
INCLUSION POLICIES: THE ART OF GOVERNING FROM THE FREEDOM¹

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ABSTRACT. This article aims to discuss the inclusion policies and their relationship to what Michel Foucault understands as security mechanisms, characteristic of a society governed by a neoliberal logic. To support the discussion, we use the character of the book "The Nonexistent Knight", by the Italian writer, Italo Calvino. Understanding that safety devices are made up by the management of open sets, creating a scenario that considers the possible events or factors, which can only be controlled through probability estimates, the inclusion policies require an effort investment in life, considering the freedom as a fundamental assumption. In this perspective, in the contemporary societies, rather than exclusion, what is on the scene is the need for inclusion, both in the sense of behaviors mapping and scrutinizing and in risk prevention, i.e. actions aimed at individuals and groups considered potentially dangerous.

Keywords: Public policies; power; risk.

POLÍTICAS DE INCLUSÃO: A ARTE DE GOVERNAR A PARTIR DA LIBERDADE

RESUMO. Este artigo tem por objetivo discutir as políticas de inclusão e suas relações com o que Michel Foucault compreende como mecanismos de segurança, característicos de uma sociedade regida por uma lógica neoliberal. Para subsidiar a discussão, utiliza-se o personagem do livro "O Cavaleiro Inexistente", do escritor italiano Ítalo Calvino. Entendendo que os dispositivos de segurança se constituem mediante a gestão de séries abertas, criando um cenário que considere os acontecimentos ou elementos possíveis, os quais só podem ser controlados por meio de estimativas de probabilidades, as políticas de inclusão demandam esforço de investimento na vida, tendo a liberdade como pressuposto fundamental. Nesta perspectiva, nas sociedades contemporâneas, mais do que a exclusão, o que está em cena é a necessidade de inclusão, tanto no sentido de mapeamento e esquadramento das condutas, quanto na prevenção ao risco, isto é, ações dirigidas a indivíduos e grupos potencialmente perigosos.

Palavras-chave: políticas públicas; poder; risco.

POLÍTICAS DE INCLUSIÓN: EL ARTE DE GOBERNAR A PARTIR DE LA LIBERTAD

RESUMEN. Este artículo tiene como objetivo debatir sobre las políticas de inclusión y sus relaciones con lo que Michel Foucault comprende como mecanismos de seguridad, característicos de una sociedad regida por una lógica neoliberal. Para sustentar la discusión, se utiliza el personaje del libro "El Caballero Inexistente", del escritor italiano Ítalo Calvino. Entendiendo que los dispositivos de seguridad están constituidos por la gestión de series abiertas, creando un escenario que considera los acontecimientos o elementos posibles, los cuales solo pueden ser controlados mediante las estimativas de probabilidades, las políticas de inclusión demandan un esfuerzo de inversión en la vida, teniendo la libertad como premisa fundamental. Desde este punto de vista, en las sociedades contemporáneas, más que la exclusión, lo que se pone énfasis en la necesidad de inclusión, tanto en el sentido de mapeo y escrutinio de las conductas, como en la prevención del riesgo, es decir, acciones dirigidas a los individuos y grupos potencialmente peligrosos.

Palabras clave: Políticas públicas; poder; riesgo.

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The inclusion policies constitute currently as social policy strategies. In this article, the question that leads us to question the policies of inclusion is the game that makes it possible to be set out in a certain way. Thus, we pointed out the need to put in analysis the way the inclusion policies emerging in an area of economic policy. This means a turnaround exercise, whereby the inclusion policies are not taken as a superficial field of the economic policy, but as one more element that is present due to the governmentality strategies.

We intend to run across certain problematic that becomes possible from the modernity, from the conformation of what Foucault (1985) called as biopolitics. Thus, it is an analytical in which the inclusion policies need to be questioned, since the mechanisms that translate them, as a banner to fight for a more egalitarian society, are part of governmentality, that is, a government of society. Then, it migrates from an evidence plan of a social field that would operate by exclusion procedures to the games in which the inclusion becomes gestated as a form of society governance and, above all, of the population.

We share Veiga-Neto position (2012), for whom the aim is not to defend or attack the inclusion policies, by putting up quickly for or against them. Using a house Bachelardian metaphor, the author proposes us to occupy all the dependencies of our thinking, from basement to attic, having clarity on the distinction between analysis and mediation. Thus, as bad founded mediation is empty, also an analytical closed in itself is sterile, requiring more than a militant - understood as an automated making, unthinking obedience, military action -, a consequent action, an understood activism as an action that unites analysis and mediation. We consider, therefore, the importance of not naturalize the inclusion policies, so that they were constituted as the expression of a policy that seeks to reduce the social inequalities, but also as elements that should be constantly questioned towards their effects.

