

Extensionist experiences and training: territory, care, and resistance

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Abstract

This article discusses three extensionist experiences in Psychology that emerged in the pandemic between virtualized bodies: a device of exchanges of letters between anonymous students from two large Brazilian capitals, which worked as a motor for building bonds based on sharing isolation experiences in the quarantine period of the pandemic; an experience of training on care in education and socio-education as a bet on the research device as a meeting; and the last situation, the presence of the psychology course in the articulation of a solidarity network in coping with the impacts of the COVID 19 pandemic, configuring new frontiers in the relationship with the territory and moving us to other formative experiences. Transversally to the experiences, we seek to trace some indicative clues of an extensionist way of doing, which is assumed as a becoming factory as a bet on the invention of clinical-political devices that dare to compose subjectivation processes that escape the disciplinary and normative logic.

Keywords: Formation; University Extension; Social Isolation

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Experiencias extensionistas y formación: territorio, cuidado y resistencias

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Resumen

Este artículo aborda tres experiencias extensionistas en Psicología que surgieron, en el período de la pandemia, entre cuerpos virtualizados: un dispositivo de intercambio de cartas entre estudiantes anónimos de dos grandes capitales brasileñas, que funcionó como motor para construir vínculos a partir del intercambio de experiencias de aislamiento vividas durante la cuarentena de la Pandemia; una experiencia formativa sobre el cuidado en educación y socioeducación como posibilidad al dispositivo de investigación como encuentro; y la última situación, la presencia del curso en la articulación de una red solidaria frente a los impactos de la pandemia del COVID 19, marcando nuevas fronteras en la relación con el territorio y trasladándonos a otras experiencias formativas. De manera transversal a las experiencias, buscamos rastrear algunas pistas indicativas de un hacer extensionista, que se asume en un devenir factoría como apuesta a la invención de dispositivos clínico-políticos que se atreven a componer procesos de subjetivación que escapan a la lógica del disciplinario y normativo.

Palabras clave: Formación. Extensión Universitaria. Aislamiento social.

Experiências extensionistas e formação: território, cuidado e resistências

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Resumo

O artigo discute três experiências extensionistas em Psicologia surgidas na pandemia entre corpos virtualizados: um dispositivo de trocas de cartas entre estudantes anônimos de duas grandes capitais brasileiras, que funcionou como motor de construção de vínculos a partir compartilhamentos de experiências de isolamento vividas no período de quarentena da Pandemia, uma vivência de formação sobre o cuidado na educação e na socioeducação como aposta no dispositivo da pesquisa como encontro; e a última situação, a da presença do curso na articulação de rede solidária no enfrentamento aos impactos da pandemia da COVID 19, configurando novas fronteiras na relação com o território e nos deslocando para outras experiências formativas. Transversalmente às experiências, buscamos traçar algumas pistas indicativas de um modo de fazer extensionista, que se assume em um devir usina como aposta na invenção de dispositivos clínico-políticos que ousam compor processos de subjetivação que escapam à lógica disciplinar e normativa.

Palavras-chave: Formação;. Extensão universitária;. Isolamento social.

Introduction

Despite living during the pandemic of 2020 and 2021, ruled by restrictions and precariousness, we sought encounters in formation. We invented some moments of alliance; we created living exchanges with the students; we looked for intensities in the planned daily life. Many anxieties and fears slow down our formative lives in this world. The times and spaces are continuous and permanent. The sensitive vibrates when we can share and witness it in this pandemic moment of distancing and impossibility. We resist the mortifications of the present.

In this pandemic, new territories are being constituted, imposing different modes of habitation. Territories are crossed by the fear of contagion and death, the impediments and limitations to our desire, and the losses and re-significations that are demanded of us. Territories of protection and intensification of intimacy, of distances and virtualities: daily plots that mix economies of affection and conflict, possibilities of other encounters, and some longing.

