Proposal for a Method of Critical Ontology, Composition Between Genealogy and Structural Analysis of Content*

[English Version]

Propuesta de un método de ontología crítica, composición entre genealogía y análisis estructural de contenido

Proposta de um método de ontologia crítica, composição entre genealogia e análise estrutural de conteúdo

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Abstract

Objective: to formulate a research method *assembled* for the analysis of subjectivation processes inserted in power-knowledge relationships, based on the social practices and grammars that constitute them. From there, an analytic is sought in order to read these relationships in cross-sectional research on the here and now, to be used in contemporary discourses and subjectivities. **Methodology**: a methodological composition was applied between categorical keys of the Foucauldian toolbox, two articulating categories of the harvest itself and data processing techniques

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of the structural analysis of content. **Results**: retained categorical keys and others developed from Foucauldian and Deleuzian readings are displayed. An epistemological argumentation is offered to indicate the sense of assembly as a place and function that each of the methodological sources fulfills in the middle of this composition. Finally, some principles of description and symbolic structures for data analysis are indicated. **Conclusions**: this deployment allows to establish a methodological elaboration, which contributes to the approaches of social practices and subjectivation inserted in the midst of knowledge-power relations, which provides a way to use the Foucauldian toolbox, which in Colombia has traditionally consisted of working with archives; a route to address live speeches from a transversal governmental analysis is achieved.

Keywords: Critical ontology; Genealogy; Structural analysis of content; Method composition.

Resumen

Objetivo: formular un método de investigación *ensamblado* para el análisis de procesos de subjetivación insertos en relaciones de poder-saber, a partir de las prácticas y gramáticas sociales que los constituyen. Desde allí, se busca una analítica que lea estas relaciones en investigaciones transversales sobre el aquí y el ahora, para emplear en los discursos y subjetividades contemporáneos. **Metodología**: se aplicó una composición metodológica entre claves categoriales de la caja de herramientas foucaultiana, dos categorías articuladoras de la propia cosecha y técnicas de tratamiento de datos del análisis estructural de contenido. **Resultados**: se despliegan claves categoriales retomadas y otras desarrolladas a partir de lecturas foucaultianas y deleuzianas. Se ofrece una argumentación epistemológica para indicar el sentido del ensamblaje como lugar y función que cumple cada una de las fuentes metodológicas en medio de esta composición. Finalmente, se señalan algunos principios de descripción y estructuras simbólicas para el análisis de los datos. **Conclusiones**: este despliegue permite dejar sobre el escenario una elaboración metodológica, la cual aporta a los abordajes de las prácticas sociales y de subjetivación insertas en medio de relaciones de saber-poder, con lo que se propicia una vía para usar la caja de herramientas foucaultianas, que en Colombia ha sido tradicionalmente de trabajo con archivo; se logra una ruta para abordar discursos vivos desde una analítica gubernamental transversal.

Palabras-clave: Ontología crítica; Genealogía; Análisis estructural de contenido; Composición de métodos.

Resumo

Objetivo: formular um método de pesquisa montado para a análise de processos de subjetivação inseridos em relações de poder-saber, com base nas práticas e gramáticas sociais que os constituem. A partir daí, busca-se uma análise que leia essas relações em pesquisas transversais do aqui e agora, para serem usadas nos discursos e subjetividades contemporâneos. **Metodologia**: foi aplicada uma composição metodológica entre chaves categóricas da caixa de ferramentas Foucaultiana, duas categorias articuladas da própria colheita e técnicas de processamento de dados da análise estrutural de conteúdo. **Resultados**: chaves categóricas retidas e outras desenvolvidas a partir de leituras foucaultianas e deleuzianas são exibidas. Uma argumentação epistemológica é oferecida para indicar o sentido de reunião como um lugar e uma função que cada uma das fontes metodológicas cumpre no meio dessa composição. Por fim, são indicados alguns princípios de descrição e estruturas simbólicas para análise dos dados. **Conclusões**: esse desdobramento permite deixar em cena uma elaboração metodológica, que contribui para as abordagens das práticas sociais e da subjetivação inseridas no meio das relações conhecimento-poder, que possibilitam a utilização do caixa Ferramentas foucaultianas, que na Colômbia tradicionalmente trabalham com arquivos; é alcançada uma rota para abordar discursos ao vivo a partir de uma análise transversal do governo.

Palavras-chave: Ontologia crítica; Genealogia; Análise estrutural de conteúdo; Composição de mêtodos.

Introduction

This article elaborates a methodological design from a post-structuralist approach that is fundamentally Foucauldian, pertinent to work with objects of study that address social practices and subjectivation processes. In this sense, it is understood that Foucault's work provides the possibility of having a categorical and analytical toolbox, from a historical-philosophical commitment to philosophical fragments in historical workshops (Leonard, 1985). Foucault was not a man obsessed with the method, rather the opposite. This was stated by him (cited by Trombadori, 2010):

> Since I never know when a job starts, what will I think when I finish it, I find it difficult to clearly indicate which method I use. (…) Once the work is finished, I can certainly, in a more or less retrospective way, extract a methodological reflection from that experience. (…) Therefore, I do not build a general method definitely valid for me or for others (p. 43).

Consequently, it can be affirmed that there is no customary or obligatory method to investigate from Foucauldian perspective. Moreover, various methodological pathways have been generated from the French toolbox. Thus, in this text, it is interesting to follow the trail left by a research group created in Colombia from several universities and researchers. This was named and is still known as the Pedagogical Practice History Group.