Inclusion and exclusion: linkages

Italo Calvino in, "*The Nonexistent Knight*", creates an interesting character who can help us in this discussion. The story of Calvin begins with something unusual: Charlemagne, when reviewing the French army, faces Agilulf, *Selimpia Citieriore* and *Fez Knight*, who was requested by the king to lift the armor in order to show his face, he says that he does not exist. The King doubts and insists in his request. The knight hesitates, but raises the visor and shows that, within the armor, there is no one. The dialogue follows:

- Well, well! Those things we see! – Charlemagne said - And how is he serving if he does not exist?
- With willpower - Agilulf answered, - and faith in our holy cause!
- Okay, perfectly correct, well explained, it is how one fulfills one's duty. Well, for someone who does not exist, you are in excellent shape! (Calvin, 2005, p. 10).

Why do we bring the image of a nonexistent knight to start a text that aims to discuss the inclusion policies? When we speak of inclusion, it is necessary to consider the exclusion, since we can only speak in the first term if the second exists. Fonseca (2014), discussing the issue of social inclusion / exclusion, points out that it is also necessary to consider the ambiguity and the vagueness of these terms, and, when coupled with the problems of poverty, they are used in contexts and in very different situations, bringing together concepts concerning deprivation, need, vulnerability and stigmatization, among others. Thus, for the author, inclusion and exclusion are not polar opposites, but complementary, in the case of a closed self feeding circle.

This immediate link between exclusion and inclusion is possible from the modernity. The modernity opens, both in the thinking and in the social practices, a set of procedures, updated by a historical-political discourse, which will be a binary structure that crosses the society. To Foucault (2005a) this structure is forged from the moment that, in the society fabric, appears a precise way in which the war unfolds in peace. The war in modernity is not a relative term to sovereign appropriations, but the society itself, that is, it aimed at ensuring peace within the society itself.

This game of the history-political discourse divides society in a binary form, from a war of races. However, unlike what happened until the eighteenth century, the war of the races does not happen in different territories, but in the same territory. This historical-political discourse will mark that "the social body is articulated in the background from two races. It is the idea that society is, from one extreme to another, traveled by this confrontation of races." (Foucault, 2005a, p. 71). However, it is important to consider that this binary fracture does not refer to outer races to one another: it is of the same race that is subdivided. This subdivision would record then some procedures that are part of a game between inclusion and exclusion in the different equipments that govern the society. In addition, engenders the possibility in which the war for peace is one of the procedures for the freedoms, that is, inclusion and exclusion are as technologies that, from the peace in society, would allow the exercise of freedoms. Or, as Calvin writes (2005, p. 10): - With willpower - Agilulf answered, - and faith in our holy cause!

Thus, the relationships between these terms are of various orders, since both only makes sense to talk about include what, at the first moment was excluded, as you might think on inclusion as an unfinished process, since the exclusion is always implicated in the inclusion. So, it is in the game between war and peace that is possible to operate with a binary procedure of inclusion and exclusion, with a view to freedom, to a holy cause.

And this is a first approximation of our nonexistent knight with the inclusion policies: the excluders, from Castel (cited by Lopes, 2009), in a more radical theoretical position, are those that are not captured by the statistics and the State services (which does not mean they are not captured by the governmentality of the State), making them invisible to the extent that they do not cause major annoyances. After all, if they are not seen, if they are not counted in the statistics, if they do not demand services, their existences are denied. In this most radical sense, we can think that the inclusion is not even considered, because it is not possible to include the non-existents. But, following the traces of Castel (1998), in the modernity, the social fringe who lived in the territory ultimately becomes the focus of the government strategies, i.e., the one which was non-existent as the government field of vision, with the emergence of a government of society, it becomes a social issue. The social issue, especially when related to the poverty, creates a visibility field for a social fringe which orbited around the territory, without necessarily be part of it (Bernardes, Pelliccioli & Marques, 2013). Then, it is included as part of a territory, "- Well, well! Those things we see! – Charlemagne said - And how is he serving, if he does not exist?" (Calvin, 2005, p. 10)

However, there are wider uses of the concept of exclusion. Lopes (2009) points out that the word exclusion is constantly associated with the minorities in general, as well as the very notion of crisis, which is a characteristic state of the contemporaneity. In most cases, the use of this term does not relate specifically to the exclusion understood as a process engendered historically, but to certain vulnerability, marginalization or purging situations.