Educate and learn, two verbs that have already been so extensively debated and questioned, would once again become the center of debate for all those who inevitably launch themselves into the task of building new collective bases for education in times of pandemic. The power of affecting and composing with this new world and its strangest contradictions thrust us into the realm of virtualities: now, encounters can take place through images, between texts of various kinds, within songs, or circulating in documentaries, and sharing video images between almost anonymous audios. Faced with so much, how can we compose the 2D scenes that come to us through the screens, inhabiting them with the stories of the characters starring them? How can we create bonds and narrow distances? How can we expand exchanges and collective learning spaces, starting from the sensibility that dwells in us? A new regime of sensibilities has been established in the educational field, and it is up to us, educators, to let ourselves be affected by the discomfort of the settlers, provoking and being provoked by vibrations between contradictory and difficult elements that mix multiple powers and affections (sometimes sad, marked by pain, but also joyful affections, with the marks of hope), demanding the invention of other circulations of desire and other ecologies of knowledge.

Starting from everyday life and the role of each teacher, student, and trained professional, Foucault (2000) suggests three micropolitical attitudes that point to a path for all of us, where ethics is mixed with the care of the self and others. Three actions: 1. empowering criticism; 2. connecting with the past and the lost links of tradition; 3. forging modes of existence toward new subjectivities, i.e., revolutionary processes of subjectivation.

The first step, "potentiating criticism," raises a question: how can we sharpen this critical thinking? Facing the excess of information, texts, and positions published in all means of communication that are in our hands twenty-four hours a day, such as refining our choices, being suspicious, and realizing that much of what is propagated distracts us. Crucial in this task is the idea that criticism must be lived more than spoken. Criticism cannot be considered a tool for knowledge exclusively. It comprises discourses and practices that make people live, giving visibility to events and stifling knowledge. Margareth Rago argues about the need to open

“the notion of criticism to a welcoming and a celebration of what should be appreciated, valued, and honored, as opposed to the supposedly objective, classificatory, arrogant, and negative way that incites judging and condemning from above, from outside, and from the top in the name of a single truth.” (2009, p. 255)

At this point, we find in Foucault (2000) a valuable clue to rethink the formative processes, especially in mental health.

I cannot help thinking of a critic who would not seek to judge but would seek to bring into existence a work, a book, a phrase, or an idea; she would light fires, watch the grass grow, listen to the wind, and try to seize flight from the foam to sow it. She would not multiply the judgments but the signs of existence; she would provoke them and bring them out of their slumber. She would sometimes make them up. The better, the better, the better. Criticism by sentence makes me sleepy. I would love a critique from imaginative flashes. She would be sovereign but dressed in red, and it would bring the glow of possible storms (p. 195).

In this text, we propose to dive into three experiences that emerged in this ecological constellation between virtualized bodies: a device of letter exchanges between anonymous people from two large Brazilian capitals; a scientific initiation research production about care, girls, and socio-education, taking research as a device of relationship and betting on the encounter; and the last situation, which is the presence of the psychology course in the articulation of the "Brasilândia Solidária Network" in confronting the impacts of the COVID 19 pandemic, configuring new frontiers in the relationship with the territory; and moving us to other formative experiences.

We seek to trace some indicative clues of a way of doing extension that we are interested in circumscribing across the experiences. In order to forge other connections between the ways of knowing involved in research and university teaching and the territories to which it relates, the extension appears here in its articulating power of singular ethical-political experiences (individual and, at the same time, collective), producing deviations in the formation from the invention of devices that produce continence and belonging, circulation of affections, and collective construction. The three extensionist experiences presented in this paper offer elements for reflection on the effects of

Extensionist experiences and training: territory, care, and resistance intensifying university-world relations in the formative experience and on the displacements and constructions of new boundaries and micropolitical relationships with territories.

Anonymous masks: the exchange of letters as a device of re-existence

In the first case, a project built within the scope of university extension proposed the creation of a narrative device aimed at the unknown, an alterity that inhabits the outside—a territory other than itself—as a form of reexistence production and as an imperative to perennially resist based on reinventions (Castro, 2006). The device proposed the exchange of correspondence between two strangers who inhabited distinct and distant territories: the cities of Salvador, the capital of Bahia State, a land anchored in Bahia's Recôncavo, and Belém do Pará, part of the Amazon territory. Both folkloric territories, populated by cultural diversity and idiosyncratic riches, were marked by the history of enslavement and colonization of distinct peoples, the Brazilian miscellanies, who developed their own ways of inventing themselves artistically and culturally and re-existing (CASTRO, 2006).

