

THE CATEGORY "WOMAN" AS A BIOPOLITICAL DEVICE FOR BODY EDUCATION

A CATEGORIA "MULHER" COMO DISPOSITIVO BIOPOLÍTICO DE EDUCAÇÃO DO CORPO¹

LA CATEGORÍA "MUJER" COMO DISPOSITIVO BIOPOLÍTICO PARA LA EDUCACIÓN DEL CUERPO

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ABSTRACT: This text aims to trace the lines that produce the woman as a biopolitical device through public policies, particularly the National Policy of Social Assistance in Brazil. This policy compounds and feeds back a Neoliberal State, economically moralizing, as Donzelot states (1980). I applied the cartographic methodology, which traces lines that make up the production of subjectivities. I performed this study as a psychologist from a Specialized Reference Center for Social Assistance, which works with children, adolescents, women, the elderly, the disabled, and the LGBTQI+ community victims of violations of rights. They went through physical, sexual, and psychological violence. The concept of Device comes from the Foucauldian reading of Power. According to him, the relations of power/knowledge cross our existences through biopolitics in this case. Besides, according to the same author, these relations tell us about governmentality strategies of make live and let die.

KEYWORDS: Biopolitics. Cartography. Device. Women. Public policies.

RESUMO: *Com a metodologia cartográfica, que diz de um traçar de linhas que compõem a produção das subjetividades, este texto objetiva traçar as linhas que produzem a mulher enquanto dispositivo biopolítico, através de políticas públicas, em especial a Política Nacional de Assistência Social, que produz e retroalimenta um Estado Neoliberal, economicamente moralizador, como nos diz Donzelot (1980). O traçar das linhas se dará através da cartografia das práticas de uma psicóloga de um Centro de Referência Especializado da Assistência Social, o qual atua com crianças, adolescentes, mulheres, idosos, deficientes, comunidade LGBTQI+ vítimas de violações de direitos, entre elas: violências físicas, sexuais, psicológicas. O conceito de dispositivo parte da leitura foucaultiana de poder, segundo a qual são as relações de poder/saber que atravessam as*

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existências, no caso em tela, por meio da biopolítica, que segundo o mesmo autor, nos diz de estratégias de governamentalidade de fazer viver e deixar morrer.

PALAVRAS-CHAVE: *Biopolítica. Cartografia. Dispositivo. Mulher. Políticas públicas.*

RESUMEN: *Este texto pretende trazar las líneas que producen a la mujer como dispositivo biopolítico a través de políticas públicas, en particular la Política Nacional de Asistencia Social en Brasil. Esta forma de política pública produce y retroalimenta un Estado Neoliberal, económicamente moralizante como nos dice Donzelot (1980). Fue aplicada la metodología cartográfica por una psicóloga de un Centro de Referencia Especializado en Asistencia Social, una metodología que habla de trazar líneas que componen la producción de subjetividades. Esta institución trabaja con niños(as), adolescentes, mujeres, adultos(as) mayores, personas con discapacidad, comunidad LGBTQI+ víctimas de vulneración de derechos, entre ellos: violencia física, sexual y psicológica. El concepto de Dispositivo parte de la lectura Foucaultiana del Poder. Según él, son las relaciones de poder/saber que atraviesan las existencias, en este caso, a través de la biopolítica. De acuerdo con el mismo autor, nos habla de estrategias de gubernamentalidad de hacer vivir y dejar morir.*

PALABRAS CLAVE: *Biopolítica. Cartografía. Dispositivo. Mujer. Políticas públicas.*

Introduction

The present text seeks to analyze the work in public policies, especially that of the National Social Assistance Policy, in a Specialized Reference Center for Social Assistance (CREAS in the Portuguese acronym), by a psychologist, with women who are victims of rights violations. The goal is, through cartography, in its way of drawing lines that produce certain profiles of subjectivation, to think how women, from a poor and marginalized population, are crossed by biopolitical lines, through the very making of policies and, how this way produces them as objects, at the same time that feeds back the neoliberal model of State..

The Specialized Reference Center for Social Assistance (CREAS), an equipment ⁴ of the Medium Protection Network of the National Social Assistance Policy (PNAS), works with children, adolescents, women, elderly, disabled, LGBTQI+ community victims of rights violations, among them: physical, sexual, psychological violence, mistreatment, neglect. It carries out psychosocial monitoring, so that its technical teams are composed of psychologists and social workers, who seek to work with families who have experienced violence, in order to overcome the situation and strengthen weakened family ties, since most violations occur within the family context. The main tools of technical intervention are home visits, when the

⁴ This term refers to the places where users are assisted, from CREAS, to CRAS, to Basic Health Units.

teams go to the users' homes, aiming to strengthen the bonds; individualized and group welcoming (with the family nucleus); meetings with the families being assisted; meetings with other Network equipments, such as the ones from the Social Assistance, like CRAS (Reference Center for Specialized Social Assistance), which works with socioeconomic issues in situations of economic vulnerability, the Casa Acolhedora, in which children and teenagers are institutionalized when there is a situation of extreme violence, and, from other Networks, such as Unidades Básicas de Saúde (Basic Health Units), Centro de Atendimento Psicossocial (Psychosocial Care Center), as well as participating in hearings both at the public ministry (MP) and at the Court of justice (TJ).

