

The media discourse of private institutions of higher education and the production of the university subject ^{1 2}

O discurso da mídia das instituições privadas de Ensino Superior e a produção do sujeito universitário

Antônio Carlos da Costa Nunes ⁽ⁱ⁾

André Márcio Picanço Favacho ⁽ⁱⁱ⁾

⁽ⁱ⁾ The Institute of Religious Studies – ISER, Rio de Janeiro, RJ, Brasil. <https://orcid.org/0000-0002-4179-8229>, accnpsi@yahoo.com.br

⁽ⁱⁱ⁾ University of Minas Gerais – UFMG, Belo Horizonte, MG, Brasil. <https://orcid.org/0000-0002-8481-7370>, amfavacho@hotmail.com

Abstract: In this article, we take as materiality the publicity campaigns, postings and lectures of three private higher education institutions, arranged on facebook and youtube during the period from 2008 to 2015, to identify what we call the university media discourse. We were also interested in how the university media acts on the private higher education student. For this, initially, we return to the notion of discourse in Michel Foucault, arguing that the discourse of the media has the function of producing and assimilating technical capacities, inducing effects of power and making truths available. From Foucault's discussions on neoliberalism, we argue that this work takes place through a discursive network that associates at least three discourses: market, politics and learning. Analyzing the materiality, we find that the discourse of the university media produced a type of university subject: The self-entrepreneur.

Keywords: discourse; media; university subject

¹ Support: Coordination for the Improvement of Higher Education Personnel (CAPES).

² English version: Isabella Aparecida Nogueira Leite - isabellaanleite@gmail.com.

Copy editor: Deirdre Giraldo - deegiraldo@gmail.com

Resumo: Neste artigo, tomam-se como materialidade as campanhas publicitárias, as postagens e as palestras de três instituições privadas de Ensino Superior, dispostas no facebook e no youtube no período de 2008 a 2015, para identificar o que se nomeia discurso da mídia universitária. Também interessa saber como a mídia universitária age em relação ao estudante do Ensino Superior privado. Para isso, inicialmente, retoma-se a noção de discurso em Michel Foucault e defende-se que o discurso da mídia tem a função de produzir e assimilar capacidades técnicas, induzir efeitos de poder e disponibilizar verdades. A partir das discussões de Foucault sobre o neoliberalismo, argumenta-se que esse funcionamento se dá por meio de uma teia discursiva que associa pelo menos três discursos: mercado, política e aprendizagem. Ao analisar a materialidade à luz das teorizações aqui referidas, constata-se que o discurso da mídia universitária produz um tipo específico de sujeito universitário: o sujeito empreendedor de si.

Palavras-chave: discurso, mídia, sujeito universitário

Introduction

It is unlikely that anyone having access to the internet, television or simply walking along the streets of a medium-sized city, will not come across some type of information about the Higher Education student.

This massive dissemination, this increscent desire to talk about Higher Education goes through different moments in life. In the cultural sphere, for instance, a musical style called “sertanejo universitário”³ is seen to emerge; soap operas also portray stories of college students, their daily lives, their paths;⁴ the documentaries follow the saga of the students during their university entrance examination, foregrounding the lives of people who work, live far way and study at night; the entertainment television programs, such as SBT’s “*Show do Milhão*”, offer participants, when answering general knowledge questions, the choice of asking for help from college students; and more recently, soccer stadiums have bought in university and big company merchandising, side by side.

³ This refers to a Country style adopted by the undergraduates.

⁴ A recent example of this image of the undergraduate student appeared in the soap opera *Império* [Empire], by Rede Globo (Brazilian TV Channel), in which the character Cristina (performed by the actress Leandra Leal) played a poor girl who sought to graduate and would appear in several scenes talking about her determination to finish university to become a professional. One of the chapters shows Cristina being a class spokesperson, while the merchandising of a private institution appears.

If we go to the streets, undergraduate advertisement will be shown at the back of a bus, on *billboards* and posters in different areas and also on a students' shirts stating the course and college they attend.

But, apart from the streets, the entertainment areas, the banks with their specific accounts for undergraduates and the many programs/magazines/newspapers that talk continuously about the university subject, there is a privileged space for these productions: the media from the private institutions of Higher Education (IESP).

Whoever enters this field will come across very rich institutional spaces in terms of development of ideas, information, education and values which circulate through social media using multiples resources such as *Blog, Twitter, Facebook, YouTube, LinkedIn* and *Google+*.

Facebook and *YouTube* were chosen as appropriate spaces to direct our reflections for this article. Within a universe of private institutions that use these resources, we chose to investigate three of them, namely Anhanguera University, Pitágoras University and Unopar University, all of them are linked to the Grupo Kroton Educacional [Kroton Educational Group]. This choice was determined especially by the multiplicity of contents published in their media and due to being of interest to the research.

Establishing a temporal cut (time cut), a search query for materials published from 2008 to 2015 on the *YouTube* of the three institutions, was carried out⁵. By the same token, the survey of the posts on *Facebook* from 2011 to 2015 was carried out.⁶ In these materials, the focus is on videos of the advertising campaigns, lectures and posts that talked about the university subject.

Advertising videos (58), lectures by professors (3), videos (16) produced by students of these institutions or that talked about the work they produced, were analyzed from *YouTube*. Posts (157) from the afore-mentioned years were analyzed from *Facebook*. It should be noted that in this article the selected materiality will not be systematically explored; instead a more general analysis will be made. It is also worth mentioning that such materiality overcomes hundreds (perhaps thousands) of productions, distributed in the media of these three

⁵ The choice of period is justified because of the set of materials available dating from that time. However, it is not possible to say that these materialities began to circulate at that moment. As virtual content can be "removed from the air" at any given time, a format of database in which all of these materials are compiled has been organized.

⁶ The same action was carried out with the material found on *Facebook*.

institutions. However, the material here favored served as the basis for the analysis of the discourse that we intend to show later.

It is noteworthy that the analysis of the discourse that the present text will favor, is the one inspired by the Foucauldian studies, because we are interested in knowing how a given discourse is produced and concomitantly produces institutions, knowledge and subjects, in order to meet certain social, political, and economic requirements. We defend the argument that the university media has already set up a specialized discourse, which acts through other associated discourses (market, politics and learning) and produces a specific subject: the undergraduate self-entrepreneur.

In order to discuss these issues, this paper aims, first, to restore the concept of discourse as per Michel Foucault, to establish the necessary theoretical connections to what we are naming university media discourse. Afterwards, through the materiality investigated, we intend to reveal how the university media acts upon the undergraduate student from private Higher Education. Lastly, we will try to show the education of the subject that it creates: the undergraduate self-entrepreneur.