This experiment sought to forge a binding relationship between two strangers, who remained oblivious to the identities of their counterparts to invent a version of the self-emerging from this moment of Pandemic that we live in the year 2020 from the exchange of narratives (biographical or even self-fictional), music and photographs, marked by their territories. These languages were the vehicles for the invention of new worlds, which started from a presentation of the self, forged by art, to allow other masks to stick on the skin beyond the protective mask, whose aesthetics could transcend pain and loss and thus increase the potency of life, recovering the capacity for resistance and the production of joyful affections.

As a result, the goal of this project was to promote mental health in students through the formation of anonymous bonds, reinventions of self, and re-appropriation of existential territories in contact with otherness. It sought to create a common plane related to otherness (Deleuze, 1987), with the possibility of becoming other by forging inventive and anonymous masks addressed to the unknown, inhabitant of a distant territory, but that became intimate and confidant – precisely because it is otherness. Following in the footsteps of Foucault, the project was born from the production of ethics, openness, trust, listening, and welcoming, with the goal of aestheticizing and producing a work of art out of life itself.

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The project involved 42 people: 21 pairs of students from Steve Biko (Salvador) and Emancipa (Belém) pre-college preparatory courses, psychology undergraduate courses at the Bahia School of Medicine and Public Health (Salvador) and the Federal University of Pará (Belém), professional master's degrees in psychology and social interventions in health at EBMS (Salvador), academic master's degrees in psychology at UFPA (Belém), and two coordinators who participated as correspondents. The project started between August and December 2020. During these four months, weekly exchanges of correspondence took place between participants (alternately, one week for each core), as well as monthly meetings between participants of each core and their coordinators through a virtual platform. Each participant sent eight letters, totaling 336. As a way to socialize the effects of the meetings with the participants of the project, five rounds of conversation were held with each nucleus separately (10 meetings in total, mediated by the project coordinators with the participation of the pedagogical coordinators of the pre-college preparatory courses).

Throughout the exchanges and monthly meetings, the project has shown itself to be an extremely powerful device of self-invention, allowing its participants to forge an anonymous persona to perform other possible existences in such limited time. By not having realistic pretensions, some participants could create other lived worlds, other experiences, and be able to live situations through autofictional narratives that allowed them to feel the dream as a feasible, palpable reality.

Nevertheless, for most of them, the possibility of telling their story to a stranger allowed them to rescue their own lives, choosing specific moments loaded with memories and affections and building a version of themselves that seemed genuine and true to them. This return to the past, narrated in words, forged a relationship of self-affirmation, allowing them to perform the version that seemed most liberating to them in such limited times. The following is an excerpt from the first letter, by way of introduction:

Hello, my name is Sol, and this is our first correspondence, J. It's good to know that you are here with me to talk, J. I hope that we can keep each other company during this period. Well, talking about me... I confess that it wasn't that hard to be at home. I live in a city far away from downtown, and every time I have to go somewhere, I spend about four hours in the process of going there and back, lol, on the public transportation system. I don't see many people outside, not because I'm antisocial (I don't consider myself antisocial), but because I live far away, almost no one comes to my house. The friends that are present in the places I go, like college, almost never go anywhere with me, even the ones I have a relationship with, because our love is not well seen in the streets. You must think I'm a boring person, but I'm not lol. I'm just maybe tired, which justifies my lack of desire to go out, to see someone. This city is very religious and this

Extensionist experiences and training: territory, care, and resistance doesn't need to be a bad thing, but I have many stories of prejudice that I've seen and passed on the streets here, and I don't mean just one type. Unfortunately...