And it is in the meantime of paths sewn in dialogues, or lack thereof, with families, other equipment and networks, that the work of Social Assistance, as well as other policies, whether in health or in Education itself, act through strategies of biopolitical governmentality, in taking a certain marginalized population as an object of action. This, however, has been erected from a mentality, which Foucault (1979) called political economy and Donzelot (1980) called economic morality, which by suppressing misery, individualizes social issues and brings to the agents/technicians of public policies the duty to "treat" the deviants in relational, educational terms and why not call them pedagogical, in its most pedagogizing dimension of capture (LARROSA, 2016). "A technical practice, definitely, in which the result must produce itself according to what was foreseen before starting" (LARROSA, 2016, p. 193, our translation).

In order to trace the maximum number of Public Policy crossings by the assisted public - the Women - the described practices will focus on three families, composed of women who are accompanied by various equipments, including the Public Ministry and the Court of Justice, who have a history of various violations of rights, among them: sexual and domestic violence and, who had a history of institutional shelter of some child and/or adolescent. These criteria were chosen, also, because they are understood within the technical circles that make the policies, as a failure, inefficiency of the Public Policies themselves, or better, of the cases where the State did not arrive. However, is it the case that the State did not arrive? Or was it the State model itself that made this public an inaccessible people in the biopolitical game of make live - let die? (FOUCAULT, 2005).

These families, however, composed of the so-called solo mothers⁵, The contemporary concept of parenthood and all the family formats it makes possible unite social life more and

⁵ This term is used to break with the term single mother, which ties a woman's status to her civil status.

more to the way families regulate their lives. The contemporary concept of parenthood, and all the family formats it makes possible, increasingly links social life to the way families regulate their lives, by updating the individualization of social issues, since the child's interest is placed as superior. This interest is produced among the medical, psychological and pedagogical specialisms built with the object childhood, in order to put education more and more under the individuality of parents, hiding the very parental educational possibilities, since the social relations in which parents are immersed are not considered. So that the concept of parenting is built as a neoliberal concept, given that "I remind you that neoliberalism is characterized by the will to apply an economic referential to the whole of social management and not only to the economy (SOUZA; FONTELLA, 2016, p. 115, our translation).

And, at this juncture, despite the history of sexual violence against a child and/or adolescent in these families, the issues that caused them to be inserted in the policies, and especially in the Judiciary, were situations of neglect of these women/mothers against their daughters. They - the women/mothers - became enrolled in Public Ministry proceedings, in Court proceedings for leaving their daughters on the streets, for not feeding them properly, for not having regular school attendance. These were the issues that led these families to become objects of action of innumerable equipments and of several Networks: health, education, social assistance. It is, thus, that economic morality becomes inscribed in the lives of women who can barely read, who are completely dependent economically on Social Assistance Programs, who grew up and live in a neighborhood where few houses have bathrooms and even fewer have running water, a fact, however, that offers the State the right to assume its moral dimension.

The methodological choice of Cartography goes hand in hand with the choice of the concept-force-device, since, when problematizing the Foucauldian concept of device, Deleuze (1990, p. 1, our translation) says that: "To untangle the lines of a device, in each case, is to build a map, to cartograph, to traverse unknown lands, it is what he calls 'terrain work'", given that, as Deleuze (1990, p. 155-156, our translation) further points out, "power is the third dimension of space, interior to the device, variable with the devices. It is a composite line with knowledge, just like power".

Thus, to untangle a device, in what makes it a strategy of governmentality that produces subjectivities, that is, ways of being and being in the world, is to trace the lines that cross these modes, in order to intend other modes. To unravel the lines that make women objects of so many public policies is to unravel what makes them devices of governmentality

of a certain state model, as well as to unravel the way of being and being in the world of these women, at the same time that it opens gaps for the production of other modes, other women, other practices that potentialize more autonomous subjects.

Also problematizing the Foucauldian concept of device, Agamben (2009, p. 13, our translation) expands the discussion of the production of subjectivity with contemporary issues, by stating that:

Generalizing further the already broad class of Foucauldian devices, I will literally call device anything that has in any way the capacity to capture, orient, determine, intercept, model, control, and secure the gestures, behaviors, opinions, and discourses of living beings.