The concept of discourse in Michel Foucault

Discourse, as per Michel Foucault, deals with historically established power relations, producers of knowledge, institutions and subjects. When Foucault studied the prisons, for instance, he described and analyzed how the historically located power relations regarding the prisoners removed knowledge (the criminal law) from them, an institution (the prison) and at the same time they produced a subject (the offender); then the discourse of the discipline of bodies was formed. When he researched madness, he showed us how one aspect of knowledge (psychiatry), an institution (the hospital) and a subject (the mentally ill) was removed from the sick bodies; the psychiatric discourse was formed. He identified that the same process occurred with modern medicine and with sexuality.

The French philosopher, in his book *The Archeology of knowledge* (2000a), tells us in great detail what is not discourse: it is not a sentence that establishes a phrase, a clause, a preposition or an announcement; it is not something that comes from tradition, evolution or influence of one thing over another. It is not about justifying things by their causality or transcendence. On

the contrary, it is rather about showing the practices and the battles with the subjects involved and about them.

In addition, for Foucault (2000a), discourse does not end within the great truths so applauded today: science, religion, literature, philosophy, art, which is why he says that the discourse is not enclosed in a book nor belongs to an author. Discourse is also not “already-said” nor “never-said”. It is not “already-said”, because it is not a repetition of something that has always been there and came back unexpectedly. We cannot say, for example, that the class conflict existed since the Greek world and that it is permanently renewed to the present day. It is neither “never-said” that is to say a mystery that the subject or the world brings with it.

Then, if it is possible to free ourselves from all those themes that have surrounded what is called a discourse, if it is possible to carry out this denial, we can at last give them other signs, among them the most important one: the principle of finitude.

For Foucault (2010a), this principle deals with the fact that discourse belongs to a certain time and certain relations of power and knowledge which constructs it. For example, it is only possible to speak of medical discourse in the nineteenth century; you cannot dare to say that before. The same can be said in relation to the discourse of madness or to the pedagogical discourse, that is, we cannot talk about these discourses at any given moment in history. The same understanding applies to the media discourse which can only be mentioned from the transition to the twentieth century. Before it was impossible to say that, as the conditions of its possibility did not exist.

In this way, the principle of finitude requires another principle, the individualization (or isolation) of discourse. Isolating a discourse does not mean giving it a unit but at most temporary units (plural) since it is porous and it is embodied by nets or discourse constellation. However, discourses have anchoring points that confirm their existence, but they are not exactly the concepts, the notions, the scientific disciplines, nor the themes that repeat themselves at a certain time. More than this, the statements are the anchoring of a discourse, and are multiple and dispersed, and, through the relations of power and knowledge, produce couplings with each other.

In this direction, Foucault seems to offer us two clues to enter the world of discourse: statement development and the relations of power-knowledge. With regard to statements, we can say that they are acts of truth, produced by addressed forces, that work within a certain

social practice, offering its existence. For example, in the field of education when one hears that one must educate a child on the basis of the child's interest, it is clear that this seems familiar to us and, at the same time, requires being put into practice. The existence of a statement like this integrates all pedagogical guidelines since the beginning of the twentieth century.

As for the relations of power-knowledge, first we can observe that they are named in the plural because Foucault departs from the common understanding that power is a massive unit and knowledge, an *a priori* transcendence. Power, in the singular, does not exist for Foucault.

There is a multiplicity of powers, since it is not a unit, power is not the State, nor the economy, nor the class, nor the property, nor the repression, etc.; it circulates between these units and produces specific realities. Knowledge, on the other hand, is a result of power relations. However, knowledge and power have a permanent relation: while one is action upon the individual, the other is acting on subjectivity. “*Não é possível que o poder se exerça sem saber, não é possível que o saber não engendre poder*”. [It is not possible for power to be exercised without knowing, it is not possible that knowledge does not generate power] (Foucault, 2000b, p. 142).

Describing the relations of power-knowledge and their statements helps us reach our own discourses, locate them and verify their functioning, their knowledge, their institutions and their subjects; it is also the means by which, so to speak, the discourses themselves disperse, as by describing and analyzing the statements, we realize that they come from multiple places. Thus, once the dispersion is located, it is possible to show where some techniques come from, and which are the possible discursive relations. Now, in this specific case, how was it possible for the media to have been led into the heart of educational institutions?

At this point, we have already realized that the discourse is the overall set of relations that statements maintain with other statements supported by specific relations of power and knowledge, verified in the subjects' practices. Discourse, thus understood, deals with the sayings pronounced or practiced by the subjects, coming from a wide variety of social, political, economic and cultural practice situations, formalizing various affiliations, while denying others. This is the reason why, as we have already said, discourse does not deal with the *already-said* nor with the *never-said* but with the effectively pronounced *said*, in order to build the safe limits with which it will be able to negotiate.

This is followed by its reverse, that is, the instabilities suffered by discourses as “*onde há poder há resistências*” [where there is power there is resistance] (Foucault, 1988, p. 91), although

incidentally they are never in “*posição de exterioridade em relação ao poder*” [position of externality in relation to power] (p. 91). This means that there are a series of resistances and struggles against the discourses, that can be intense, brutal, but also spontaneous and subtle. They can come from the most diverse directions and do not eliminate discourse; rather, they place it in strategic relation to power.

As the statements are being formed and produce knowledge, power and subjects establishing possible relations and also resistance, we can call them discourses per se. Starting from this premise, we can affirm that in the last centuries, several discourses have been established: the medical discourse; the psychiatric discourse; the sexuality discourse; the pedagogic discourse; and in our case, the media discourse.

The media discourse

We can say beforehand that the conditions of possibility of media discourse are limited to the relations of power over the populations. They are countless, and we do not have room in this article for this discussion. However, it is enough to recall the lessons from Benjamin (1994) and Umberto Eco (2016), when they describe the dissemination of political events in the media, especially with regard to wars, but also to diseases, health campaigns, scientific discoveries, not forgetting the forms of entertainment that governments used to control populations, especially from the mid-nineteenth century on.

Foucault (2002, p. 224) affirms that these were the conditions that enabled nineteenth-century journalism to invent a powerful way of looking at populations: the *media*, that is, the means by which the behavior of the masses was starting to be guided. Initially, in the eighteenth century, the mass communication technologies used for this purpose were the press and the editions (books). In the nineteenth and twentieth centuries, however, they were: the cinema; the radio; and the television. As per Foucault, the eighteenth-century communication ignored the fact that “*media [da época] seriam [no segundo tempo] necessariamente comandados por interesses econômico-políticos*” [media (from that time) would be (in the second period) necessarily commanded by economic-political interests] (p. 224); they would not be free of control, since they are “*uma materialidade que obedece aos mecanismos da economia e do poder [...]*”. [a materiality that obeys the mechanisms of economy and power (...)](p. 224). (p. 224).