Furthermore, the concept of exclusion is used as the establishment of normal standards to the extent that it marks the one that is abnormal and, therefore, it is excluded from certain processes and needs to be included. In this sense, one that is excluded seems to have no name or body, but from the inclusion, is named and made visible, "that is, given the disorder by ignorance of the other excluded, by the distance of the excluded, by the lack of control on them, the other included appears close, because it can be understood and ordered" (Lasta & Hillesheim, 2014. p. 143-144), is allowed to build knowledge and establish places for that other.

From these distinct uses of the term exclusion, we can consider that our nonexistent knight becomes visible: though the armor is empty, he makes up the army and intends to fight for the king. As Charlemagne in the narrative quoted above, he does well his own duty as it allows him to be captured by the statistics and by the state services at the moment he does this, though we can only see his outlines and, as we open his armor, nothing can be seen.

From this, our nonexistent knight occupies a place in the world, becomes part of the population. But what are the implications to consider him part of the population? According to Foucault (1985), the problem of the population part of the changes occurring in the passage from a sovereign society to the establishment of a nation-state. There is an inversion in the operation of the power: if the sovereign society were governed by a power of life and death, that is, the power of the sovereign was characterized as an instance of confiscation, may cause death or let live; from the century XVIII the

power strategies combine the incentive, control and surveillance functions, becoming to live or let die. Thus, it was constituted both a disciplinary function, which focuses on the bodies of individuals, as a biopolitics, which turns to the population. They are strategies of the living government supported in a state of racism, "a racism that a society will have on itself, on its own elements, on its own products; an internal racism, the permanent purification, which will be one of the key dimensions of the social normalization." (Foucault, 2005a, p. 73). It is developed a power whose priority is the life investment and that has as an effect a regulatory society, in which continuous mechanisms of regulation and correction are needed, distributing the subjects in a value and utility field, that is, mechanisms that at the same time exclude and include (Scisleski & Bernardes, 2014). After all, "we need to defend the society against all biological dangers from this another race, this sub-race, this counter-race that we are, unwittingly, forming." (Foucault, 2005a, p 73).

By the biopower, the notion of population emerges as a political subject, as the biological characteristic of the human species, such as birth, mortality and health in general, and they are seen to be within a general strategy of power. To account for these phenomena, which are not reducible to the individual, but concern the whole population, disciplinary mechanisms are no longer sufficient, guided by the surveillance and behaviors correction, but other distribution of the things and the power mechanisms, by creating security mechanisms. It is necessary to highlight that this is not the substitution of some by others, but do operate, disciplinary and security mechanisms, together (Foucault, 2008).

In addressing the issue of governmentality, Foucault (2003) argues that, initially, the government's problem (how to govern itself, how to be governed, how to govern the others, who can govern, etc.) is formulated from the family model. However, in the seventeenth century this form of government suffers a block, since the family model is inconsistent and fragile before the State frame. Thus, the problem is the emergence of the population, from certain general processes, such as demographic growth, the monetary abundance, an increase of food production, among other things, allowing the release of the government art. The population becomes the focus of specific techniques that allow the State to govern through a massive investment in life, and the State takes as due the care both of the individuals and of the population, whereas the population has its own regularities, which are not reducible to the individual (Foucault, 2004).

Moreover, in describing the changes in the management of the populations, Castel (1987) points out that, more than the control of the diseases or the treatment of the symptoms, there is a concern with the risk of certain groups which deviated themselves from the norm. In turn, Scisleski and Bernardes (2014) draw attention to the fact that, at the time when the population is now considered as a central element for administrative actions which are managed by the State, the inclusion occurs on a variety of life forms that, before the modernity, were not included, such as children, the insane, the women, the old people etc. However, in order to have that investment in life, it is necessary that the State encloses its focus, that is, it traces the strategies that separate the ways of life in which to invest over others, and which can let die. And at this point, we are faced once again with the figure of the nonexistent knight, but this time on the form of risk. We must clarify that the risk is not related to the existence of danger, but, as Castel places (1987), to the likelihood of the emergence of behaviors regarded as undesirable. Preventing it is, first of all, to monitor, anticipating the appearance of adverse events in populations identified as risk-bearing. However, this surveillance model does not fall within traditional disciplinary techniques, which were directed to the individual, but to the factors (risk) and statistical correlations that deconstruct the concrete subject from the intervention and recomposed him from a systematic combination of all the variables that may result in risks. It is not, therefore, the confrontation of a dangerous situation, but the anticipation of all the susceptible figures which can produce danger.