This group introduced, since the mid-1970s, the use of Foucauldian clues to give life to a group's own methodological design, with clear marks, although some peculiarities can be seen in the exercise of each researcher. There, archeology appears to be followed by archeology-genealogy as a methodological possibility for research. It must be said that the commitment of these researchers seeks to closely follow Foucauldian inquiries; thus, they are dedicated to historical approaches In place of the archives, with the purpose of finding the field of enunciative dispersion and the statements that emerge in different historical courts.

It should be noted that most of the group's researchers have remained in the original line of archeology and archeology-genealogy; with the exception of Oscar Saldarriaga (2008) and Javier Sáenz (2014), who have proposed some variants. The first, linking the Foucauldian analysis tracks to the method of structural content analysis (MAEC) in the Hiernaux line (2008), but without leaving the historiographic archival research space. The second, for no more than eight years, has been making contributions to an analysis grid, but not a

method, which allows reading contemporary self-practices, leaving the archive space and taking the analysis to the field of primary sources.

In this sense, this proposal wants to continue generating contributions to the methodological field that is concerned with power relations, governmentality and subjectivation processes, marking a line that articulates Foucauldian keys with the MAEC, for localized work with subjectivities and living discourses. Consequently, the central contribution of this work, in the Colombian academic scenario, is that it achieves a movement of traditional arc-genealogical bets and moves to a domain beyond the archive. That is to say, it uses some of the elements of the Foucauldian analytical box, potentiating it with other categories and analysis techniques, which gives the possibility of carrying out work with specific participants who formulate their discourse in the here and now, moving from the archives to the primary sources. This, from an exercise of argumentative and logical design that seeks to maintain the epistemological and procedural coherence that a relevant research method demands.

A Key Method of Critical Ontology

However, it is emphasized that the present method proposal is part of the Foucauldian project of a critical ontology of ourselves, in line with government studies that address societies of control. In this sense, the bet is in the place of the questions for that present that we are, the way we are being formed-governed, we are formed-governed (Sáenz, 2014). To this effect, it can be said with Foucault that:

> The critical ontology of ourselves (...) must be conceived as an attitude, an *ethos*, a philosophical life in which the criticism of what we are is at the same time historical analysis of the limits imposed on us and proof of their possible transgression (Foucault, 2003c, p. 97).

So, to investigate from a method linked to the work of critical ontology of the present leads to a problematization of the ways in which we have become subjects, putting their mastery into play, to recognize the rationalities and devices that have allowed to create certain experiences of oneself. Therefore, seeking to understand what makes us call ourselves as we call ourselves today, assume the positions of unidimensional, solid or multiple subjects taken by us, we must recognize the conditions of possibility in their deep historical density, discontinuous and contingent, in order to observe the emergencies of the lines of force that are showing new configurations in progress.

Therefore, an ontological inquiry does not ask: *what* is being? Or *what* is the subject?; it is anti-essentialist and nominalist, based on a methodical and systematic skepticism, first of all, universal anthropological (Foucault, 1999b). The ontology rather traces the route of a concern for a subjectivity is constituted?, explaining that this ontology is not substantialist, is not transcendental, based on laws or transhistoric or metaphysical categories. In this regard, a subject that emerges from historical practices, and that is therefore contingent, is not the same once and for all; therefore, it is pertinent to ask about their current subjective position.

Thus, a method for the analysis of contemporary modes of subjectivation requires locating practices, as complex and multiple ways of a governmentality that involves "on the one hand rational forms, technical procedures and instrumentations through which it is exercised and, on the other, strategic games that make the power relations that they must ensure unstable and reversible "(Foucault, 2013, p. 192). This means that in the contemporary science of governing the processes of subjectivation move amid tensions and ambivalent forms; subjectivity is not a clear and immobile form. That is, the forces and forms (Deleuze, 2014) in the midst of which subjectivity comes to life, can contribute both to empowering the government of some men over others, and to the government of a subject over himself.

Therefore, it is worth emphasizing, in order to understand the operation of these practices, that they do not operate in a vacuum or as something independent, in which it is important to refer to the category of focus of experience: "where they articulate with each other: first, the forms of a possible knowledge; second, the normative matrices of behavior for individuals, and finally, virtual modes of existence for possible subjects" (Foucault, 2009, p. 19).

These three elements make it possible to point out that practices cannot be thought of as a type of practice that only calls for subjectivity, understood in solipsist terms, categorically and analytically speaking. The ways of thinking, saying, feeling, doing and driving of the subject can be assumed from Foucault in three interconnected spaces: fields of knowledge that allow subjects to conceive in terms of very varied discourses and the positivity of their truths, these being social , legal or humanistic to name a few. The strategic power relations linked to enunciations give way to non-discursive practices that want to determine the actions that the subject carries out; and the ethical work of the subject on himself that allows him to constitute forms of subjectivity that resist the power relations that want to rule over him without his critical interference or, on the other hand, work that serves him to affirm his own place, but from a reflective and deliberate position.

Consequently, a method that is inscribed in the reflection of Foucauldian critical ontology, has the capacity to inquire for the present that we are and the way in which we are being constituted. For this reason, an assembly is deployed in this article that can make intelligible, from the reading of the discourses and sayings of contemporary subjectivities, the modes of government of life that are characteristic of globalized neoliberal capitalism.