It turns out that if the media obey the economy and power, they, on the other hand, make up a more complex dynamics than just mere subordination. In his text, *The Subject and Power*, Foucault (2010b) says that there are powers applied on *things* (technical skills, work); powers applied between *individuals* (men's action and actions upon men); and powers applied through *communication* (signs, communication, senses). It shows that these three powers (skills, actions upon men and communication) are not reducible in relation to each other, however they are not separated; on the contrary they overlap. In such a way that the educational institution for example, as the author himself characterizes from the perspective of things, organizes itself spatially and temporally; from the perspective of individuals it watches, orders, disciplines; from the perspective of communication it provides: knowledge, programs and lessons. In the author's understanding, the specificity of modern power is to adjust these three types of applied power, that is, to adjust "*atividades produtivas, redes de comunicação e relações entre os indivíduos*" [productive activities, networks of communication and relations between individuals] (p. 286).

If these powers are not reducible and overlap, it is because they "*se apóiam reciprocamente e servem mutuamente de instrumentos*" [support each other and mutually use instruments] (Foucault, 2010b, p. 284). The philosopher illustrates that the application of specific technical skills (about things) implies in communication and information relations, and is linked to power relations by obligatory tasks such as subdivisions of times and space. Communication relations on the other hand imply technical skills and lead to power effects because they change the information field of others; in turn power relations are carried out by the production and exchange of information and are materialized and disseminated by means of specific technical skills. Foucault also says that there is no uniform and constant coordination of these three relations, nor a possible balance; due to political, historical, cultural and social events, it is possible to see the composition of blocks in which the adjustment between these relations can comprise "*sistemas regulados e concordes*". [regulated and concurring systems] (p. 285). Thus, technical skills (power over things), communication and power relations are reciprocal, specific and simultaneous.

If we have to think about the media from these three power applications, we can say the following: media is one of the elements that comprises communication relations and has become a distinct and related block for the other powers, so it maintains close relations with communication in general, with the government of the people and with the production of technological devices. Its function is: 1) produce and assimilate sophisticated technical skills (starting from newspapers, radio, television then to computers and today to the internet, *laptops*,

smartphones, etc.); 2) to induce power effects as it modifies the information field among people and groups; 3) to provide the truth by which subjects connect due to their interests. Put in another way, media brings together diverse techniques, that is, sophisticated technical skills, both to produce information and to instruct people in the use of those same technologies and information; offering communication itself, through publicity and advertising that modify or alter people's information; and given the different interests of the subjects, of politics and of the market, the media has become the privileged *locus* for the purpose of political, economic, cultural and social domination or contradiction.

In short, media is a technical, communicational and power device. It acts, as we can deduce, based on the relations it maintains with pedagogical discourse, insofar as it intends to teach: with technological discourse, because it needs the technologies and their use; with the market; because it participates in the construction of technological and labor supply and demand; with political discourse, because the task of governing is assigned to the population. Breaking this discourse up, we can say that the other names given to media are at least learning, market and population government; we can finally say that these are the statements with which media constructs and negotiates.

Having said that, we ask ourselves: how does the media act specifically in the Private Higher Education Institutions (IESP) and what subject do they form? Our argument is that among other possibilities, they act on the one hand by inventing a university student based on the figure of the artist, and on the other hand producing an undergraduate self-entrepreneur based on notions such as interest, learning and success.

The invention of the artist university subject

For a better delimitation, we have divided this topic into two: the first consists of a set of *visible figures* that is figures that have prestige in the media and social space due to a successful career or due to occupying important positions in society. The second is made up a set of figures *in search of visibility*, those people are the ones that, despite appearing in the media, do not enjoy, strictly speaking, visibility and social prestige. *Visible figures* are celebrities, athletes, television newscasters and administrators/businessmen. Figures *in search of visibility* are the students and the professors from the IESP.

Visible figures of the university artistic iteration

The university media invites celebrities to speak at various institutional moments but above all uses their image in its advertisements. This practice was more pronounced at the Anhanguera University and the Unopar University. The Anhanguera University was the pioneer in the use of this strategy: in the 2008 campaigns it already counted on the hosts from Record TV channel: Ana Hickmann, Brito Jr. and Edu Guedes. In an advertising piece, they appear narrating the most diverse *scripts*, for example:⁷ “*livros com até 80% de desconto é só aqui*” [It’s only here that you’ll only find books up to 80% off], (A/2008-1/Yt)⁸ “*aqui os laboratórios têm as maiores notas da avaliação do MEC. Já pensou você estudando aqui?*” [the labs here have the highest mark in MEC’s evaluation. Have you ever thought about studying here?] (A/2008-2/Yt)⁹.

The Unopar University, on the other hand, uses the image of actors from the Global TV channel since 2011, particularly the stars working in soap operas. That same year, for example, Malvino Salvador, an actor, appeared stating that “*o sucesso não tem fronteiras*” [success has no borders] and that “*you are the sum of everything you learn*”. In 2013, Reynaldo Gianecchini, an actor, became the celebrity endorser of Unopar University, he used to repeat incessantly phrases such as: “*a hora de ter o seu diploma é agora... porque ela é diferente, ela é próxima*” [the time to get your diploma is now ... because Unopar is different, Unopar is close by] or “*Unopar, mais próxima pra você ir mais longe*” [Unopar, closer for you to go further] (U/2013-1/Yt).¹⁰

But it is not only in the advertising piece that the figure of a famous actor appears; they are also present in lectures, seminars and various events. They are often received in person at one of the education centers of these universities, and the visit is then transmitted to other units. In addition to the transmission, there is also the recording of speeches that are later available in the virtual environments, such as *YouTube*. This was the case of the lecture called “*Segredos de*

⁷ To facilitate the location of the data, we use a description that comprises three elements: the first letter of the institutional name (Anhanguera, Unopar, Pitágoras), the year of publication and the abbreviations “Yt” for *YouTube* and “Fb” for *Facebook*.

⁸ Recovered on May 10, 2015 from <<https://www.youtube.com/watch?v=3-sK2VESjPk>>.

⁹ Recovered on May 10, 2015, from <<https://www.youtube.com/watch?v=7Go1MzIW6Fg>>.