By anything, Agamben (2009, p. 13, our translation) cites: "the pen, writing, literature, philosophy, agriculture, cigarettes, navigation, computers, cell phones and - why not - language itself...". In this way, the device is configured as a machine to produce subjectivities, thus being a machine of government.

Deleuze also tells us about the power of the device, which according to Silva (2014) lies in its mobility, variation, and dynamism. By pointing out a philosophy of the Device, Deleuze (1990) brings the power of the devices in the repudiation of universals, with which when thinking of the human through concrete experiences in encounters, singular processes can be created. "The One, the Whole, the True, the object, the subject are not universals, but singular processes, of unification, of totalization, of verification, of objectification, of subjectivation immanent to a given device" (DELEUZE, 1990, p. 157, our translation). It is the movement that Agamben (2005) calls profanation, according to which, Silva (2014, p. 149, our translation) states that the "overcoming or deactivation of the devices is anchored in the resumption of what has been captured by political strategies. Thus, device is the in-between relations of power, knowledge, and the processes of subjectivation and desubjectivation.

According to Foucault (2005), biopolitics is composed of governmental strategies that began to affect man as a species, that is, in the processes of birth, death, and the organization of cities, in a process that began to affect the massification of man as a social species, maintaining, however, the process of individualization of bodies. The Process of making live and letting die.

After the anatomo-politics of the human body, established during the 18th century, we see something appear, at the end of the same century, that is no longer an anatomo-politics of the human body, but what I would call a

"biopolitics" of the human species (FOUCAULT, 2005 p. 289, our translation).

To unravel a device is to unravel the biopolitics that runs through it, tracing the lines of power and knowledge that were made as machines of government incident on certain bodies, in this case that of women. Therefore, there will not be a concept of woman here, but the tracing that makes a certain population of women the object of biopolitical incidence.

To achieve the stated goal of this paper, we present it from a topic that will trigger two other moments: **1. Women - Biopolitical Device among public policies**, which will discuss how these subjects are taken as objects/users of public policies, among the making of psychosocial practices in CREAS with the families, in subtopic: **1.1. In doing with families**, which will present practices such as home visits, group meetings with families, and; with other equipment and networks, in subtopic **1.2 In doing with other equipment and networks**, which will include the performance with other equipment, participation in hearings both in the MP, as in the TJ, so that we can see the biopolitical strategies that affect these lives.

Women - Biopolitical Device among public policies

The hygienization project of capitalist society in the 19th century, through population control, as a practice of production and proliferation of biopower, in all dimensions of life (FOUCAULT, 1979), turned the female body into an object of biomedical knowledge/power - the Biofeminine body (RODRIGUES, 2014).

Education and Health are two of the fields of knowledge and practices that incessantly produce, update and repeat what a mother is or should be, and their 'scientific authority' constitutes an important strategy for naturalizing and universalizing such definitions (MEYER, 2003, p. 34, our translation).

The differences between the bodies of men and women, described by medicine, were specified based on sexuality, combining to female sexuality the roles of mother and wife. "The politics of bodies (the politicization of anatomy) in its network of significations refers sex to the binary and equivocal power of one over the other" (SWAIN, 2011, p. 404, our translation). In this way sex-category became prison and sexuality required the shackles that transformed the human into women and men, encased in power and submission (SWAIN, 2011). Thus, bodily sexual differences became the basis for the social role prescriptions of women and men. Women, with sexual desire "by nature less" than men and responsible for

reproduction, became the center of the private sphere of the family; men, of the public sphere: work, politics, commerce (COSTA *et al.*, 2006).

This biopolitical project, of production of the female body, was composed through many other social, political and economic processes. The very weaving of sexuality, as a scientific field, is one of the points mentioned by Foucault (1988). The actor points out that with a political, economic, technical incitement to talk about sex, around the 18th century, a rationality was constituted around this subject, through analyses that took place through quantitative research, through classifications, as a "police of sex: that is, the need to regulate sex by means of useful and public discourses and not by the strictness of a prohibition" (FOUCAULT, 1988, p. 28, our translation). And it was also with the emergence of the concept of population that these rational technologies around sex could be forged. Since population is an economic and political problem, "the analysis of sexual behaviors, their determinations and effects, arises at the limits between the biological and the economic" (FOUCAULT, 1988, p. 29, our translation). Sex is thus constituted as a field of knowledge, an object of truth, for the organization of a population, a State.

