), regarding the “*lettre de cachet*”, a mechanism that gave any subject the power to be the monarch of the other, just by using a petition for the reestablishment of order.

The present corpus of analysis was formed from four pieces of news about rapes published in communication vehicles of great national repercussion, between the years 2016 and 2019. The pieces of news were selected after a search carried out on Facebook using the keywords *woman*, *rape*, and *raped* in the box “Posts” of the respective news outlets’ pages on Facebook. This material is part of research conducted by Bertola (2019) in both her master’s thesis and doctorate’s dissertation, the latter still in progress. We selected the pieces of news that had the most interactions with the public in the form of likes, as we infer that they might have been the most read by the network users. For the selection, among the possible existing discursive regularities, we considered those related to the report of the crime committed, which include the use of alcohol and the behavior of the victims, with emphasis on their bodies.

At first, we consider and discuss rape as a mechanism of domination. Next, we describe the discursive theoretical-methodological procedures, based on Foucauldian work. Finally, we proceed to the analysis of the news in which utterance-sentences are established for these victims.

1.1 Rape as a means of male domination over women

A strategy for interdicting the free existence of women is the practice of rape, which males have been using as a mechanism of domination in the civilizing process, based on force such process has been seen as naturalized and common since the beginning of history (CAMPOS, 2016; VIGARELLO, 1999). Given its occurrence, the current numbers confirm that rape has been used as a weapon. The 14th Brazilian Public Security Yearbook, the most recent report published by the Brazilian Public Security Forum (2020), indicates that Brazil recorded 66,123 rape notifications in 2019; 85.7% of the victims were girls and women.

In prehistory, rape began to be practiced as a form of domination over women, through force, since men realized that, unlike the animal world, human relationships did not depend exclusively on the female's menstrual cycle. For millennia, rape was considered common and natural, only to be characterized as a crime much later (BROWNMILLER *apud* TAGLIARI & SOMMACAL, 2017; CAMPOS 2016; VIGARELLO, 1999).

Concerning the French context observed by Vigarello (1999) to write a story of rape, from the 16th century onwards, it was only between the Ancien Régime and the 20th century that there was a change in perception regarding this practice. The understanding of sexual violence as a crime is, therefore, considered recent. As shown by the author,

The whole relationship between violence and non-consent was, little by little, rethought in the second half of the 19th century, this was the effect of the slow maturation of legal reflection, which began with the revolutionary codes. The jurisprudence recognizes and designates for the first time, explicitly, from 1850, the existence of moral violence beyond children's cases⁴ (VIGARELLO, 1999, p. 139).

Analyzing what he named a period of certain silence, Vigarello (1999) indicates that there was, above all, a change in sensitivity regarding sex crimes in France. It rests on the complexity of social events, beyond the legal reflection, which promoted a new look at the subject and their individuality at the time. With the instance of a different conscience about individuality, elements that were previously despised in the context of sexual violence came into discussion in that society: transgressors began to be “seen from a different perspective”⁵ (VIGARELLO, 1999, p. 255). From such ruptures, the view on men and women and their roles also transformed, to an extent that marital rape began to be recognized.

In Brazil, the law dates from 1940, however, only with law nº 2015, of 2009, rape came to be seen as the act of “constraining someone, through violence or serious threat, to have intercourse, to practice or to allow someone to perform another lewd act”. Now, the punishment foreseen for such a crime is from six to 30 years of imprisonment.

The maintenance of patriarchal society has always depended on the control exercised over women, in the present case, in the form of sexual violence. Such control relies on male physical strength and a will to dominate, to achieve its purpose, namely: sexual objectification. In other words, both in practice and in discourse, the man overlaps

⁴ In the original: O conjunto da relação entre violência e não-consentimento é pouco a pouco repensado na segunda metade do século XIX, efeito da lenta maturação da reflexão jurídica iniciada com os códigos revolucionários. A jurisprudência reconhece e designa pela primeira vez, de modo explícito, a partir de 1850, a existência de uma violência moral fora dos casos de crianças.