¹⁰ Recovered on August 25, 2015 from <www.youtube.com/watch?v=pg5HOoVR3E4>.

uma carreira de sucesso” [Secrets of a successful career], given by the actor and presenter of the Record TV channel, Rodrigo Faro. In a short video posted on *Facebook*, the speaker was presented as follows: “*Com talentos múltiplos, Rodrigo Faro começou a carreira ainda na infância como ator e cantor e é considerado um dos maiores apresentadores da TV brasileira na atualidade*” [With multiple talents, Rodrigo Faro began his career as an actor and singer in his childhood, and he is considered one of the greatest presenters of Brazilian TV today] (A/2015-1/Fb).¹¹ The ideas of size, greatness and success of the person who comes to speak to the students are notorious and recurrent. In the specific case of this talk, the theme revolved around the personal life of an artist who had achieved public recognition and left a message for the students: “*Faça diferente! Estude e se aperfeiçoe!*” [Do it differently! Study and improve yourself!] (A/2015-1/Fb).¹²

As for athletes, the Unopar University was pioneer in this resource by placing Olympic athletes in the advertisements since 2008. To get an idea of how this occurs, Diogo Silva,¹³ an athlete, appeared in one of these campaigns walking through a computer lab, dressed in a green and yellow uniform and a medal on his chest, while saying: “*Você sabia que a Unopar é uma das maiores universidades do País, com 35 anos de tradição?*” [Did you know that Unopar is one of the largest universities in the country, with 35 years of tradition] (U/2008-1 f1/Yt).¹⁴ In the following year, the same scenario and script were repeated only changing the celebrity to the silver medal winner Natália Falavigna¹⁵ who said “*Um grande futuro começa com um ensino de qualidade...*” [A great future begins with quality education ...] (U/2009-1/F1/Yt).¹⁶ The image of athletes is used as a resource for the certification of institutional quality; they serve as guarantors of a brand. A clear example of this situation occurred at the end of a campaign by the Pitágoras University, when Pelé, the football player, said: “*Faça Pitágoras!*” [Do Pitágoras University]. (P/2012-?/f1)¹⁷. While being a guarantor, Pelé also became an advocate for the Ensino

¹¹ Recovered on January 25, 2015 from <facebook.com/pg/AnhangueraEdu/posts/?ref=page_internal>.

¹² Recovered on January 25, 2015 from <facebook.com/pg/AnhangueraEdu/posts/?ref=page_internal>.

¹³ Diogo Silva was a student at Unopar at the time. He won the Taekwondo Gold Medal at the 2007 Pan-American Games.

¹⁴ Recovered on August 25, 2015 from <<https://www.youtube.com/watch?v=VfPNscRsE9w>>.

¹⁵ Natália Falavigna was a student at Unopar during the advertisement. She won a silver medal in taekwondo in the 2007 Pan-american games.

¹⁶ Recovered on August 25, 2015 from <<https://www.youtube.com/watch?v=VfPNscRsE9w>>.

¹⁷ Recovered on August 25, 2015 from <<https://www.youtube.com/watch?v=ra2GT0TvJB4>>.

Desportivo Kroton [Kroton Sports Education] Pitágoras network that offers specific courses for the sports area.

In addition to the publicity campaigns, athletes are also invited as speakers, as was the case of Giba and Virna (both players of the Brazilian volleyball team), Amyr Klink (a navigator) and Lars Grael (a yachtsman), among other successful characters in sport. This practice was found in the three universities studied, however, we will not explore this aspect, since, in general, the story repeats itself; it is always about life stories, overcoming problems and success.

Another recurring figure is the administrator/businessmen, a generic name for personalities such as Geraldo Alckmin (ex-governor for the state of São Paulo), Max Gehringer (writer, administrator and commentator), Graça Foster (at that time, the president of Petrobras) and Jadir Pelia (the then Secretary of State for Science and Technology) opened the Pitágoras Congress of Scientific Initiation entitled “*Desenvolvimento Sustentável: desafios e oportunidades profissionais*” [Sustainable Development: Challenges and Professional Opportunities]. In the Postgraduate Week of Anhanguera, Idalberto Chiavenato, one of the national references in the administration and coordinator of the MBA courses of the same institution, stated in his speech: “*O sucesso está em você! Olhe pra frente e crie seu futuro!*” [Success is in you! Look ahead and follow your future!] (A/11-03-14/Fb).¹⁸ In the same event, Bruna Dias, career manager of Cia De Talents, [The Talent Company] said: “*Quem aproveita as oportunidades vai alcançar uma carreira de sucesso!*” [Those who take advantage of the opportunities will achieve a successful career!] (A/11-03-14/Fb).¹⁹

All of these characters try to tell the students how much of an effort they must make to reach the position of the speakers. They are used by the institutions to encourage the student in their professional future; to be inspired by them; but also to nurture the idea of happiness and success associated with notions of interest, curiosity and will; all duly sustained, as was to be expected, by the notion of learning.

In fact, the notion of learning used by the university media is, in fact, well-known. Based on a saying by Marín-Díaz and Noguera-Ramírez (2014), it is the “*sociedade da aprendizagem*”

¹⁸ Recovered on May 25, 2015 from
<<https://www.facebook.com/AnhangueraEdu/photos/a.677646862273422.1073741834.263926226978823/677646878940087/?type=3&theater>>.

¹⁹ Recovered on May 25, 2015 from
<<https://www.facebook.com/AnhangueraEdu/photos/263926226978823/677647302273378/?type=3&theater>>

[society of learning] (p. 57), typical of the twentieth century, which considers psychopedagogy to be its most important knowledge, because it seeks to provide a *status* of truth to the student's experience and interest, in the statement "aprender a aprender" [learning to learn] (p. 57), considered the concrete form of subjectivity of the present-day student, which the authors name *homo discens* (p. 57), being nothing more than the student, or rather, the learning subject, the exercising subject or the unfinished subject; and, in individual success, the only way to achieve happiness. The ambition of this type of society is to lead the subject to consider their experience as being the cause of their own learning and happiness. According to the authors, there is "the adjustment and articulation of a set of practices to produce an active subject, a learning subject, that individual who, by means of their own experience, their own activity, learns what they need to live and be happy" (Marín-Díaz & Noguera-Ramírez, 2014, p. 06, quoted by Marín-Díaz, 2012).

Finally, this learning subject is no longer the one who seeks a definitive self; on the contrary:

"o ajuste e a articulação de um conjunto de práticas para produzir um sujeito ativo, um sujeito aprendente, esse indivíduo que, por sua própria experiência, por sua própria atividade, aprende o que precisa para viver e ser feliz", [the adjustment and the articulation of a set of practices can produce an active subject, a learning subject, this individual who based on their own experience, on their own activity, learn what is necessary to live and be happy].