From this perspective, Lasta and Hillesheim (2014) point out that the inclusion policies, as governmentality strategies, respond to an emergency, including the setting out of places to those perceived as abnormal. The school is configured as one of these inclusive places, seeking to account for the educational, economic, cultural, social and political needs from those individuals who make up the large fringe of the abnormality, homogenizing differences, as well as determining levels, fixing specialties and making the differences helpful.

We have here, in the figure of the nonexistent knight, those individuals who Foucault (2005b) defined as potentially dangerous, i.e., those for which, by grouping of certain factors considered risky, became the focus of the government concerns, not so much for what they do, but especially for what they are likely to do, that is, a social risk. From the notion of risk, it is not considered the acts themselves, but the virtuality of the behavior. It is from this point of view that are forged a number of institutions – the school, the asylum, the police, the hospital ... - that aim to control these individuals and their insertion in a power network that seeks to correct their potential, a risk prevention. It is a policy of inclusion that operates on what would be excluded. It is a capture procedure of the effects of the own form of the society governance.

This shift in danger notion to the risk idea requires new control mechanisms linked to the biopower, in which the population has to assume, increasingly, the risks of its choices and behaviors (Castel, 1987). And, we also think that it is from the concern about the risk that the inclusion becomes a key concept for our society, becoming, in Lopes words (2011, p. 10), "as a set of practices that makes it a likely object to be thought" and that are led to the discipline, control and the population regulation.

Inclusion Policies and freedom

Considering that, in Foucault's perspective, governing is the construction of actions aimed at driving the actions of the free men, Lopes (2011) points out that the inclusion policies can be understood as manifestations of governmentality, which, through a general power saving, aim to achieve the maximum of results with a minimum of power effort. We note that the general scheme of power will be articulated to freedom. What is inaugurated from the modernity is the possibility of the freedoms. Unlike the conditions that determined them until the seventeenth century as inbreeding and social structure, now what is at stake is what it is for the individual to do in order to access the freedom. The power that is exerted on life is a power for the freedoms. Behaviors government, that is, the forms of conduct as the governmentality focus, is directly linked to the freedoms. Thus, from a war of the races a series among society-safety-freedom will be established. And in this case, one of the privileged strategies of the government will be the game between inclusion and exclusion, by regulating the population.

Inclusion is a way of a power exercising that works by exclusion mechanisms (Fonseca, 2014). This relation is from a principle of normalization, which will find in different technologies its expression forms: teachers, doctors, psychologists, social workers, etc. In addition, these technologies operate and invest in different objects, so, there is no specific focus, but rather, dispersion. The dispersion of the inclusion will operate from different social policies that cross themselves, but they also deviate themselves. In turn, the social policies operate by an irregularity principle, since they focus distinct behaviors and control mechanisms (Lasta & Hillesheim, 2014).

Thus, for some groups, the inclusion will be given by adding a displacement process from closed fields to open fields, as in the case of crack users. The inclusion policies for this population are, predominantly, those of confinement. For other groups, such as those classified by their weaknesses / deficiencies (blind, deaf, disabled, obese, syndromic, elderly, children, etc.), the policies operate in an open field. It means, they are forms of inclusion in the schools, at work, in the universities, as well as related to the urban mobility. In addition, there are other groups, which are focus of certain public policies, which are aggregated through ratings by income and race, which are also invested by technologies in open field, primarily linked to the access to work, education and consumption. But, also by an irregularity principle, the actions are different, since they are characterized by what is included in the social field - in this case, ethnic and social differences (Bernardes et al, 2013.).

And how are achieved such effects? To Foucault (2008), the answer is the fact that one of the major features of the safety devices is the open series of management, seeking to create a scenario that considers the possible events or factors, which can only be controlled through estimates probabilities. Thus, unlike the disciplinary mechanisms that isolate the space, concentrating forces and to all regulating, the security mechanisms interfere on the environment, focusing on the population, expanding and integrating the action, permanently, new elements. It is not, therefore, to prohibit or to force, but to produce freedom, basing it on the principle of 'leaving do', guaranteeing and ensuring the

circulation. The safety devices presume freedom, taking place in a relational strengths field. This is a power technology that thinks, first, in the nature of the things, considering, above all, the men freedom, what they want, what their interests, their claims. Freedom is, thus, "the correlative of the implementation of the safety devices" (p. 63), which can only operate well from the freedom, since it is "a power that thinks like regulation that can only be effected through and relying on the freedom of each individual." (Foucault, 2008, p. 64).