Methodology

Nowadays, the methodological scope, understood from the problematization of the qualitative approach (Creswell, 2007; Hernández-Sampieri, Fernández and Baptista, 2010), is shown as very dynamic because there are a lot of possibilities to address the research objects. Thus, the composition of methods (Herrera, 2010, 2013) that are generated within the qualitative approach, which refers to the articulation or integration of two or more methods, is not new. Despite the regularity of these compositions, their problem sometimes lies in the lack of epistemological thoroughness, which may end in contradictions amid the logic of knowledge production that mobilizes each method, the conception of reality, the historical forthcoming, the understanding of the subject, truth or the political position in which they are located (Jaramillo, 2013). In this, if certain dialogues are not justified, they may end up in confusion, overlap or dilution of those elements of social realities that one method or another is interested in understanding or otherwise criticize and are not assumed.

In this way, a composite method design is proposed, which allows an analytical approach at the heart of critical ontology (Foucault, 2003c), which serves as an analysis unit on social practices (Veyne, 1984; Castro-Gómez, 2010) to make subjectivization processes visible (Jaramillo, 2013). In this way, a dialogue between the strengths of some key Foucauldian methodologies is postulated (Foucault, 1985, 1994, 2002, 2003a, 2003b, 2006a, 2006b, 2008, 2009), fundamentally the so-called genealogical ones, two categories of the authorship itself and the MAEC that emerges from the proposal and influences of Hiernaux (Hiernaux and Ganty, 1977; Hiernaux, 2008; Suárez, 2008; Saldarriaga, 2003, 2008). In this way, the epistemological positioning implies that the MAEC is territorialized from a post-structuralist approach, since the keys of critical ontology are complemented with graphs or matrices of analysis and specific dimensions, which allow to visualize the complexity of the practices in the production of subjectivities from an outlook of the knowledge-power relationships and not from a psychological or sociological point of view.

Results

Key Points of Analysis: Games and Diagrams of Power, Social and Life Grammars

It is reaffirmed that practices are central to the analysis within this method composition, understanding that "the practice is not a mysterious instance, a subsoil of history, or a hidden engine: it is what people do (as the name suggests)" (Veyne, 1984, p. 207): practices that are generated in a particular space of rules, in a field of possible interactions that could be named, as Veyne does, 'the grammar of the practices'. In this way, the government of some men over others and the government of an individual over himself, do not exist outside the practices. Then, an analysis of the practices implies recognizing them as the starting point of the analysis: "Things, objects are nothing more than the fruit of the practices (...) In fact, 'the governed' are not even a single entity nor multiple (…) there are only multiple objections that correspond to heterogeneous practices" (Veyne, 1984, p. 215).

There are numerous objectifications, and that is all. The relationship of this multiplicity of practices with a unit only arises if you try to give them a unit that does not exist. Under these precepts, there is nothing beneath the practices that must be brought to light; in them it appears, as socio-historical production, its own agglutinating regime, its grammar, its own rationality, as a rationality among other rationales. In this regard, the practices are understood as the place where the analysis should begin; It does not start then from a conception defined and delimited by humanistic concepts about subjectivity, rather it is revealed that it is the practices that give life to particular modes of subjectivation need to be understood in a way that is situated according to their historical conditions of possibility (Muñoz and Jaramillo, 2019; Jaramillo, 2018).

In this way, the analysis is not of statements in archaeological terms. It breaks with the search for declarative dispersion fields and in that way, with the uniqueness of the documentary archive, relying on a methodical scaffolding that accommodates the heterogeneity of the sources. In this way, although we want to go beyond the archive as an exclusive site of analysis, it is not unknown that there are fields of knowledge, but the interest is in recoding them with other discursive possibilities and thus articulating with the non-stratified (Deleuze, 1987, 2014).

Therefore, power relations, the space of the forces that affect and are affected and that are understood from their relational and historical specificity as a diagram (Deleuze, 2014) will be joined by two categories from the production of

the person who writes the article: the double game of social grammars and life grammars that are useful for thinking from a contemporary analysis of subjectivation processes. In the first instance, we must reaffirm the power relations from a governmental perspective, where it is postulated that "to live in society is to live in such a way that action upon other actions is possible. A society "without power relations" can only be an abstraction" (Foucault, 1988, p. 255).

Consequently, it can be said with Foucault that power is everywhere, it comes from everywhere (2002). From this point of view, human relations are not conceived in their different dimensions as outside of power relations. Consequently, power is a relation of forces, a force whose object is another force; the forces are the element of a multiplicity, they are an action over an action or, if you want to use the plural, actions over actions. In this way, power acts to the extent that "it incites, induces, discourages, facilitates or hinders, widens or limits, becomes more or less probable" (Foucault, 1988, p. 238). These are actions of power where one force rules and another obeys (Deleuze, 2014) in a complex, strategic and reversible relationship.

Then, forces, as Deleuze puts it in his reading of Foucault, are understood as forming a field of relationships that can be codified under the concept of a diagram (Deleuze, 2014). This is conceived as a complex strategic -multiple- situation related to space and time. For example, and without being the only possibility, that situation that is configured in a confinement space-time with a small multiplicity, or of life management in a large-multiplicity and in an open space. Thus, all social formation refers to a diagram of power that is not equal to that of another social formation; it thus has a fluid, fluctuating character and in this measure always unstable; there is no balance of the relationship of forces; the diagram is then a place of mutation (Deleuze, 2014).