"ele é um permanente exercitante, um 'unfinished cosmopolita' (Popkewitz, 2009) que, como agente, responsável único do seu próprio futuro, está compelido a aprender e a se autoajudar, se quiser atingir o sucesso e, finalmente, a felicidade [he is a permanent exerciser, an 'unfinished cosmopolitan' (Popkewitz, 2009) who, as agent, solely responsible for his own future, is compelled to learn and to self-help if he wants to achieve success and ultimately happiness] (Marín-Díaz & Noguera-Ramírez, 2014, p. 62).

Figures in search of visibility in the university artistic iteration

Certainly, when they become artists of university advertising, students do not enjoy the same visibility as the famous artists, both because they are ordinary people, unknown, and because their participation in advertising is less glamorous. What matters most, however, is that these institutions made an astonishing jump in the embodiment of subjectivities, when they made their own students the key figures of their advertising. What they seem to want is for the student to become a real collaborator, building the image of the institution and of themselves,

becoming a type of standard bearer, who among other things confirms the magnitude and the up-to-datedness of the chosen institution. Students who participate in the advertising campaigns of these institutions present them as a sort of energy drink that provides them with supernatural powers: “*Cara, minha capacidade aumentou muito depois que eu entrei aqui na Anhanguera*” [Dude, my ability increased a lot after I joined here in Anhanguera] (A/2008-? / Yt).²⁰ Or: “*Cara, aqui tudo é moderno e organizado, eles se preocupam com a gente*”, [Dude, everything here is modern and organized, they care about us] (A/ 2008-1/Yt).²¹

The students make various public appearances with this focus (or “for that purpose”), such as the video called *Receita de Sucesso de Vanessa Vilela, ex-aluna do Pitágoras* [Recipe for Success by Vanessa Vilela, a former Pitágoras University student], featuring a green-eyed girl with straight blonde hair, wearing business attire and sitting in a president’s high-backed chair in what appears to be her office. Her name and position appear in an inscription below in the video: businesswoman. She is the main figure throughout the video, either selecting coffee beans or dressed in white in a laboratory giving guidance to employees:

Meu nome é Vanessa Vilela, sou sócia fundadora de uma marca de cosméticos à base de café, reconhecida internacionalmente. O que a faculdade tem a ver com meu sucesso? Bom, o modelo acadêmico do grupo em que me formei e que o Pitágoras faz parte é especializado e inovador. E isso me proporcionou uma visão diferenciada e atualizada. E levar isso tão a sério e com resultados consistentes como o Pitágoras faz, poucas conseguem. Isso é fato. Faculdade Pitágoras. [My name is Vanessa Vilela, I am a founding partner of an internationally recognized coffee-based cosmetics brand. What does university have to do with my success? Well, the academic model of the group in which I graduated and which Pitágoras University is part of is specialized and innovative. And that gave me a different and updated view. And taking it as seriously and with consistent results as Pitágoras University does, few can. This is a fact. University of Pitágoras.] (P/25-07-13/Yt)²²

Another advertisement was within the *Repórter Giro*,²³ a program in which students from different centers interview teachers and other students, who are asked to talk about different things, such as tips to pass the test of the Brazilian Lawyers Bar Association (OAB), to overcome the difficulties of being a student and having to work; to talk about the advantages of obtaining the FIES²⁴, among other relevant subjects for their professional and academic life.

²⁰ Recovered on May 10, 2015 from < <https://www.youtube.com/watch?v=3-sK2VESjPk> >.

²¹ Recovered on May 10, 2015 from < <https://www.youtube.com/watch?v=3-sK2VESjPk> >.

²² Recovered on January, 2015 from < <https://www.youtube.com/watch?v=LEqEpKD1BIM> >.

²³ The *Repórter Giro* consists of a set of *web videos* with different guidelines in which students from different centers are interviewed by students of the Journalism course.

²⁴ “Student Financing Fund” – Fundo de Financiamento Estudantil (FIES).

Among the three institutions surveyed, the one that has been using the student figure – and the real student – is Anhanguera University. We found several advertisements, including a video from a *reality show* called *My Olympic dream*, promoted by Canal Interativo [the interactive channel] and by Anhanguera University, which features Social Communication Course students competing for a place to join the Canal Interativo [Interactive Channel] team during the coverage of the Olympics Games in London.

The setting up of the *Web series*²⁵ also calls attention, that is, real students post their projects and their paths of success in the institutional *Facebook* page. In addition, an Anhanguera University series called *Another Transformation Story* is available, in which students are alone in most videos with the camera framed in the foreground (from the chest up) and where, in 30 seconds present spontaneous texts about their graduation experience;

O estudo é a coisa mais importante... sem estudo a gente não chega a lugar nenhum e você nunca vai ser ninguém na vida. [Studying is the most important thing ... without studying we do not get anywhere and you will never be anyone in life.] (A/2013-1/Yt)²⁶

E a faculdade ajudou muito... o fator primordial: lidar com pessoas. Desenvolvimento pessoal. Você, como você tratar um colaborador seu... a garantia, ela tá nas pessoas. Então uma coisa que a faculdade vem me ajudando a desenvolver como pessoa e como empresário é principalmente isso. [And university helped a lot ... the prime factor: dealing with people. Personal development. You, as you treat a collaborator of yours ... the guarantee, it is in people. So, one thing that university has been helping me develop as a person and as a businessman is mainly this.] (A/2014-1/Yt)²⁷

Tem uma pessoa que ela se inspirou em mim e... no próprio trabalho... e até hoje ela pega e ela conversa comigo, ela fala assim: olha, eu me inspirei em você. Os cursos que você me instruiu eu fiz agora eu vou começar a minha faculdade, e eu quero seguir o que você faz, entendeu? Eu quero fazer a produção... eu quero fazer engenharia de produção, eu quero ter a mesma chance que você teve, o mesmo... a mesma qualidade de vida que você tá mostrando... que você tá tendo. [There's a person who was inspired by me and ... in her own job ... and even today she picks it up and she talks to me, she says, look, I was inspired by you. The courses you instructed me to do I did, now I'm going to start university, and I want to follow what you do, got it? I want to do production ... I want to do production engineering, I want to have the same chance you had, the same ... the same quality of life that you're showing ... that you're having.] (A/2014-01/Yt)²⁸

In general, the statements have the positive testimony of interviewees or key figures, who were or still are students of these institutions, in common. They not only testify the positive

²⁵ An interesting example of a *web series* is that of the student, Juan, who in eight chapters stars his project of success. Recovered in August, 2013 from < [youtube.com/watch?v=vbNSu7KUhBs](https://www.youtube.com/watch?v=vbNSu7KUhBs)>.