Refuting the theory that sex became a field of repression, Foucault (1988) points out how it was taken over as *scientia sexualis*, even if there has been throughout the 19th century a record of two distinct knowledges, one biological, thought from a scientific discourse around reproduction, in a movement of physiologization of sex, and the other from a medicine of sex, which at first seemed to seek a will to not know. And it is in this entanglement of technologies of power around sex, thus composing the "sexuality device", in which the bodies are taken in a certain individuality, in a process of physiologization, becoming objects of a science that in each movement composes the tracing of subjectivities, in what Foucault (1985) points out as the care of the self, by bringing in the History of Sexuality III a whole analytical framework, which points out how a certain knowledge is composed explaining the bodies through sex, pleasures, reproduction. Thus, sexuality is being micro-identified in the bodies, in the way they relate to each other, especially in conjugal terms, since this "sexuality device" becomes the mark of the production of another conjugality, which interposes the subjects to the need of attention to themselves, to the other, to life as a couple. And, in this way, as a reproductive body, the feminine body is crossed by these fields: the scientific one, which strengthens the policies of birth control and regulation, of mortality; the moral one, around pleasures, which is installed in the discourses of how these bodies should be in the maternal, marital, social.

The creation of the concept of childhood and the entire theoretical-scientific framework that has been installed around this public is another trace that crosses the production of Women as a biopolitical device. The Woman, loaded with the insignia of the home, the family, the care of children, was thus produced in a between-knowledge-power within the production of this State. However, differently from the bourgeois woman, who according to Donzelot (1980), with a privileged alliance with medical and educational knowledge, which made them auxiliary medical educators, through a certain hygienist medical literature, the popular woman was left with the responsibility of maintaining a certain regulation of her family, so that it would not be relegated to the need of Public Assistance.

Despite apparently different technologies and functions, the place from which a certain childhood and family emanates is inscribed in the bodies of these women. This mentality is based on what Foucault (1979) called political economy and Donzelot (1980) called economic morality, which is linked to a knowledge/power that is said to be economically liberal, but that affects people's lives with a certain morality, especially those on the margins of economic processes. 61), mainly through the Human Sciences, as a great field for the regulation of this morality, through social workers, who have as an objective within Public Policies, especially in Social Assistance, to insert certain populations in the liberal socioeconomic model. Considering that,

Nothing is more rare than exerting an influence on the poor that does not result from fear or hope, and yet this is what is most necessary. It is a matter, therefore, of persuading them that they are masters of themselves in order to refuse what is asked of them (DONZELOT, 1980, p. 57, our translation).

Consistently with the European analyses by Foucault (1979) and Donzelot (1980), Bulcão (2006), when discussing the Brazilian reality, tells us that the amount of indigents, born from pauperism, gave the State the role of reorganizing the social body, based on the discourses of offering this portion the right to assistance and education. When citing the ethical-political principles that regulated the formation of the Republic in Brazil, the author says of the implementation of a new social order, based on the ideals of order-progress-civilization, which would be the result of a rationality of the dignity of work, while idleness, the fruit of passions, would cause disorder-attraction-barbarism.

The Brazilian intellectual elite at the time of the Proclamation of the Republic, a mixture of scientists and politicians, researchers, writers and academics, was convinced of its “patriotic mission” in the construction of a Nation. “moral degradation” came to be associated with poverty, because

this, with its vices, did not match the ideal of the nation that was trying to produce. to the same reality (BULCÃO, 2006, p. 32, our translation).

And the Brazilian woman, thus, was an important target for the formation of a civilized and prosperous generation. Bourgeois childcare practices are disseminated in low-income populations, therefore, the author cites the institution of the Instituto de Proteção e Assistência à Infância do Rio de Janeiro, in 1899, in which, in addition to providing basic health services, the The assisted population was required to attend lectures on hygiene and donations, which could not be in cash, were converted into consumer goods, such as milk, clothes, food, medicine and shoes. Taken as a social issue, in order to maintain social cohesion and thus produce a nation, pauperism becomes an anomaly of the proletariat, which was born from a bad moral formation, thus requiring a rehabilitation of the working class, as if it were affected by a disease, had to be treated in an incisive and orthopedic way, with the woman being the main channel for this undertaking.

Women, childhood, family thus become a technology of governmentality within the biopolitics that produces the Neoliberal State, updated in the way of acting of social workers who visit the homes of these families, to deal with family ties, who participate in hearings in legal instances, to decide on the guardianship of children and adolescents, having as an argument for this situation the way in which families raise their children. In the case of the families that will be mentioned here, as mentioned above, even with the history of domestic and intrafamily sexual violence, not committed by them, their lives became Proceedings in the Public Ministry and Proceedings in the Court of Justice for reasons of "negligence". Dressed as negligent, these Women/Mothers are taken by individualizations, judged and questioned by the way they practice their maternal and feminine lives, forgotten as a public that the "State did not reach", devastated by situations of violence, it is their conduct that is the object of the For this purpose, some examples will be presented below, described in the first person, since they are the result of the psychologist's field diaries, to broaden the understanding of this tangle of biopolitical lines and crossings.