The diagram is considered a field of forces, not as a structure, but as "a structuring activity that crosses all the stable structures that correspond to it, with a plurality of possible structures" (Deleuze, 2014, p. 80). In this way, the relations of force are in perpetual mutation, so it is difficult to talk about current society, because it is the conjunction of what is still disappearing and what is just being born. "Now, we must clearly state that the diagram is first than the forms, that the forms derive from it" (Deleuze, 2014, p. 111). In this measure, the forces that affect and are affected - active affects and reactive affects - the diagram allows us to state that this is: "abstract without being general, I would say that it is virtual without being unreal, it is virtual without being fictitious (…) Because it is made of small emergences, micro-emergencies, small emergencies and fading" (Deleuze, 2014, p. 116).

This point indicates that there are no static diagrams; the diagram is what it is being; its flows to make it impossible to think of perpetual domination, inde-

finite obedience and definitive and absolute resistance. The forces are always in the middle of their games, affectations, tensions and flows; they intend to modify on both sides, with different strategies and at different times, the environment they inhabit and the position they assume there. In this, power is the emission of singularities, the distribution of singularities, then this power is updated in knowledge, where time is integrated and differentiated; in this sense, it is formalized in substances and functions (Deleuze, 2014). In this way, if one had to give a name to power relations, strength relations, Foucault could be invoked when he maintains that "the government expresses the molecular relations that constitute power" (Foucault, cited by Deleuze, 2014, p. 119).

Following this argument, the diffused power relations, the multiple singularities are updated as stratified in molar elements, and, when they do, they begin to operate based on a strategy defined by a dominant rationality. The power-knowledge relationship emerges understood as the relationship between forces and forms; forces that are formalized and that seek to drive the field of action in which the other moves, due to certain purposes. They give way to an artificial means of grammars that operate from the relationship between power diagrams, fields of knowledge and relationships with each other.

Consequently, to achieve this reading more precisely, it must be affirmed that in the stratified, the virtuality of the forces is updated, integrating and differentiating into formalized and matter-formed functions. If the forces are not stratified, formed, they operate by imposing any task on any human multiplicity and the strata allow other levels of intelligibility because "the formalized function is an action directed to its own ends, its means, the obstacles it encounters, etc." (Deleuze, 2014, p. 75).

In this sense, educating, correcting, working, healing, governing over others, are formalized functions that one could also turn to another level of governmentality by referring to them as educating, correcting, working, healing, governing oneself. Actions that, assembled in the middle of concrete stratified formations, are what Foucault calls dispositives (Deleuze, 2014), point where they are integrated and differentiated, there the forces are codified, they have become stratified and differentiated giving rise to the prisoner, the worker , the student, the young man, the artist, among others. These are central points for analytical work because they allow that governmentality, as a power-knowledge truth relationship, can be read in the place of the stratum where the lines of seeing and speaking have a place (Deleuze, 2014).

Then, this allows us to say that there is no power without knowing or knowing without power, and that is why the space of knowledge that updates the forces is fundamental; it is what allows to reach the two levels of grammars that are wanted to unfold to finally refer to the agglutinating order of

the practices. *At the moment that diagram and fields of knowledge are thought of in conjunction, we can talk about the historical conditions of possibility that give rise to the emergence of:*

> The fundamental codes of a culture -those governing its language, its schemas of perception, its exchanges, its techniques, its values, the hierarchy of its practices-establish for every man, from the very first, the empirical orders with which he will be dealing and within which he will be at home (Foucault, 1981, p. 5).

This space of knowledge is therefore close to the first level of grammars (Veyne, 1984; Castro-Gómez, 2010), social grammars, which are nothing more than codes, understood as systems of rules that make the multiple be possible at a particular historical moment. The multiple is understood as the different possibilities that societies and subjects have to structure and establish themselves under regularities that allow shaping fields and games with contingent rules, of a certain duration.

Therefore, to understand the social grammars in the midst of the fields of knowledge is to assume that they also imply: "That film of implicit thought in cultures that articulates even the smallest domains of their way of life (…) which makes possible, at one point, the emergence of a theory, of an opinion, of a practice" (Morey, 1983, pp. 19-20). Thus, these social grammars are the available playing field, the broad place where subjectivity is produced and governed, while also being the social space where one can take positions and look for their places of enunciation and functioning.

Then, this field, available due to its breadth and variability of segments, cannot be taken in full by subjectivity, but it is the space in which it can be updated, being in a sort of outside (Deleuze, 2014) the always latent possibility of the other, of finding escape lines, routes for nomadism, forces that operate as resistance. Or, on the other hand, normalizing forms of the inside, the always imminent forms of government of some men over others in these grammatical spaces, which today are inscribed in the governmental rationalities and technologies that societies of control pass through (Deleuze, 1995).

Subsequently, a second grammatical level is proposed that is no longer found in what is available, but is that which becomes subjective. Life grammars are a level that unfolds from social grammars. This new level is not that of the broad and diverse social rules, it is rather the rules that have come directly to affect the subjectivity from the government of some men over others, or also, those ways that from transformative or self-transforming practices are appropriate for themselves subjectivities. They are what is actually being, those that directly constitute subjectivity.

In this order, the grammars of life can be virtually elements that, in the folds, unfoldings–and positionality of the subjectivity, do not necessarily have total coherence and can apply differentially, but nevertheless maintain a certain stability in the practices. However, this type of composition, the grammars of life are the elements of power-knowledge in which they occur–constitute subjective paths. In this way, subjectivity is configured in form from practices, that is, from what you think, feel, say and do, as long as you think, feel, say and do.