⁵ In the original: “observados de outro modo”.

the woman, which gives visibility to the following logic, summarized by Scott (1995, p. 77): “The man fucks the woman; the subject, the verb, and the object”⁶.

Likewise, approached in terms of symbolic power, Bourdieu (2005; 2012) considers the image of the phallus as an object of power in opposition to the vagina. This game of oppositions takes place when the organs are described as hard/soft, active/passive, full/empty. Thus, the sexual organ also determines the places of men and women in a society based on binarism. Another logic then emerges, while the penis is equivalent to power, the vagina means impurity and fragility.

The penis is then used as a weapon against women, as it gives men the reproductive and controlling power of the world. Perrot (1998) draws on the disasters caused by wars as in such events the rape of women and girls and their objectification occurs in the form of heritage. In such circumstances, the weapon is nothing more than the phallus, and we believe that it is what makes the force of male domination visible and sayable. The proposed triad subject-body-discourse is important to understand this power relationship.

In the same line of reasoning, Foucault's (1982) studies discuss the effects of a will to the truth on deviant subjectivities, based on their genitalia. This is the case involving Herculine Barbin, who was considered a hermaphrodite/intersexual and was forced to assume a male identity, even though she identified as a woman. The doctors considered her genital organ to look more like a penis than a vagina and decided that she should be considered a man.

Given the will to truth in conjunction with the power of male domination, having a penis means having power over a woman's body. In other words, the power exercised in social relations takes place through the body, and such power can be seen every day. For Foucault, the body becomes the object and focus of power, once it “obeys, responds, becomes skillful or multiplies its forces”⁷ (FOUCAULT, 2008b, p. 117).

Once that sexual violence is used to dominate women, the discourse on this type of violence is the blood that runs in the veins of time/space, coming and going, renewed by the cunning of power defended by some institutions. The discourses produced through institutions and the discipline imposed on the bodies help to control subjects; so, the

⁶ In the original: “O homem fode a mulher; sujeito, verbo, objeto”.

⁷ In the original: “[...] obedece, responde, se torna hábil ou cujas forças multiplicam”.

church, the school, the family, and other disciplinary spaces intersperse or unite to silence and repress the discourse on sexuality, as examined by Foucault (1985).

What is said about rape against women denounces conditions for its occurrence and production. Given the discursive events that lead us to believe that this practice has been perpetuated by a power originating from a sexist and patriarchal society. A possible way to discontinue such a cruel story is to resist, and it can be done by reflecting on what is said about the raped woman in the journalistic media.

2 The apparatus of blaming from the Foucauldian perspective

In journalistic texts, the exercise of power is described in the production of the utterance-sentences about rape against women and it leads us to the following question: what position of subjectivity is manufactured in the discourse under analysis? It is, as we will see, the position of a raped woman-body, blamed for the crime that she would have provoked. The discourse produced in the sentences of the news turns against the victim herself, precisely because of the way the truth about rape conditions is shown in journalistic texts when they talk about the crime. Such truth, as exposed, is based on male domination, but it also finds its elements of veridiction in the apparatus of sexuality (FOUCAULT, 1985), which deals with the regulation of sex through a discursive instance.

Based on this contribution, we can say that knowledge and discipline are built around sexuality, on how a woman's relationship with her sexuality should be, and this can define a discursive place in which the woman can be seen, or not, as someone worthy of respect. The position and place of the subject inside this apparatus of blaming can dictate and produce the type of sentence. The apparatus of blaming, therefore, which combines male domination and sexuality, offers a set of elements of the police and legal investigation, such as the type of clothes the victim was wearing, the time she left home, the places she used to go to, and if she had drunk alcohol. These elements act as a rule on the formation of journalistic utterance-sentences, they also link such statements to a power-truth effect, namely: managing the guilt for the crime of rape suffered by women.

From the conceptual triad subject-body-discourse, we propose a more specific concept, the raped-blamed woman-body, to discuss a will to the truth about the practice

of rape. The word “blamed” thus qualifies the entire syntagm, and “raped body” gives a theoretical specification of the object “body”, as presented in our formulation. We aim to maintain the semantic union among the signifiers of that triad, as well as to give visibility to the discursive materiality of the apparatus in the form of a linguistic expression.