In doing with families

The work with families is full of educational practices, in what Larrosa (2016) calls the pedagogy of capture, in a format that thinks of the educational model as a process under the human being, depriving it of its potential, since, before birth, countless insignias are already placed on the subjects, including mothers.

There is, within CRAS (Reference Center for Social Assistance), for example, a group for pregnant women, formed by women who are beneficiaries of Income Transfer Programs, who "need", therefore, more "attention" and "care". Those who participate in this group are entitled to the Eventual Kit Layette Benefit⁶. In this group, the women/mothers participate in interventions, which include conversations and lectures about pregnancy, puerperium, and baby care. Just as, a few years ago, we held inside CREAS, a group with the families, which was mostly made up of women, and we also had conversation rounds and lectures, which revolved around the conditionalities of the Bolsa Família Program, i.e., the conditions that families needed to fulfill in order to receive the benefit. We took a nurse from the Family Health Strategy to talk about child vaccination, women's health, family planning; a social worker to talk about the Bolsa Família Program conditionalities. This way of linking educational work with families, as a condition for access to benefits, points to the biopolitical format of crossing over in the composition of policies, facing a population that needs to be economically inserted and socially moralized, since the poor

[...]As long as poor children remained exposed to the vices of their parents, the dangerous classes would continue to reproduce themselves. The poor - workers and former slaves, and therefore mostly blacks - seen as a "dangerous class", became primarily "objects of science". To face this problem, the most immediate strategy was to repress the non-working habits of adults (BULCÃO, 2006, p. 32, our translation).

In Family Planning, in the conditionalities of Income Transfer Programs, in Income Generation Programs, the so-called Opportunity to change one's life is also in changing habits, which, rooted in scientific discourses, go through these lives and create objects for the State.

Within Public Policies, whether in the psychosocial accompaniment of Social Assistance, or in Health, through the Family Health Teams, or even in the Active Search teams in schools, which aim to reduce school dropout, home visits to the families assisted are an important tool. Psychologists, social workers, nurses, community health agents, and educators go through countless homes, entering routines, homes, and relationships. The following are descriptions from the field diary of the CREAS psychologist, about the home visits to the three families chosen for the problematization.

I remember one day when I made a home visit together with some Guardianship Counselors and technicians from the Casa Acolhidora, and at

⁶ This benefit is among those offered by the municipality, which is offered to pregnant women and includes baby care items, such as clothes, bathtub, among others.

each visit, it seemed as if there was a tape recorder, repeating the speeches, the reality, and our actions. The mothers' complaints about their daughters were basically the same. Their daughters did not obey them. Lack of dialogue. Arguments. Girls on the streets. And with possible boyfriends. We, with the so common judicial crossing that there are in the cases, left pointing out the agreements made in the hearings and, the consequences of not fulfilling them. We left the visits certain that the situation would continue to be chaotic, but we didn't even listen to the repetition of the speeches and, if we even tried to understand the mechanics of this reality Woman, so installed in those bodies (DIÁRIO DE CAMPO, 2019).

Although the three women/mothers have very different ways of receiving me in their homes during the home visits, it is very explicit how much they justify themselves even when they are not directly questioned. Maria usually starts complaining about her daughters, how much they don't obey her; Joana, with a speech that seems to be readily rehearsed, always starts her speeches pointing out how she is an excellent mother, and does everything for her daughters; Olga, on the other hand, opens the door with all the harshness of someone who is being very bothered and, besides her children's complaints, there are those of her family, which according to her doesn't help her, especially during the last two years, in face of the recurrent arrests of her ex-partner involved in drug traffic (DIÁRIO DE CAMPO, 2020).

The home visits, whose main objective is to create an environment of dialogue among the family, as well as interaction with the community, ended up becoming, besides surveillance, a police dimension, of inquisitorial character, in which the users defend themselves before being questioned, since the presence of the social workers seems to carry the weight of the hearings, of guilt that they themselves do not seem to understand. The technology of inquiry, in this way, in doing with poor families, has become "an extensive formula of a social control whose agents will be mandated by collective instances and will draw on the administrative and disciplinary network of the state" (DONZELOT, 1980, p. 99, our translation). Donzelot (1980) tells us, thus, about the technology social inquiry established in a conjunction of two lines of control over the family - assistance and repression, a fact that intended the very enlargement of the "social". Between Social Assistance and the Judiciary, the social inquiry emerges as an important technology of power to produce the family as a mechanism, crossed by a State that through its so called public policies controls the instances in the most micro of the subjects' daily relations. Starting with the protection of children in danger, moving on to the assistance of poor pregnant women, poor families when the father is admitted to a medical facility, or prison,

The social survey is thus the main technical instrument to organize the new logistics of social work: the possibility of withdrawing or returning children, intervention in the family for the purpose of re-education (DONZELOT, 1980, p. 98, our translation).