These forms take shape from the formalized forces and functions that have made subjectivation, and as long as they have been translated into regular practices and places that make this intelligible possibility of being in the world. Then these forms, which were configured in the networks of force relations and discourses, are mobile, contingent and can be modified from new paths or new interpretations of paths already lived, thus modifying the intelligibility of a certain order of practice.

Territorialization: a Structural Analysis of Post-structuralism Coded Content

The analytical logic that arises for the approach and treatment of the data in this composition is one that is located, with some nuances, from the scope of the MAEC. Thus, a methodological instrument that is part of the sociology of culture and allows the structural description and analysis of empirical data. Its basic intention is to extract from concrete materials "the symbolic structures of certain social actors. The question that he intends to answer is how meaning is constituted in concrete materials" (Suárez, 2008, p.119). Because of this and in the first instance, we want to defend in epistemological terms the place of this type of analysis, during a design that has its enunciation moles in post-structuralism.

Thus, post-structuralism has emerged as a place of strong visibility, since the 1970s, lead by French authors such as Foucault, Derrida, Deleuze, Guattari and Bourdieu, among others. Initially, a central feature in this view is historization, with which global history is set aside, setting out to restore the overall form of a civilization, laws or meanings common to all phenomena of a period (Foucault, 1976), as far as a general history is concerned, understanding relationships, but in the middle of series of games and dispersal spaces (Foucault, 1976) that will be discontinuous, not finalists, not evolutionists. Look to that which shows differentiated forms that are not universal, but local, produced in their particular power-knowledge relationships, where what is, has not always been and has appeared in the middle of the confluence of reunions, of coinci-

dences, in line with a fragile and precarious story, which is marked by strategic rationalities, by forces (Foucault, 1999a).

Not only the historization and the introduction of the category of power are elements that highlight post-structuralism, they have also dealt with ethics, aesthetics and the production of subjectivities (Álvarez, 2014). Along these same lines, and in the midst of their skepticism, they have carried out a crushing critique of modern reason, postulating various rationales where "there are different foundations, different creations and different modifications in which rationalities engender one another, oppose and pursue one another" (Foucault, 1999a, p. 318).

Another point that stands out is that post-structuralism will not eliminate the subject. However, naming it does not imply recovering the modern subject of the Cartesian ego cogito or consciousness in phenomenological and humanistic terms. It is a type of subject that is understood to be produced in the middle of government relations that convey knowledge-power-truth; thus, there is no fundamental essence or invariant human nature, but a historical production of subjectivities demarcated by strategic rationalities. A subject who, despite not being outside the power relations, may have some degree of participation in its constitution through self-practices.

Consequently, and with an interest in epistemological clarification, the enunciation moles assumed by the MAEC are referred to. With this, it goes without saying that it is an analysis that some authors follow who, in various ways, have traveled through the school of the Catholic University of Leuven La Nueva, such as J. P. Hiernaux, Hugo José Suárez and Oscar Saldarriaga. In this sense, these pose about the MAEC that:

> Without being directly located in the lineage of classical structuralism (...) it takes up multiple fundamental contributions of authors of this current, but "colonized" (...) from a properly sociological approach that links the structure with culture, with the social and, in essence, with the mobilizing sense of the existence of social actors (Suarez, 2008, p. 14).

Then, it can be clearly stated that the analysis performed here is not categorically inscribed in these classical structuralist formulas. Its approach to sociology allows us to say that it leaves the view that assumes everything and only in terms of relations of language without subjectivities. Thus, it shows the dynamics of the social and cultural processes giving rise to a production of senses, which are installed in the middle of systems of combination rules that mobilize these structural places. With this, a place of a structure appears that is

not invariable and, therefore, can be assumed in the midst of historical plots; in this case from the general, serial, multiple and discontinuous history.

At the same time, and in order to give a greater post-structuralist accent to the analysis, potentially linking governmentality and power-to-know relationships, in the midst of scenarios of production of subjectivity operated from the government of some men over others or from the government itself, the analysis refers to the terms of social grammar and life grammar. At this time, it is crucial to show a conceptual shift that categorically indicates a stronger approach to the way in which the MAEC is used in this method composition.

Thus, Hiernaux raises the concept of the cultural institution, produced and socially internalized, to which the human being responds, being endowed with senses. Therein, such a cultural institution is a set of "systems of combination rules constituting meaning, informing the perceptions, practices and modes of organization put into practice by the characters" (Suárez, 2008. p. 15). This will be divided between cultural structure (the structural) and social structure (the structural); the first refers to the group of factors linked to the subjective conditions of the action, that is, that which is capable of producing a mobilizing sense, as well as a perception of the self and of others by structuring; the perception of the normal and the possible (Suárez, 2008). The second, the social structure, refers to the social situations in which the subjects are immersed in the particular social and historical context. It is the "objective conditions" of the action, that is, the effects of the social structure in which the individual develops (Suárez, 2008).

These concepts, in this design, are replaced by that of life grammars and social grammars, which to some extent have certain similarities. The first resembles the cultural structure, since the grammars of life also allude to the regimes of practices that effectively cross the subject; and the second, the social grammars, have a certain similarity to that of social structure, since these allude to the system of available rules in which the whole social structure is formed.

Now, although there is proximity, the grammars have a greater post-structuralist emphasis because they are assumed marked by diagrams, which clearly and directly refer to the place of power relations, of asymmetric forces that occur in the midst of grammatical combinations. Along these lines, these sets of rules are crossed by the governmentalization of life that societies of control manufacture (Deleuze, 1995). They are also radically historical under a discontinuous and multiple historicity that indicates their contingency and reading beyond one-dimensional rationality. In the same vein, the grammars are a scenario in which the complex dynamics of a multiple subjectivity appears. This is not

always equal to itself or totally coherent or logical, breaking with perspectives that imply the psychologization of the subject, without resorting to foundations that mark anthropological invariants, and place it in the middle of the governmental production of some men over others, but also in the place of being able to produce itself, to some degree deliberately, by a work of subjectivity on itself (Foucault, 1999a).