Going back to the problematization about the truth, mentioned previously. Foucault (2014) lists and problematizes the procedures that exert control over what is produced in the discursive field, including who produces the discourses and how they are distributed. One of those procedures is related to what assures the existence of true discourse. For the author, the will to truth is defined by a system of exclusion, interdiction, and discourse, and expresses a movement of external regulation of all saying. Inevitably, the game between knowledge and power is involved in the will to truth. As Foucault (2014) assures, there is a will to know because there is always the desire to know, understand, verify and control, otherwise, the interdictions would not come into operation. If there is a will to know, which can overlap to the point of being seen as the truth, it is because there is a productive power, which has objectives that might be opaque or evident at times, and such power is exercised by subjects who occupy given places of enunciation in society.

Based on the investigation of criminal practice, Foucault (2002) proposed to show how some forms of truth could be defined since truths are formed in several other places and differ from the truth “that corrects itself based on its principles of regulation: it is the history of truth as it is done in or from the history of the sciences”⁸ (FOUCAULT, 2002, p. 11). Relying on Nietzsche, for whom knowledge has been invented, the French philosopher exposes the dynamics involved in the construction of a truth:

[...] knowledge is simply the result of a game, confrontation, junction, struggle, and compromise between instincts. It is because the instincts meet, clash, and finally reach the end of their battles, a compromise, that something takes place. This something is knowledge⁹ (FOUCAULT, 2002, p. 16).

⁸ In the original: “que se corrige a partir de seus próprios princípios de regulação: é a história da verdade tal como se faz na ou a partir da história das ciências”.

⁹ In the original: [...] o conhecimento é simplesmente resultado de um jogo, do afrontamento, da junção, da luta e do compromisso entre os instintos. É porque os instintos se encontram, se batem e chegam, finalmente, ao término de suas batalhas, a um compromisso, que algo se produz. Este algo é o conhecimento.

In this sense, Foucault brings up *Oedipus Rex* as a kind of summary of the Greek law, because its dramatization presents one of the greatest achievements of Athenian democracy, the history through which the “people seized the right to judge, the right to tell the truth, to oppose the truth to their own masters, to judge those who govern them”¹⁰ (FOUCAULT, 2002, p. 54). In this respect, other characteristics of Greek society emerged and were organized, such as forms of evidence, ways of producing the truth, the art of persuasion, knowledge by testimony, and inquiry. In short, political power is intertwined with knowledge, in its close connection with a will to truth.

It should be emphasized that power itself does not obey an oppressive scheme. It is more about being able to exercise such power than stopping it. Let us remember that Foucault (1986, p. 146) insists on showing that the “discourse holds not only the sense of a truth but the sense of history”¹¹. This controversial and strategic game of power-knowledge that moves from one point to another must be apprehended by the discursive materiality, and show which side of the story are those who wish and strive to build a more egalitarian society.

3 The effects of blaming in journalistic utterance-sentences

One of the possible discursive regularities to be established among the four pieces of news we have chosen is the reference to the fact that the victims had been drinking alcohol. The selected pieces of news mention the use of alcohol and other substances as a consequence of rape.

The news headlines circumscribe the enunciative series and show the effects of blaming. The words are chosen to address the woman and her raped body in a discursive practice that presents its object, rape, as a consequence of female behavior. Three elements of discursive regularity of the apparatus allow the description of its effects on the raped-blamed woman-body: the report that places the victim at the crime scene, the presence of some type of alcoholic beverage or narcotic, and aspects related to the raped body.

¹⁰ In the original: “povo se apoderou do direito de julgar, do direito de dizer a verdade, de opor a verdade aos seus próprios senhores, de julgar aqueles que os governam”.

¹¹ In the original: “discurso não tem apenas um sentido ou uma verdade, mas uma história”.