We assume, thus, what Marcelino (2008) cites as a mode of contemporary police-like subjectivation, as attitudes assumed by anyone, with no direct relation to the police function, in the direction of a healthy society, especially focused on the mishaps of petty crimes, such as begging, gambling, drunkenness, and attacks on good manners. Thus, social workers - from SUAS - are constantly called upon as those who, by using the home visitation tool, have the ability to enter, watch, inquire.

These hard lines (DELEUZE; PARNET, 1998), composed in the mechanisms of inquiry and fed in the police-like mode of home visits, do not end Power as a technology of complete domination and capture, there are in the making of Policies, in the game of Power, as the Foucauldian concept tells us, possibilities of resistance and production of other lines of subjectivation. To this end, here follows another field diary entry, which deals with a group action with monitored families.

We also had moments to talk about affections. One day in particular, we took a video about a horse tamer from the United States of America, who had suffered a lot of violence from his father when he was a child and had many fractured bones. Our goal that day was to work on non-violent education and a dialogical family relationship. After we played the video, in which the tamer talked about his way of caring for the horses, which were often wild and dangerous because of the violent way they were tamed, and talked about his violent childhood, a silence fell in the room and everyone watched it very attentively. When it was over, we started to talk about the experience of the horses and the tamer, several were the stories of violence suffered by everyone and, especially, by the only father there. He told us many episodes from his childhood, in which he was extremely beaten. This day was very intense for us, we even felt a sense of accomplishment, as Social Work technicians, in dealing with relational issues within those families. This group functioned for almost a year, happening more or less once a month, and there was something peculiar about it; as a way to encourage membership, we asked the prosecutor at the time to sign the "invitation" to participate. Today, problematizing our proposal, I am not sure if it was good or bad, and in the very search to escape this duality, I think we had moments of a lot of capturing pedagogy, in the search to teach those bodies to be healthy and immersed in a bourgeois family logic, at the same time we had cathartic moments, in which people so little heard and/or existent could talk about their pains, could exchange experiences, and could build friendships. The closing of the year, of this group, took place at the Public Prosecutor's Office, with the prosecutor. Our goal was for her to talk about the role of the Public Prosecutor's Office, so that we could reduce the boundaries between them, and take these people to be seen in a certain way by the Law, at another time than during the hearings. We invited the guardianship counselors, too, and got them snacks, cake, soda. And the event ended up with the families being assisted, watching the Prosecutor and the Guardianship Counselors speak (DIÁRIO DE CAMPO, 2016).

And, it is in this game of power disputes that Ethics can be rethought. This, from a perspective of Espinoza (2017), which tells us of a production of norms, of a production of other modes, and it is in this tangle of captures and hardness that the teams walk, capturing and being captured, potentiating resistances, other movements, other lives.

In doing with other equipment and networks

I entered the Courtroom of the Children's Court and, around the conciliation table were: the Honorable Judge, at the head of the table, on one side the woman Defendant in the lawsuit - Maria, and on the other, the three parents of five of her eight daughters and, on the chairs in front of the table, the Protection Network (guardianship counselors, psychologists, and social workers from the Municipal Secretariats of Social Assistance, Education, and Health). This is one more hearing, among the many that I participate in so regularly as an arm of the State - CREAS psychologist. I have known Maria since I took over as a psychologist at CREAS, but I knew only one of those men. Until then, everything seemed commonplace. The five minor girls were being sheltered in the municipality's Casa Acolhedora (Shelter House) as a result of their mother's negligence. Throughout the hearing, however, a feeling of discomfort came over me; I looked at that table and could not see the tiresome sameness of the hearings. I started to observe better the arrangement of each person at the table, to whom and about whom the speeches were referred, and with each new observation a knot took over my throat. It was very difficult to speak when I was asked to do so by the judge that day. As a state apparatus, she presented herself there, almost like the police, pointing out Maria's negligence and all the vulnerabilities that those five girls were exposed to on the poorest and most forgotten street in the city. Like in an Inquisition, this woman, who could not even write her name, did not get her daughters back. Searched, her life was determined by a territory crossed by "n" knowledge-powers, so strange to her, by the way. The paradox interpolated to me, there at the hearing table, became more indigestible when the honorable judge asked one of the parents to leave the table and leave the chair free for me. With a lump in my throat and without exclaiming a single word about what was being outlined there - a woman Requested by the State, by her parents/men. I sat down very close to the Honorable Judge, where she requested. There I was questioned, and, as if taken by a fever, I don't remember exactly what the questions were and, even less, what my answers were. (DIÁRIO DE CAMPO, 2020).