In this environment of 'leaving do' more than to prevent or to prohibit, the inclusion takes the form we know today. Foucault (2001) brings the examples of the leprosy and the plague to illustrate the displacement of a society that uses the exclusion to solve their problems. To a society that needs to include to better govern. For Rabinow (1999), what is at issue is the inclusion of virtually all the forms of human activity, with a view of the State management that takes place through meticulous attention to the population, in order to better lead it.

Thus, the inclusion policies met points of support in certain regularity, which refers to an approach, increasingly meticulous, aimed at the characterization of each population focus, like Charlemagne when making the monitoring of the French army and encountering Agilulf, *Selimpia Citieriore* and Fez Knight. The monitoring of the population is given by different procedures, such as registration forms, skills, reports, certificates, evidence of income, race, and social status, among others. Furthermore, to the extent that the inclusion policies are constituted by safety-freedom- society series, the ways of population administration and management also host possibility to maximize health, longevity, strength of each individual, i.e., a technology that is established by the constant examination of the regularities and invests in life. The examination follows the control that nothing can escape, no tangled community, dispersed behavior, irregular groups, "whose capillaries branches reach without ceasing the own grain of individuals, their time, their habitat, their location, their body." (Foucault, 2001, p. 59).

Hardt and Negri (2006), when analyzing what they call as contemporary Empire - a universal order that unlike imperialism, not establish itself from a territorial center of power, or accept borders limits - remember that capitalism does not work from divisions between inside and outside, for what does it to prosper is the inclusion, since barriers or exclusions are contrary to its logic. Thus, the Empire is based on a triple imperative: inclusive, differential and management. The first is its magnanimous and liberal face: all are welcome and should be integrated: "Empire is a universal integration machine, an open mouth with endless appetite, inviting everyone to enter peacefully in its fields." (p. 218). The second time, in turn, makes the celebration of the differences. And finally, the managerial time assumes the government and the different orders of priority, by the management not of unique solutions, but of complex variables that are always changing and that require multiple and ever-changing solutions. Therefore, the Empire deals with the differences not in the sense of denying or minimizing them, but of affirmation and planning of these in a general economy of command.

Then, as stresses Lopes (2011), the inclusion is an invention of our time. In this way, in recent years, various policies were created - educational, health, social assistance, etc. - in order to give an account of individuals and groups identified as excluded or at risk of exclusion: the poor, the disabled, the elderly, the children and the young people on the streets, the unemployed, the homeless, among others. In this perspective, the author points out that two rules are essential: 1) all need to be integrated into the gaming market, being affected by the actions of the State and by the market itself; and 2) all need to participate, at different levels, of the relationships established between the State and the population. The mechanism, then, that will support this rationality is one that is produced by the norm. The inclusion strategies will focus on two fundamental dimensions for their exercise. The first is to support itself in the conduct rule, "as informal law, as compliance principle; the norm that opposes the irregularity, the disorder, the oddity, the eccentricity, the depression, the discrepancy" (Foucault, 2001, p. 204). The second is "in another sense: the norm as functional regularity, as a principle of adapted and adjusted operating; the normal that opposes the disease, the morbid, the disorganized, and the dysfunctional." (Foucault, 2001, p. 204).

The norm, as a principle of regulation of the social policies and of the multiplicity for which it is aimed, ultimately makes the invisibility of our knight in an exercise of visibilities rummage. That is, as the inclusion policies are strategies for the freedoms, the different mechanisms that put in place operate in different directions. There is not, therefore, a tension between State regulation and individual

freedom, but the government rationality operates according to a logic strategic, through a variety of policy to drive the subjects behaviors (Lazzarato, 2008). This conduct is not homogeneous, nor happens from one place and one direction, making us remember the story told by Galeano (2005):

Noueched was one-handed. He had been arrested in two stages. First, they had arrested his arm. Then, he had. The arm fell in Montevideo. Noueched got escaping, running non-stop, when the police, who was chasing him, could grab him and shouted "*You are under arrest!*" and got Noueched's arm in his hand. The rest of Noueched fell arrested a year and a half later, in Paysandú. In jail, Noueched wanted to recover the lost arm:... - *Make a request* - they told him.... When he finally had pencil and paper, formulated his arm requirement. Later, they answered. No. It was not possible: the arm was in another case. He (Noueched) had been prosecuted by the military courts. The arm, by the civil justice. (p. 60, italics added).