Table 1 – Headlines of journalistic utterance-sentences

Sequence (Utterance-sentences)	Headlines
US 1	<i>It is not the uterus that hurts, it is the soul, says the girl who was a group rape victim¹² (G1, 2016).</i>
US 2	<i>The teacher who accuses an Uber driver of rape was a virgin¹³ (UOL; TNONLINE, 2017).</i>
US 3	<i>A young woman who was burned by her boyfriend in São Paulo used to say that “he was perfect”, a friend said¹⁴ (UOL; UNIVERSA, 2019).</i>
US 4	<i>G-string is accepted as proof that the rape victim wanted sex¹⁵ (IG, 2018).</i>

Bertola (2022)¹⁶

In the utterance-sentence (US) 1, *It is not the uterus that hurts, it is the soul, says the girl who was a group rape victim*, we highlight the following passage:

US 1: In a statement to the police, she said that she went to the house of a boy who she had been dating for three years. She recalls being alone with him in the house and waking up on Sunday, in a different house, in the same neighborhood, surrounded by 33 men armed with rifles and pistols. She emphasized that she was doped up and naked. The girl went back home on Tuesday (24th). She got home barefoot, disheveled, looking as if she had been heavily drugged, and she was wearing a ripped male outfit. They probably left her naked and she just put those clothes on to come back home” a relative said. Her family reportedly asked the girl what had happened, but she did not reveal anything (G1, 2016).

In her statement, the victim reported the moments before the crime, what she could remember about what happened, and her return home. The news highlights from the testimony of a relative the way the victim returned home. The textual elements provide discursive anchoring for blame since they topicalize the act of going to the house of a man with whom she had a relationship and being alone with him. Besides, some elements of the text describe her psychological state as being “doped up”, and her physical state as

¹² In the original: Não dói o útero e sim a alma, diz menina vítima de estupro coletivo.

¹³ In the original: Professora que acusa motorista de Uber de estupro era virgem.

¹⁴ In the original: Jovem queimada pelo namorado em SP falava que ele era “perfeito”, diz amiga.

¹⁵ In the original: Calcinha fio dental é aceita como prova de que vítima de estupro desejava sexo.

¹⁶ Data from graduate research - Graduate Studies Program in Letras – Languages, Linguistics and Literature, at Maringá State University. Available in: <http://www.ple.uem.br/defesas/pdf/fbbertola.pdf>. Retrieved in: Feb 7, 2022.

“naked, barefoot, and disheveled”, in a textual-discursive movement in which the raped body gains visibility, through a light that the apparatus projects on it. Little is known about the perpetrators of the crime.

The discursive regularity of the apparatus can also be seen in utterance-sentence 2, *The teacher who accuses an Uber driver of rape was a virgin*. In this statement there is the report that preceded the crime, including the time of the rape and the use of alcohol by the victim:

US 2: The victim accuses the Uber driver of taking advantage of her drunken state to commit the crime. According to Amanda's accusation, the sexual abuse took place in the Portão neighborhood. The case took place in the early hours of October 30th, when the victim called an Uber, around 2 a.m. Despite the six-minute journey it was supposed to be, the abuser would have kept her in the car for an hour. The 27-year-old English teacher had left a farewell party of her friend's parents, in the Portão neighborhood, when she was sexually abused. She had been drinking wine at the party and the driver probably took advantage of her vulnerability (UOL, 2017).

There are three textual aspects of the report that allow us to observe the functioning of blame in what is being stated. One has to do with the newspaper's exemption, contained in the textuality of the report, due to the use made of the verb “accuses” and its substantivation, “accusation”. Thus, the information is not affirmed by the journalistic source but presented as an account of the teacher who claims to have been a victim of sexual abuse. The second aspect concerns the insertion of the identity of the author of the crime in the reported scene. The utterance-sentence avoids describing the man using more forceful words, such as rapist or criminal. The lexical choices indicate the strategy of the apparatus: the man is a “driver”, an “abuser”. The third aspect concerns the journalistic hypothesis that wine may have been the element that favored the crime of rape, thus establishing a cause and consequence relationship that the consumption of wine can make women vulnerable to some type of violence.