I remember a hearing for one of Joana's daughters, when one was institutionalized, due to a situation of domestic violence, which she had gone through when she was thirteen. When I arrived in the waiting room of the courtroom, there was their father, that guy, who looked so much like his daughter physically, caused me a deep estrangement. I remember that I stood there looking at him, a bit astonished, I didn't expect him there, even because as Joana has several children from several fathers, these fathers seemed non-existent in the speeches of the network. He, during the hearing, immediately started saying that he lived in another municipality, that he lived on his own and that he had no conditions whatsoever to take in his daughter. She, who when she arrived I was already there, looked at her father, asked him for his blessing, saying: "blessing father" and he softly answered: "God bless you",

never came close to her father, or exchanged any other words. This whole scene hurt me a lot that day, for me it was a very affective distancing, and I wondered why we let these men go unscathed through the processes and procedures, as they were not fathers in fact. Crossed by the parenting device I now see myself (DIÁRIO DE CAMPO, 2018).

The fathers are almost never mentioned, not even in the summonses to the hearings, except when the situation has already become too complex and the interventions with the mothers are not providing a solution, as in the cases in question, much less enrolled as the Defendants by the judicial powers. Listed in all of the cases, the women/mothers surveyed, crossed by the technology of the inquiry that makes up these spaces, were each year of their follow-ups being taken as the individual problem of their daughters and families. Entangled in the insignia of the family, of the protected and civilized childhood, they are constantly thrown into the neoliberal morality.

The May 18th Campaign action ⁷, of the year 2020, which, due to the pandemic of the "coronavirus", occurred remotely, with the entire Protection Network, that is: DAGV, MP, CRAS, Guardianship Councils, was very peculiar, and at the same time, brought well the biopolitical way of understanding the reality of our users. In a speech made by the delegate, she told us that her main concern is with the mental health of the children, that this is her focus, while the great majority of the cases don't leave the drawers of the DAGV for the Public Prosecutor's Office, because their investigations are not substantial enough to open Judicial Processes. This line, from the Delegate, resonated with me for several days, since with its focus on the mental health of the children and not on the investigation of the sexual violence complaints, CREAS is overloaded with urgencies. With this unfocused focus, both the DAGV and the Public Prosecutor's Office send us cases with requests for urgent follow-up reports, reports that with "their focus" on the mental health of the users, reveal in their requests the moralizing character so that we resolve the conflicts of the families and, their investigative focus around sexual violence disintegrates into guilt around the families. There were accusations of sexual violence against two of Olga's children, of sexual exploitation against Maria and Joana's daughters, but these accusations were lost with the focus on their negligence towards their children. And the hearings became spaces of analysis of their behavior and, of search for solutions through the network so that these mothers have authority and affection for their sons and daughters (DIÁRIO DE CAMPO, 2020).

⁷ Instituted by Federal Law 9.970/00, May 18th was chosen as the National Day to Combat the Abuse and Sexual Exploitation of Children and Adolescents, in allusion to the barbaric crime against the eight-year-old girl Araceli, who on May 18th 1973, in the city of Vitória/ES, was kidnapped, raped, killed, and burned to ashes by young people from the city's upper middle class. This crime remains unpunished until today. Available at: <https://www.tjpa.jus.br/PortalExterno/institucional/Infancia-e-Juventude/563289-campanha-18-de-maio.xhtml>. Access on: 30 Aug. 2021.

The conduction of the issues of violence for the conduct of families, especially of women/mothers, is composed of several tools, as some have already mentioned. However, the power erected to psychologism, is also tied to what Foucault (2008b) coined Pastoral Power. Oliveira (2018, p. 39, our translation), when quoting Foucault, mentions that "pastoral power that exercised itself as power is undoubtedly something we have not yet freed ourselves from. As exercises, power produces us into modes of being. Sovereign power, pastoral power, disciplinary power, biopower do not follow a fine line of production and exercise, they invent themselves, deform themselves, dilute themselves with and in relations. So that, Oliveira (2018) seeks to think how the strategies of pastoral power are exercised in contemporaneity, from the practices of psychology, by pointing out that the conduction of souls, in search of a salvation, passes with the appearance of the State form, to the specialisms, especially, with the very production of the concept of a human, which underpinning universal rights, fosters processes of homogenization and normalization, of individuals who want to be docile and obedient to a certain way of being, conducted through the practices that make them human. In this perspective, in the fight for the humanization of vulnerable, violated subjects, the practices we produce are exercised as a government of behaviors, of those subjects that escape the neoliberal logic of ways-of-being-individual (COIMBRA; NASCIMENTO, n.d.).