Since this is an open plan, the strategies are bifurcated, capillaries. It is not, in this case, a policy failure (Noueched in the military justice and his arm in the civil justice), but part of an access play of an economic social policy, which includes and excludes at the same time. Therefore, there is, the inclusion as a neoliberal imperative, from the relationship among security, population and government (Lopes, 2009), and "ensuring the inclusion does not contradict the market policies, but it works as a condition of possibility for do it to exist and to function." (Soares & Hillesheim, 2011, p. 127).

In this complex interplay between inclusion and exclusion, we must consider that there is not the goal of perpetuating a State assistance, that is, as discussed Lopes (2009), it seeks the transformation of a security State for assistance to a security State for a social protection, but it is only possible, inasmuch as, if there is a contribution from the workforce and from the ensuring of the market flows, from the individuals to the State. The inclusion policies aim to ensure the balance between security and assistance, and the inclusion is necessary for having a good social functioning. By including we can understand the State's investment in the sense that people, through access to various aids (for example, the Bolsa Família (Family Pocket – a Brazilian Program to help very poor people), cease to qualify themselves as "flawed consumers" (Bauman, 2005, p. 22), making them able to participate in a society that is defined as a society of consumers. In addition, as emphasized by Oliveira and Heckert (2013), it is important to understand that such social policies are subject to a government logic for which the differences are inherent to their operation, to the extent that such differences regulate the society itself. From this perspective, although the format of the events is not determined by the arts of governing, the social policies are effects of the different forces arrangements that emerge in response to what is perceived as a problem.

About the nonexistent knight and the inclusion policies

Considering the discussions held so far, in a society based on the security devices, the issue of normalization emerges differently than in a disciplinary society. As Foucault (2008), while the normalization disciplines part of a model, establishing a norm from which all are positioned, as it is more a norm than a normalization itself, in a security society, the normalization does not concern the individual but on the population, and the disciplinary demarcation between normal and abnormal is not enough, but considering the set, leaving not from the norm, but from what is normal for a given population, since the norm is inferred from the same.

According to Rabinow (1999), the normalization is essential to the biopower, which uses constant control and correction mechanisms, playing an essential role in the production, classification and control of the social deviances. Much more than moral judgments about what is right or wrong in a given society, it is tried to assess what is normal or abnormal, acting as in the isolation of anomalies as in their correction.

The inclusion refers, in this perspective, to the modes of production and management of life either for disciplinary measures, or by the regulation of the population. Thus, there are inclusion and exclusion as processes, flows and forms that comprise an unavoidable inclusive network (Heckert & Andrade, 2010).

Given this overview, we can identify two figures that merge themselves into the image of our nonexistent knight:

1 - The nonexistent knight is the exclusion in the most radical sense, the one who is not visible and does not exist. So, he is not measured by the statistics nor becomes focus of public policies. As with the lepers in the Middle Ages, sentenced to prison and separated from society, our knight is only a threatening and strange figure, but distant. His appearance is fast, only to remind us of his monstrosity, but soon he disappears into the non-existence shadows.

2 – Although he does not materialize himself in a concrete body, the nonexistent knight is visible by his armor. He occupies a place in the world and is considered in the overall of the population. More than his existence (or nonexistence), what is in check is his virtuality, from the notion of risk. More than the exclusion, what is on the scene is the need for inclusion, both in the sense of mapping and behaviors scrutinizing and in the risk prevention, i.e., actions aimed at individuals and potentially dangerous groups. Thus, the inclusion is a continuous process course.

We can say that it is for this second figure that the inclusion policies are necessary, as it demands an effort of life investment as well as a logical plurality, i.e., inasmuch as the fundamental assumption is freedom, many factors come into play. So, the processes complicate themselves and they demand constantly other ways of understanding and intervention on the reality, setting tensors and dismantling our certainties. After all, despite being just an empty armor, our knight answered with conviction: he is serving the king with his willpower and faith in his holy cause! And, as recognizes the king, even in his nonexistence, he is in excellent shape, and that is the way he fulfills his duty...

- I'll have to consider this squire like me, Gurdulu, who does not even know if he exists or not?
- Even he will learn ... Neither had we known we were in the world ... he also learns to exist ... (Calvin, 2005, p 113.)

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