²⁶ Recovered in August, 2013 from < https://www.youtube.com/watch?v=TtHySZc7Z_s>.

²⁷ Recovered in February, 2015 from < <https://www.youtube.com/watch?v=R9R0yXkyPos>>.

²⁸ Recovered in February, 2015 from < <https://www.youtube.com/watch?v=fSIw6zbf7s>>.

effect that the institution causes (or caused) in their lives, but also offer small pieces of advice so that other students can reach the same level as theirs. Generally, this advice proposes a small and repetitive pattern of attitudes to students who should: value their studies, know how to deal with people, organize their learning, and achieve quality of life (which comes down to success).

Based on the above, it is noteworthy that the Anhanguera *Web series* presents an accessibility project for the blind, developed by Juan, a young 18 year old man, a student from the engineering course. The narrator of the *Web series* refers to the young man: “*A história do Juan, o aluno da Anhanguera com um projeto que pode transformar a vida de muita gente*” [The story of Juan, the student of Anhanguera University presenting a project that can transform the lives of many people] (narrator/ep. 1/Juan/Yt).²⁹ The student says: “*me senti muito feliz, muito feliz em saber que um projeto de vida meu ia se tornar realidade...*” [I felt very happy, very happy to know that a project of my life was going to become a reality...] (Juan/ep. 1/Juan/Yt).³⁰ In the opening scene the student is greeted by the course coordinator and by a professor, with handshakes and pats on the back. They give him the proper guidelines. Both Juan and the professors are emphatic in stating that the meaning of the theory is its practical destination:

Nessas últimas semanas que eu tenho me dedicado bastante ao estudo eu consigo visualizar o projeto sobre outro ponto de vista, né? Eu posso desenvolver ele com mais certeza, né? Menos tentativa, mais acerto ... a teoria serve pra isso. [In those last few weeks that I have dedicated myself a lot to studying I can see the project from another point of view, right? I can develop it with more conviction, right? Less attempts, more accuracy ... the theory works for this.] (A /Ep. 2/Juan/Yt)³¹

The coordinator also states: “*A Anhanguera tem essa ... essa preocupação e a responsabilidade de dar cidadania para o aluno. Ele começa a pensar e agir*” [Anhanguera has this ... this concern and the responsibility to give citizenship to the student. He begins to think and act] (A/coordinator/Ep. 6/Juan/Yt).³²

The last scene is intended for the testing of the prototype developed based on the project. To make a long story short, everything worked out; Juan was able to prove his theory in practice. Here is Juan’ speech that follows the accomplishment: “*meu pai entrou na loja; daqui a pouco ele sai com aquela camisa amarelo-ouro e levanta pra mim, foi um sinal de sucesso, aquilo lá foi uma bandeira de que meu projeto pode ajudar uma pessoa* [my father went into the store; soon he comes out

²⁹ Recovered on February, 2015 from <<https://www.youtube.com/watch?v=vbNSu7KUhBs>>.

³⁰ Recovered on February, 2015 from <<https://www.youtube.com/watch?v=vbNSu7KUhBs>>.

³¹ Recovered on February, 2015 from <https://www.youtube.com/watch?v=Mv_PKXhgkDE>.

³² Recovered on March, 2015 from <<https://www.youtube.com/watch?v=pyuVqYTgxo>>.

with that yellow-gold shirt and raises it for me, it was a sign of success, that was a banner showing that my project can help a person] (A/Ep.08/Juan/Yt).³³

To place the students in the same advertising campaigns was indeed a master piece. The students speak on behalf of the colleagues, talking to them. If celebrities persuade the students, these, on the other hand, urge each other in so far as they speak the same language “*aqui a teoria funciona na prática*”. [the theory here works in practice]. Deep down under, we can infer that these campaigns consider the public universities to be their enemies, which they consider to be theoretical institutions, technologically obsolete, far from market innovations and that do little or nothing to help to boost student entrepreneurship. These campaigns produce a subject craving for success and happiness which at that moment can only be achieved with a mixture of teaching practices in artificial environments (laboratories) and real environments (companies), with standardized learning (such as Power Point, learning frameworks or conceptual maps), with the aid of mobile technologies and with measurable purposes (to transform small local needs found in any surroundings into market value, that is, to be an entrepreneur). What these campaigns want is the formation of a self-entrepreneur student. But how does this practice stand? That is what we shall see next.

Entrepreneurship as economics of the university subject

Some people say that nowadays life is boring because it has no meaning, values are altered and people are lost in their projects. It is also said that the excessive value placed on consumption puts humanity at risk. In fact, this conclusion is possible. However, for the university media of private institutions of higher education, the more neo-liberal the social relations are, the more productive they will be.

This situation fits perfectly into the analysis suggested by Foucault (2008), in *The Birth of Biopolitics*, a work where the philosopher demonstrates how the transition from classical liberalism to neoliberalism in the twentieth-century Europe occurred. On the basis of German ordoliberalism, in the francophone and Chicago School aspect, he argues that if the classical trend of *liberalism* proposed a division between political rationality and economic rationality, neoliberalism breaks away from these barriers by proposing economics for all spheres of society.

³³ Recovered in March, 2015 from < <https://www.youtube.com/watch?v=8mc4kJ-5xg> >.

Clarifying such divisions, it is as if classical liberalism sought the limitation of state power, “fixar-lhe certo número de limites a fim de reservar um espaço ‘livre’ em que pudessem vigorar, sem coerções externas, os mecanismos de mercado”, [to fix a certain number of limits in order to reserve a ‘free’ space in which market mechanisms could function without external coercion] (Lagasnerie, 2013, p. 46), while neoliberalism follows the premise that “*é a economia que funda a política e determina as formas e a natureza da intervenção pública*” [it is the economy that leads politics to be founded and determines the forms and nature of public intervention] (p. 49). The idea of foundation, more than creation, reinforces the understanding of economics as the driving force of politics. It is therefore a perspective of equalization – to separate what is politics and what is market – for the amplification of the political life coverage by the market. An unusual situation which draws Foucault’s (2008) attention to neoliberalism:

Ora, que função tem essa generalização da forma “empresa”? [ênfase no original] Por um lado, claro, trata-se de desdobrar o modelo econômico, o modelo oferta e procura, modelo investimento-custo-lucro, para dele fazer um modelo das relações sociais, um modelo da existência, uma forma de relação do indivíduo consigo mesmo, com o tempo, com o seu círculo, com o futuro, com o grupo, com a família. (p. 332). [Now, what is the function of this generalization of the “business” form? [emphasis on the original] On the one hand, of course, it is a question of unfolding the economic model, the supply-and-demand model, the investment-cost-profit model, to make it a model of social relations, a model of existence, a form of relations of the individual with themselves, with time, with their circle, with the future, with the group, with the family.] (p. 332).