Specialisms that constantly enter the practices and interventions with these families. That authorize the State to take certain bodies as a problem and to seek knowledge/power to anesthetize them and incorporate another way of being. Maria's hearing, which was partially described above, also included an extremely orthopedic intervention.

The Honorable Judge "prescribed" cognitive behavioral therapy (CBT) for the Defendant, claiming that the problem was the inadequate behavior and habits of the Woman, explaining to me that according to her understanding, as a judge, since the problem was a misconduct of the Woman who did not become an exemplary mother, it was with CBT that the framing of that Woman would be done and the problem finally solved. As I knew that none of this made sense, and that the problem would be delayed more and more, I smiled with debauchery, listened to the explanations and, I withdrew to my unimportance in front of the places of power there institutionally composed. The letter to the Health Secretariat was then sent requesting CBT for that "problematic" woman, but as expected there was no adhesion from the woman. (DIÁRIO DE CAMPO, 2020).

To take Mary's behaviors and habits as THE problem is the most neoliberal response the state can give itself. It is to individualize the social issue in that body blurred from the civilized and progressive insignias of mother and family. To send that body to therapy in the CBT approach, so that behaviors and habits are modified, is to take psychology itself as a

place of framing; it is to treat a subject, who doesn't know what therapy is, as an object, without will, without potency, without life. However:

One understands the opportunity of psychologism in this field, its aptitude to replace the juridical in the coordination of normalizing activities... The psychiatrist-psychoanalyst controls the exercise of social work; he does not intervene directly, since the families' demands are monopolized by material concerns and because the task implies a part of direct coercion. But, at the same time, he designates the threshold, beyond which, the family can function as a contractual instance (DONZELOT, 1980, p. 131, our translation).

Thus, to see how hard lines (DELEUZE; PARNET, 1998), produced by the powers/knowledge that build biopolitics, produce certain bodies. These lines are the very propellants for the production of the specialisms that generate social workers. This is how populations are maintained under certain socio-economic processes. This is how the making alive and the letting die are constantly updated.

Final remarks

This writing, thus, which sought to problematize the doing in public policies with women victims of rights violations, through the practices of a psychologist from a CREAS, with the methodology of cartography, tracing biopolitical lines that produce these women as an object of policies, walked with authors such as Foucault (1979, 2005, 2008a), with whom we worked on the concepts of device, which based the cartographic mode itself, since, according to Deleuze (1990) to disentangle a device is to draw a map; These discussions were amplified with Donzelot (1980), with whom the concept of economic morality dialogued with that of biopolitics, by pointing out how a whole economic referential is established by social relations. This referential that gives the State the opportunity to enter people's homes and lives. Discussion brought in topic 1 (Woman: biopolitical device among public policies), which had two subtopics that sought through the psychologist's practices, described in field diaries, to point out interventions with families, such as home visits and group meetings, and with other equipment and networks, through hearings and meetings with the network, in order to dialogue with biopolitical technologies.

In doing this with the families, we saw how the home visits can serve as a space, also of inquiry, in which the teams act as a spokesperson for a police-like model, coming, mainly, from the legal crossings themselves, which occurs with the taking of these families, by their negligent wives/mothers, produced as one of the main mechanisms of biopolitical

governmentality. The way the visits take place, according to the way the families and the team position themselves, shows how the economy of a State model allows itself to be moralized with the knowledge erected, especially, in the specialisms that are based on discourses of rights for a civilized and progressive society.

In the making of the Network, with other equipment, it was seen how in the hearings spaces of a power so amorphous to the lives that are going through are instated, in such an organized way with the knowledge. It was seen how the use of knowledge was erected in the hard line of biopolitical production.

It was also seen how spaces for talking and discussions with families can potentiate resistance. And how social work, of policies that have become orthopedics for a social mass, is a space for other lines, of processes that also problematize life itself. And it is, here, that social workers, whether in Social Assistance, Health, or Education, can think and rethink their place in the contemporary state entanglement, thinking about their function and opening gaps for other practices, for other places and, thus, other subjects that can be experienced in their lives as producers of them. It is to understand that there is no complete subversion of its place, but that there is a way to intend its doing, given that,

When a health worker meets a user, within a work process, particularly one clinically directed towards the production of acts of care, an intercessory space is established between them that will always exist in their encounters, but only in their encounters, and in act (MERYH, 2002, p. 57, our translation).

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