In utterance-sentence 3, *A young woman who was burned by her boyfriend in São Paulo used to say that “he was perfect”, a friend said*. The discursive regularity of the apparatus, as we have seen, constitutes the line adopted by the editorial, which gives

visibility to a naive, inconsequential victim who uses alcoholic beverages, although she did not have such a habit.

US 3: According to the victim's family, she was raped by Leonardo while she was resting in one of the rooms of the house after she had drunk a little. Thais – who was not at the barbecue but had spent a long time at the party with Isabela – says that her friend didn't use to drink, but on that very day had drunk some tequila shots in a game of questions and answers. Participants were supposed to take a tequila shot if they did not answer the questions correctly. "Tequila is a very strong drink. Whoever was there knew that she wasn't used to it and that it would take her down easily", said Thais. According to witnesses heard by the police, Isabela would have felt sick after drinking alcohol and was taken to recover in one of the rooms, where she was laid on a bed only in a bikini, which was the event's attire. There, she would have been raped. "I can't say if it was on purpose, but he (Isabela's boyfriend's brother) took advantage of the situation. He caught her drunk, fragile, vulnerable, unable to react", Thais reported (UOL, 2019).

In this report, it is possible to identify the following blaming strategies that fall on the violated subject-body-discourse: a) what happened at the place (a party, a barbecue, and a game involving alcohol); b) the testimony of witnesses, which highlights she didn't have the habit of drinking that specific type of drink ("shot") and the conditions in which Isabela found herself ("feeling sick", "wearing a bikini", "drunk, fragile, vulnerable, unable to react"); c) and almost a kind of attenuation of guilt for the crime, when the witness does not know how to assess whether it was committed on purpose, implying that the situation in which the victim found herself would have motivated the rapist to commit the crime.

In the enunciative series analyzed here, the reference to the use of alcohol and other substances are interconnected, as they present the same enunciative characteristics since it is a product of the apparatus of blaming. Moreover, the use of the lexicon, the choice for certain syntagmatic expressions and clauses that indicate actions, place of occurrence, and elapsed time (sedated by some substance; later abused/raped; doped; had taken drugs; was disheveled; would have drunk wine; vulnerability; after drinking; tequila shots; a game; too much alcoholic drink; a very strong drink; a drink that would knock

her down easily; after drinking alcohol). The choice of words allows us to affirm the existence of an apparatus that enunciates a knowledge and a truth about the use of drinks, the behavior of the victims, and the practice of rape, as if one thing explained the occurrence of another, in a dynamic of power to be exerted on the woman's body.

In the discursive practice under investigation, such a dynamic says about and makes us see a raped-blamed woman-body as a man's property. Additionally, this series of statements make us aware of the objectification of women in this historical formation of male domination, even if it seems to be, on the textual surface of the utterance-sentences, covered with the news. Resuming Foucault's (2006b) argument, according to which the "lettre de cachet" resembled small news items that showed power over infamous men, the utterance-sentences present the victims as women who are almost infamous for the acts that provoked the rape. They participate in an associative domain that revolves around a guiding statement, such as: "they could have been more cautious and observed the order that is imposed on themselves".

The apparatus of blaming is one of the mechanisms used in a society that still tries to dominate women by force, but it is supported by justifications that transfer the blame from the aggressor to the victim. The various forms of exercising this power, such as the one identified in this article, update the action of patriarchy in discursive practices that suggest the will to the truth about the rape, specifically, a will to truth for men who try to dominate women by kidnapping their bodies.

As mentioned at the beginning of this section, the discursive regularity is in the journalistic report that places the victim at the crime scene and describes the presence of alcoholic beverages or narcotics and aspects related to the raped body. At the same time, they make it possible to examine the purpose to be achieved with the type of power that is manifested in this regularity, namely: the effect that women, victims, offered conditions to be attacked or provoked by criminal men. So much that the men used the phallus, that expression of virility, physical strength, and dominance, against those who seem vulnerable to them. The utterance-sentences reinforce a knowledge (truth) when they relate rape to the consumption of drinks and the lack of care with a certain type of situation: the behavior that escapes the disciplining schemes needs to be stopped, at the risk of ruin of patriarchal power. Such historical formation produces popular sayings such

as “had she been at home, it would not have happened”, “you need to know who you are hanging out with”, and “if she was wearing that outfit, she was asking for it”.