Finally, regarding this post-structuralist shift, it is worth noting a final difference in meaning. The following can be used in conjunction with Hiernaux (2008) that there are some systems of constituent rules of combinations of meaning; nevertheless, distance is taken when it relates them to representations and perceptions, typical of social psychologies and phenomenology. Thus, meaning is taken in a more Deleuzian line: "Meaning is thus a complex notion: there is always a plurality of meanings, a constellation, a set of sequences, but also coexistence, which makes interpretation an art. Any subjugation, any domination is equivalent to a new interpretation[1]" (Deleuze, 2013, pp. 10-11).

Then, the meaning of something will not be found if we do not know what is the force that seizes it, which exploits it or expresses itself in it. In this measure, the metaphysical duality of appearance and essence is opposed by forces as an expression of the appropriation, domination or conduction of a portion of reality or of the sayings, feelings and thoughts that can be configured in the multiple scenarios and relational subjectivity. Perception itself, says Deleuze (2013), in its various aspects, is an expression of forces that appropriate nature; the story of a thing is the succession of forces that seize it. In this plane, the

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1. In order to leave no doubt about the way in which the term interpretation is to be assumed, it is worthwhile to summon a couple of arguments that allow clarification: "the problematic unit of criticism and ontology is posed. The new question introduced by Nietzsche that replaces the old metaphysical question, what is it? - Of which the what can I know? The Kantian is nothing more than a variant - it is who?, who speaks?, is the question for the actual legislature, that is, creator of interpretations, active instances capable of conducting criticism. That which is not man, is not the subject, but forces in conflict that give rise to interpretations that come to reality in language. In this way, the fact that this radical mode of criticism starts, the effective existence of language, is at the same time the fact of the radical historicity of a reality-interpretation and, criticism, a historical ontology. Foucault's archeology had not taken anything else as an object of its historical-critical analysis: a discourse understood as a practice that, when entering into strategic relations with other practices, becomes the place of articulation of <"what we think, say and do "And, in short, historical constitution of the real. The question about the conditions of the possibility of language, understood in the Nietzschean way as the question who speaks?, is the genealogical question about the conditions of emergency and origin - simply historical conditions without doubt of a historical and eventual reality. It is the new question of criticism, the antimetaphysical question of a reality dissolved in the flow of the evolution of interpretations" (De la Higuera, 2003, pp. 23-24. Bold added). In this way, it is emphasized that interpretation is not a concept that can only be used from traditional hermeneutic perspectives, but that it is also possible to understand the tensions between power relations that give rise to sets of rules that unite in certain domains historical and social words and things; thus, the interpretation emerges as a temporary fold (Deleuze, 2007) of the heteroclite (Foucault, 1981) in that measure always contingently.

meaning is pluralistic, where a thing, a relationship, a behavior, a practice has as many senses as forces capable of seizing them. "But the thing itself is not neutral, and is more or less in affinity with the force that currently possesses it" (Deleuze, 2013, p. 13). The aim is to locate the topicality of the forces that, during grammars as a combination game of constitutive rules of meaning, operate in the processes of subjectivation. Figure 1 allows to recreate the proposal that has been raised.

Figure 1. Analytical Model
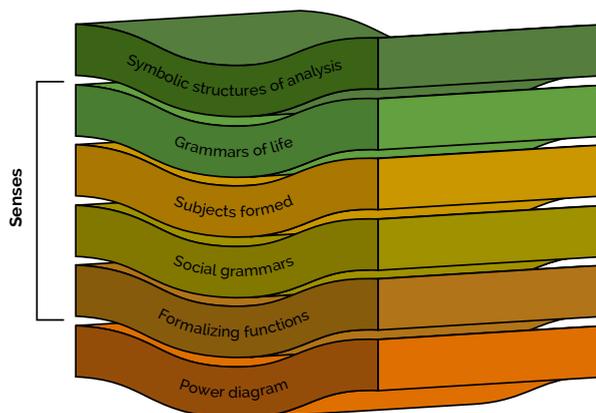
Source: Author's

In this way, the figure in layer structure wants to show the categories that have been discussed; these are recreated in an analytical design with an interest of greater clarity, since it is understood that the realities do not necessarily operate under this scalar form and rather are complex and interrelated. Now, a logic of social production is assumed from a framework of fluid relations of force that will be codified in different processes, that of the formalized functions that give rise to social grammars, on which they emerge from processes of subjectivation more specific subjects formed in which the grammars of life take shape. And, it is in these last four strata in which the senses take forms, some senses that refer to the forces that appropriate the rules of the game that give life to various forms of the social and different modes of subjectivation. Thus, to read these processes more finely, the data processing techniques of the AEC are used, as indicated below.