In this way, economic mechanisms spread across all social areas or, even more so in all areas of life. According to Lagasnerie (2013), “a utopia neoliberal consiste em inserir o máximo de realidades na esfera de um mercado”, [neoliberal utopia consists of inserting the maximum of realities in the sphere of a market] (p. 47), not letting anything escape this rationale, not family, nor governmental action, nor crime.

Neoliberalism, above all, is a result of the real political and economic problems facing the European societies of the first half of the twentieth century for which some groups sought a solution. For example: in Germany in the late 1940s, according to Foucault, the ordoliberals were looking for a way to prevent the Nazi State’s harmful actions, and found the desired effect in the liberation of the markets, that is, “*deixando as pessoas agir, a instituição neoliberal alemã as deixa falar*” [letting people act, the German neoliberal institution let them speak] (Foucault, 2008, p. 115). This solved two problems: 1) signaled to the Americans that Germany was a reliable partner and 2) reassured the rest of Europe about the stagflation. In the case of the Americans, it was not a matter of limiting the power of the state through the market, but of getting rid of

the welfare policy, which forced the economy to exhaustion; in this case, they subverted the idea of salary for the idea of income, a topic that we will see further on.

According to Foucault (2008) these emerging types of neoliberalism, which were different and were not established without resistance, will oppose everything that aimed to keep the state apart from the economy, that is, it will oppose the liberalism values of the eighteenth and nineteenth centuries, which were still concerned with correcting the effects of inequality, socializing consumption and maintaining economic growth. In neoliberalism, the concern has been with politics of society in which the *homo oeconomicus* is reestablished, not as the man of exchange or consumption, but as the “*homem da empresa e da produção*” [company and production man] (p. 201).

It is not a market society or an economic government restricted to the dilemma of supply and demand, but a government that starts to dedicate itself to the conduct of the population through a political model or an art of governance that transforms mere individuals into men who produce. In fact, rebuilding the notion of enterprise is central to neoliberalism, but not to the company to which our imagination refers, the one represented by the great gray and cold building, but rather to the non-industrial company with small units, which makes home and family the most important *locus* of production. However, this individual, family-based form of company shifted to small productions, must turn to the modern needs of men and this becomes the object of government action. In the end, it is a question of expanding “*essa multiplicação da forma ‘empresa’ no interior do corpo social*” [this multiplication of form ‘company’ within the social body] (Foucault, 2008, p. 203). The Foucauldian interpretation suggests that whoever thinks that criticizing the forms of mass consumption by making the suggestion to substitute them with alternative consumption, that is to say a critique to neoliberalism, has been misled. What allows neoliberalism to act is not indexing society to the commodity or market but indexing it to the “*multiplicidade e [a] diferenciação das empresas*” [company multiplicity and differentiation] (p. 204).

If, in Adam Smith, the market practice in classical liberalism resembled *laissez-faire*, in the sense that the state should only intervene during crucial moments while the market led free competition, what occurs in neoliberalism is that the subject is “free” from the state (or authorized by the state), since the market-form extends to all areas of life.

But careful, because with the establishment of this market-form by state political action, a political economy of the subject is produced:

Em primeiro lugar, observa-se um deslocamento mediante o qual o objeto de análise (e de governo) já não se restringe apenas ao Estado e aos processos econômicos, passando a ser propriamente a sociedade, quer dizer, as relações sociais, as sociabilidades, os comportamentos dos indivíduos, etc.; em segundo, além do mercado funcionar como chave de decifração (“princípios de inteligibilidade”) do que sucede à sociedade e ao comportamento dos indivíduos, ele mesmo generaliza-se em meio a ambos, constituindo-se como (se fosse a) substância ontológica do “ser” social, a forma (e a lógica) mesma desde a qual, com a qual e na qual deveriam funcionar, desenvolver-se e se transformar as relações e os fenômenos sociais, assim como os comportamentos de cada grupo e de cada indivíduo [ênfases no original]. [In the first place, there is a displacement through which the object of analysis (and of the government) is no longer restricted only to the State and to economic processes, it becomes society itself, that is to say, social relations, sociabilities, the behavior of individuals, etc.; Secondly, in addition to the market working as a key to decoding (“principles of intelligibility”) of what happens to society and the behavior of individuals, it generalizes itself in the middle of both, establishing itself as (if it were) an ontological substance of social “being” the form (and logic) itself from which, with and in which to work, develop and transform relations and social phenomena, as well as the behaviors of each group and each individual [highlights from the original].] (Gadelha, 2013, p. 144).

Two aspects are presented here: that of a specific form of analysis about the sociability between individuals, and that of the market as the “ontological substance of being”. For us, that is exactly what is at stake when it comes to the university media and its subjects, that is, this individual-market movement or individual capable of production, individual-company, is nothing more than what we call entrepreneurship, in other words, the offer of conditions to the individual so that he can produce.

But how can the individual be made into a productive unit? Foucault (2008) presents the premise that from Adam Smith until the theoretical productions in the early twentieth century, little has changed the way of seeing the factors of production, which were based on land, capital and labor. It happens that much has been produced theoretically on land and on capital, however, on work, understood as an economic conduct, almost nothing has been said. In classical economic theory including the reading of Marx, Foucault says the question of labor was placed within the question of time (and not as conduct, as a practice), that labor was seen as the selling of each one’s labor force. In this sense, obviously there have been a lot of theories about the labor issue since it was confined to questions such as “*a quanto se compra o trabalho, ou o que é que ele produz tecnicamente, ou qual valor o trabalho acrescenta*”. [how much does work cost, or what does it produce technically, or what value does work add?] (Foucault, 2008, p. 307). However, for Foucault, neoliberal society – in this case, the American, which was the most

generalized model worldwide and therefore the closest example of the “Brazilian economic imaginary” (with all the quotation marks we can put there) – will not look at labor value, but will seek to understand how work can be put into economic terms, by those who work. The author says: “*será preciso estudar o trabalho ...como conduta econômica praticada, aplicada, racionalizada, calculada por quem trabalha*”. [it will be necessary to study work ... as practiced, applied, rationalized, calculated economic conduct, by those who work] (p. 307). It is no longer a question of knowing what work is, and how one withdraws an overvalue from the worker, but from the point of view of those who work, ask: “*o que é trabalhar, para quem trabalhar, e a que sistema de opção, a que sistema de racionalidade essa atividade de trabalho obedece?*”. [What is work, for whom to work, and for what system of choice, what system of rationality does this work activity obey?] (p. 307). The philosopher suspects that American neoliberal society is the one that, for the first time, for a series of economic, political, social, cultural, and behavioral reasons and justifications, places the worker not as an object of exchange and sale, but as “um sujeito econômico ativo” [an active economic subject] (p. 308).