To conclude our reasoning and argument, let us consider the fourth and last journalistic text of the selected corpus, entitled *G-string is accepted as proof that the rape victim wanted sex*:

US 4: The outcome of a trial in Ireland has sparked outrage on social media after a 17-year-old girl accused a 27-year-old man of raping and he was found not guilty by a jury. During the process, the defendant's lawyer used the model of g-string underwear, similar to the one young woman was wearing when she was raped, as evidence that the woman was willing to have sex. The sentence and details of the case went viral on the internet and activists accused the man's defense of "blaming the victim" of rape. On social media, several women posted photos of their underwear with the hashtag #ThisIsNotConsent. Ruth Coppinger also joined the wave of protests and took her g-string panties to the Irish Parliament to protest the acquittal of the accused. "It may seem embarrassing to show this here, but how do you think a rape victim feels about having her clothes used against her in court?".

This utterance-sentence differs from the others by the fact that the guilt speech has been stated by the defendant's lawyer against the victim. Contradictorily, but given her place and position in this discursive order, the woman who enunciates it does so from a subject position produced in the history of gender violence. Here, an element of the subject-body-discourse triad is highlighted to justify the practice of rape by relating it to something that would have cultural connotations, culturally understood here as a sexist and misogynist symbolic construction. The body, then, more specifically the type of clothing worn to cover it, for a metonymic effect, is taken as a part that identifies, classifies, and blames the woman. For this effect, the woman, victim of rape, is reduced to a body that, in the discursive practice in question, is being offered to any type of sexual abuse, even without her consent.

4 Conclusions

In order to find answers to the question about how the raped woman is objectified in journalistic texts, we proposed to describe the power in action as a generator of journalistic sentences in discourses about this practice of female violence. Supported in the field of Foucauldian Discursive Studies, we traced a theoretical-analytical path that helped us to understand that the raped woman emerges from the sentence statements as a raped and blamed subject-body-discourse, governed by a will to truth constituted in the and by the patriarchal power.

From this point of view, the utterance-sentences can be seen as one of the knots in the network of the apparatus in question, because the formation rule that operates in those sentences produces a discursive place that objectifies the woman and frames her as the responsible for the crime she suffered. This fact contributes to the thesis that the sentences are the exteriority present in the texts, and the guilt they administer, given the accumulation effect, is historically attributed to women.

Regarding the journalistic practice in operation, we highlight the exemption as an effect of a type of enunciation common in this type of discourse, and that is expressed in the form of the news report. More than causing an effect, it is really about the power that one wants to exert over the events and over the subjects that are traversed by them: it is narrated from a certain specific angle, whether certain information is included or not; part of the testimonies is cut out and others are left out, thus avoiding condemnation. However, those who believe that this practice bypasses male domination are mistaken. Rather, they are playing with words, they play the game of power, a game in which women would be defrauded, discredited, and with countless bruises before it even starts.

Concerning the original formulation, subject-body-discourse, and its re-elaboration, in the form of a raped-blamed woman-body, the discursive analysis undertaken highlights two effects. One of the effects is reactive to the fact that the body is seen as support for discourses that the subject assumes, in a tense movement between letting oneself be led or not by the power-knowledge relations that signify one's existence. Another effect has to do with the exercise of discursive practice, above all, how the discourse is cut out and selected, more specifically the identified strategies, through which violence against the truth is carried out.

Therefore, the pieces of news analyzed here suggest that the communication vehicles responsible for the texts fail to fulfill their social function to contribute to a more just and egalitarian society, which could be done by a better contextualization of the crime of rape and its social consequences.

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Fernanda Bonomo Bertola: Conceptualization, Formal Analysis, Investigation, Writing – original draft; **Pedro Navarro:** Project administration, Methodology, Supervision, Writing – review & editing.

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