Some Clues About Analytical Procedure

In this way, the MAEC is located within the qualitative tools of the investigation and its objective is to find the fundamental functioning schemes and the principles of ordering of the world in which the social actors are installed (Suárez, 2008). This specific design of information analysis cannot be confused with discourse analysis or text analysis, these are the containers, modes of expression or manifestations and the MAEC is interested in the contents (Hiernaux, 2008). With what these contents are its object, in this way the senses, way of seeing things or for this case the elements that are analyzed are the senses and logics in which the practices emerge and take shape as ways of thinking, feeling , say and make them operate in the worlds of subjectivities. It cannot be forgotten then that, when talking about practices, there is also an allusion to its agglutinating regime to its grammar, which does not stop suggesting a system of rules of the game. In this way, we want to make visible the social grammars and life grammars that become common references for addressing subjectivation processes.

The MAEC is, then, a strategy that works by analyzing small passages of documents or fragments of sayings, emerging from the corpus, that concentrate fundamental tensions. These will be called "minimum units of meaning" that organize the reading of the social and the self, conceptualized in the key of this assembly under the categories of social grammars and life grammars, which do not make a phenomenological or hermeneutic reading, but rather allow us to understand the focuses of experience (Foucault, 2009), assumed as the relationship between fields of knowledge, power relations and possible subjectivities that may emerge depending on the characteristics of the relationship.

The principles of structural description, as proposed by Hiernaux (2008), *are disjunction, association, isotopia and descriptive condensation. In this context, to say counter-definition or distinction disjunction* (depicted: /), referring to what allows the interior of the same gender (totality) to identify certain things as existing and specific, some in relation to others; that is, two opposite terms that constitute a totality where $A + B = T \rightarrow$ hot/cold = Temperature (Hiernaux, 2008; Suárez, 2008).

Another of the basic principles of the MAEC is that of association or conjunction (which is depicted: |), which, according to Hiernaux (2008), puts the elements already identified by the disjunctions, in relation to other elements, in turn other disjunctions, thus forming the network and the attributes of all of them. After these points, *isotopia* is convened as a third basic principle, which

shows that the order of the structures that pass through the material does not respond to its narrative order.

So that "information about a set of sense units that are articulated between them, that form" a common structural place "can be found scattered in various places of the material" (Hiernaux, 2008, p. 95). The fourth point, as a basic principle that is brought up, *is descriptive condensation*. This element refers to the diversity of possibilities that language has, which can mean that in the same corpus multiple ways of referring to the same meaning can be found, the case of synonyms, metaphors, examples, among others.

Subsequently, and without being exhaustive due to space issues, these notations are put into use in symbolic structures such as the following: *parallel structure, fan structure, cross structure*. In the first place, a *parallel structure* is displayed, thus, by the logic of the structure two types of disjunctive codes are added that complete the possibilities of the graph, the *qualifying code* and the object code, in such a way that once the objects on which the opposition is established, the qualifying codes are those that attribute specific qualities to the object code (Suárez, 2008), which in the analyzed context are associated with each member of the disjunction. Usually each pole ends up loaded with a positive (+) or negative (-) *cultural assessment* (Saldarriaga, 2008). In this, the valuation tool allows us to better understand the principle of affective mobilization and hierarchy of the world in which the actors can live (Suárez, 2008) proceeding with the following scheme, (Suárez, 2008, p.124): "An artist? A man who knows everything without realizing it. A philosopher? A man who knows nothing, but who notices". In this case the object code would be "an artist/a philosopher", and the qualifying codes would be "know everything / don't know anything" and "don't realize / realize", from which we get the following structure:

Figure 2. Parallel Structure

```
Object code:          an artist      /      a philosopher
                          ↑                        ↑
Qualifying code 1:   knows everything   /    knows nothing
                          |                        |
Qualifying code 2:    does not realize   /     realizes
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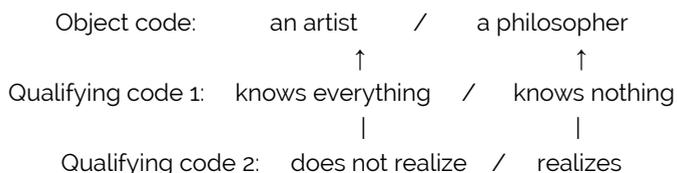
Source: Suarez, 2008. p. 124.

Using the assessment (Suárez, 2008): "A few years ago, a social leader in Bolivia was arrested and for her release her supporters managed the following slogan: "Wilma Plata, the fascist government imprisons her. The exploited people liberate her" (p. 129).

Figure 3. Parallel structure with assessment

(-) / (+)
Government / People
| |
Fascist / Exploited
| |
Imprisons / Free
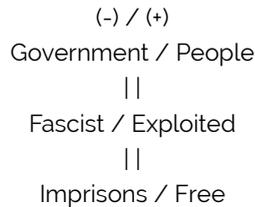
Source: Suarez, 2008, p. 129

On the other hand, the fan structure offers possibilities when in a material there are more than two elements that belong to the same family, that is, they cannot be opposed because they are not of the same nature. In such a situation, the codes that qualify them are used and a sequential structure takes place, where the codes are gradually organized into more specific branches and form new totalities, thus ending with all the elements that the material shows (Suárez, 2008). An example proposed by Suárez (2008) is invoked for this structure, he takes up a passage from a song by Silvio Rodríguez, *Sueño con serpientes*, in which he quotes Bertolt Brecht: "There are men who fight one day, and they are good; There are others that fight for a year and are better; Some fight for many years and are very good; but there are those who fight all their lives, those are the essential ones" (Suárez, 2008, p. 131). In this text we have four types of men, and each one has its qualifier. The structure is necessarily in a fan, because it is

organized from the type of man "good" to the "essential" with a gradual and hierarchical sequence:

Figure 4. Fan Structure

Totality calf: "fight time"

Calf 1:
1 day / more than one day

Total obj .: "Type of man"

Obj. 1: good / more than good
(-) (+)

Calf. 2: one year / more than one year

Obj. 2: better / more than better
(-) (+)

Calf. 3: many years / a lifetime

Obj. 3: very good / Essential ones
(-) (+)
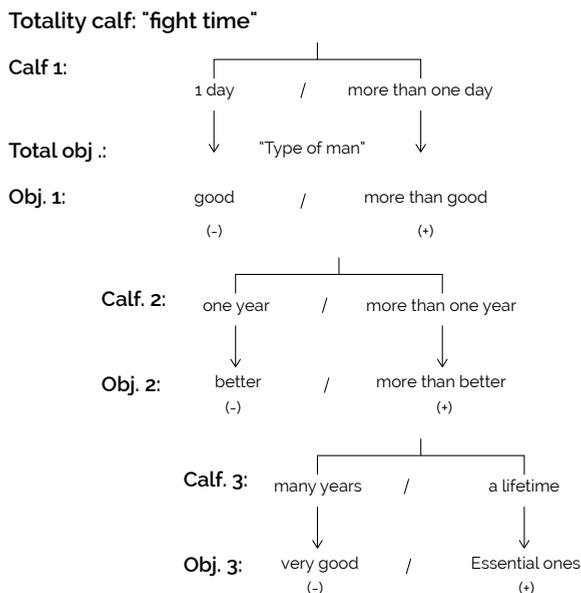
Source: Suárez, 2008, p. 131

Third, there is the *cross structure* alternative; it is used in the case of materials with objects that simultaneously have the same attribute. In this way, two qualifying disjunctive codes that intersect and thus form a star with four possibilities, in which the four object codes appear each with two qualifiers at the same time. In certain materials cross structures can be formed with empty boxes, where the texts do not explicitly say which term corresponds to a certain cross[2]. The example would be the following (Saldarriaga, 2003, p. 139):

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2. "This situation will have important analytical consequences, as we would face what could be said explicitly in the discourse but, for specific situations, it is not verbalized" (Suárez, 2008, p. 135).

Figure 5. Cross Structure

**The modern school:
constitutive tensions**

Collectivizing functions

Social order   Uniformity

Disciplinary technique ———————— **Pedagogical knowledge**

Compliance   Self government   Modern educational systems and subjectivities

Individualizing functions

(Axis of social purposes)
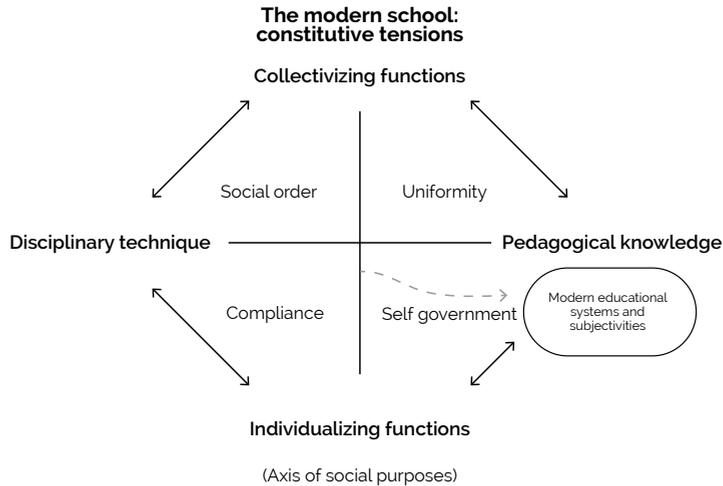
Source: Saldarriaga, 2003, p.139

It should be noted that the dotted line takes up a proposal proposed by Oscar Saldarriaga (2003) from a place of marked post-structuralist emphasis. Thus, the derived line (arrow) makes visible the escape lines that can emerge from the tensions that are generated amid the grammars in which the subjectivity is produced, is-constituted.

Conclusions

It is thus understood that "the social is complex and polyhedral and what each research practice does is reveal or highlight, reveal and polarize the different dimensions of the social phenomenon investigated" (Conde 1999, p. 97), so defining an enunciative mole like post-structuralism already indicates a very particular way of approaching realities and making them intelligible in analytical terms. With this, this proposal focuses on an analysis that wants to understand the way in which socio-historical ways of life are energized from a view of situated processes, crossed by the conjunction of fields of knowledge, power

relations and forms of subjectivity. Read from the social practices that regulate the ways of being and doing of subjectivities, addressing them both in their social grammars and a wide range of possibilities, which open up in the midst of the different social scenarios, at the time that, of their life grammars, as the appropriations or incorporations that occur due to the regularity and significance of the practices by the subjectivities.

In this scenario the conjunction of social grammars, life grammars and the elements of the MAEC for the treatment of data, becomes a very interesting possibility for addressing research objects, from working with primary sources and secondary sources. Thus, symbolic structures can be elaborated, taking as a starting point the data, which are giving rise to the intelligibility of the practices and their agglutinating regime in different social spaces.

This allows us to understand how certain discourses are configured as a place of truth in relation to power strategies that validate them, locally producing the forms that subjects assume as true, at the same time that they can allow to account for the appropriations they make that a subjectivity assumes itself in certain positions and under the dynamics of forces of certain senses, producing an experience of itself. This, woven with a set of interpretations that invoke theoretical elements, such as a toolbox, for the compression of the senses, and demand the work of inferences and permanent developments by the researcher to complement the analyses that make visible the social dynamics and processes of subjectivation as the case may be.

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