According to Michel Foucault (2008), for the American neoliberal society, those who work are not merely in search of a salary, but of income. Based on the view of this neoliberalism, the worker’s wage is an income and, as such, is not the result of the sale of the labor force. The income, in the American neoliberal view is “*simplesmente o produto ou o rendimento de um capital*”, [simply the product or income of capital] (p. 308), so that capital is everything that can be a source of future income; it is only in this sense that one can say that “*um salário é uma renda*” [a salary is an income] (p. 308). But what is it the income of? Of a whole set of efforts or “*fatores físicos e psicológicos que torna uma pessoa capaz de ganhar este ou aquele salário*”, [physical and psychological factors that make a person capable of earning either one or another salary] (p. 308). But the source of their income is their energy, their aptitude and their ability. The worker is an income-producing machine, even though it may be a flow of wages, concludes Foucault (2008).

For Foucault (2008), this type of analysis requires us to immediately consider the novelty that, capital and the owner of capital are inseparable in the mid-twentieth-century American neoliberalism. It is therefore a particularly new capital, since the abilities of the worker, the energy and the aptitude of the worker are mutually incorporated. The worker, in this sense, is a machine, but not because capitalism has turned them into one, but because this whole set of skills makes them a machine to produce income flow. The word flow is used because their

competence does not have a fixed price; as it is embodied in those who work and can be a highly requested social need, it will have a variable and uncertain duration, perhaps even death, which can provide different gains to the person throughout life.

Foucault (2008) believes that what the American neoliberal society does is a form of regression to the *homo oeconomicus*, but no longer in the dimension of exchange, as has already been said. The new *homo oeconomicus* “*é um empresário, mas um empresário de si mesmo*” [is a businessman, but a self-entrepreneur businessman] (p. 311). What does it consist of? In the fact that consumption ceases to be a consumed product, unrelated to who consumes it, unrelated to whoever consumes it and becomes a produced consumption, that is, the man of the present consumption is a producer of consumption in general. And what about what he produces? Foucault (2008) says: “*produz sua própria satisfação*” [he produces his own satisfaction] (p. 311).

In fact, the self-entrepreneur produces satisfactions for himself and for others, this is his current business activity. He is an income and satisfaction flow machine. Ironically, Foucault (2008) shows that the idea of human capital – which has so often been seen as an attribute of capitalism itself because it transforms the human into capital – starts to be understood from the neoliberal practices as the available productive forces, and/or learned by the people and made available to income in the form of ability, aptitude and interest. Due to this, of course, education plays a key role in helping to build small machine-flows of income.

It is here, in particular, that the university media relentlessly takes on its discursive position. It promises the student that they will not waste time on unnecessary and unproductive theories. To this end, it directs them to focus on their interest in training and benefit from the technological equipment and field of influence that the institution can provide in order to build their capital relations or their forms of profitability. It promises the student that it will not abandon them in their learning process; as long as they are aware of what they want (the market), it will accompany them at all times.

In this way, professors, more than just teaching, will be professionals who show students the paths to success or profitability. They are, in business jargon, the so-called *coaches*. Discursively, they will be hired based on the recognition of their professional achievements and, if possible, they will be winners of important prizes. This ensures that the capital of these human beings/students will grow and proliferate since they will be guided by professors whose acquired capital is proven competencies. In addition, the competence and credibility, attributed to the

institution by the artistic and business world, encourage students to make the institution the preferential place of choice for the success they seek.

The university media also promises that the student from private institutions of higher education will have a kind of valid passport in and for this work world. It seems that a kind of password or loyalty card will be added to the diploma so that it will provide the recent graduate with special or privileged attention to succeed in the desired company when getting a job or getting into a business.

However, what is more interesting to note is that the university media offers the student an irresistible human capital, namely: qualification in favor of innovation. The discourse of innovation becomes the greatest capital. The more the student strives to innovate, the more income he will have; the one who wins the most is the one who innovates the most. A capitalized human being is the one capable of creating new techniques, new operations, new concepts, new ways of proceeding in the markets.

Foucault (2008) argues that the problem of innovation, in fact, is reverted to by American neoliberalism, but no longer as a surprising action brought about by abstract capitalism, but at the level of men themselves. He says that when the Americans analyzed the case of the Japanese, they concluded that the innovation did not come from the

variáveis clássicas, isto é, da terra, o capital e o trabalho ... [e sim] da maneira como esse capital humano foi aumentado, dos setores nos quais ele foi aumentado e dos elementos que foram introduzidos a título de investimento nesse capital humano. (p. 319). (p. 319) [the classical variables, that is, of land, capital, and labor ... [and, rather,] the way in which this human capital has been increased, the sectors in which it has been increased, and the elements that have been introduced as investment in that human capital.] (p. 319)

Human capital as “conjunto dos investimentos que foram feitos no nível do próprio homem” [a set of investments that have been made at the level of man himself] (p. 318) is not seen by the American neo-liberals as a way of making human beings objectified, petrified or alienated, but as a way of endowing them with learning equipment for income purposes.

We have no more room to continue this analysis, so that, in the end, within Foucault’s framework, we will try to summarize things: our work is aimed at elucidating, as far as possible, the political rationality of university media, its statements, associated knowledge and the subjects it proposes to create. There is little doubt that this media, as can be seen, acts through an almost primary rationale, that is, it relies on a considerable contingent of young people who are not in

a public university, who partake in or began to partake in the idea of the self-entrepreneur and who are faced with the challenge of transforming needs into markets. They use celebrities, poor athletes who have achieved success, businessmen who also claim to have struggled for survival, all to sustain an atmosphere of war resistance and resilience. University media believe that students will seriously engage to turn their needs into learning and these into personal and professional success.

However, an in-depth study of student-institution interaction processes is necessary in order to know the forms of resistance to the media discourse. For the time being, in terms of resistance, what we saw was simply the use of the virtual space for the submission of personal or collective complaints regarding the value of tuition, the low quality of student service and an infinity of administrative demands. Unfortunately, we did not carry out a study in this direction because it would require us to know whether these resistances are reduced to complaints about the administrative processes of these institutions or do they also include criticism to the self-entrepreneurship logic.

All that has been said here does not serve to guide criticism of private Higher Education; rather, it serves to know, to explain how university media act in the face of the general problem involving youth, learning, work and the production of individual and social survival in contemporary times.

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