I don't know if you have any religion and, if so, how you relate to it, if you are tolerant, if you respect people... I really hope so! <3 This is important to me. But I don't want to demonize people here, lol; that's not my intention. Let's not generalize people.

But then I'm a person who has been a little tired lately. I didn't want to show it, but it's hard not to talk about it. I'm not that kind of person who makes big posts on social networks (because I don't see much effectiveness in changing this), but it's something personal. For sure, it has some reach. It's just that people are talking too much and acting too little.

"Love in the world;" even this has been trivialized. Have you ever had the feeling that many people are on autopilot? They regard work as if it were everything, as if it were their lives; family relationships are deteriorating; hypocrisy abounds; and the game of pure self-interest never seems to end – and this is before we even get to the pandemic period. This has been going on for a long time among the people around me.

You have to be a little crazy to live here, lol.

These narratives gained materiality with the use of songs, sent in such a way as to compose their identities for this other, a correspondent who inhabits a diverse territory, including musically. Presenting oneself and the Bahia and Pará territories through songs proved to be a ludic and aesthetic activity and certainly allowed the project participants to build bonds that simulated affection and stories loaded with musical memories.

The photographs also revealed themselves to be a powerful language: home environments, small personal objects with affective value, pets, close and important people, tourist spots, beautiful and idiosyncratic places, intimate corners, old memories, affective family memories, and popular festivals from previous years. So rich!

Photo 1

Over these 16 weeks, it was possible to build friendship bonds, generating intimacy. Words providing support, welcoming, and listening allowed for the exchange of venting, anguish, doubts, and suffering reports. Little by little, caregiving relationships were established, permeated by the anxiety of waiting from one week to another as well as the feeling of being in front of a stranger who was already half intimate. Curiosity was another spice that sweetened these bonds.

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The farewell letters were emotional and happy. Most of the pairs remained willing to continue corresponding; the promises of future meetings told us that the project was just the beginning of some relationships that will go their own way.

Do you know when there is one minute left before the end of the session and the patient says the most important thing? I felt this way with your testimony, which was so free and sincere. I wanted to know more about all this. Learning more about you means learning deeply about "not me," and this interests me a lot.

I also didn't know that this would be the last letter. It is too hard for an obsessive to complete anything in nine letters; I prepared myself for ten letters, oh my! The tantrum person in me protests, even though I am too tired from everything I am doing this year.

I thought it was so cool that you said how sensuality is a form of self-expression. How true! Your description says so much about you. We have to cling to some hope, and I'm a big fan of this new wave of less selfish, less macho men. Like you, who, even though you recognize how much you are caught in the chains of society, are trying to free yourself from them.

Icarus, 15 people in 2020? What a talent! I just laughed when you said you hate casual sex and have at least two experiences a week to regret. I was so envious of you for carelessly hitching a ride on the opposite side of the track from where you wanted to go. And here I was thinking how nice it would be to have a cuddle, because it would be much more difficult to spend these times alone. Look at how each person lives in a world within this big world.

I wondered why you think I know self-love. I kept thinking about this expression. It reminds me of a proper name in Portuguese with a capital letter. Where does this guy live? Is it just a conventional relationship, or is it self-love because it is the love of loving oneself? I can't tell, but I think you got it right. I have loved everyone with my whole being because there is a love for me and my way of loving, and I am only into it when that happens. So I withdraw my love the same way I invest it because, like you, I think the coolest part is the feeling. I don't know if this phrase is really Frida Kahlo's, but I even bought the shirt: "Where you can't love, don't linger."

Gratitude means kindness, benevolence, humanity, and goodwill. There are all of those things here. It comes closest to defining my feelings about this experience. Even brief and distant, it was made real and profound by our willingness. It was an encounter that greatly warmed my heart. You are a beautiful person to behold, and you have gifted me with the elegant records of your soul.

At the end of the project, a meeting was held with all the participants and all the coordinators so that the participants could get to know their correspondents and there could be a collective evaluation of the project and the closing of the activities. This meeting, where everyone got to know each other, was absolutely touching—anxiety mixed with a curious desire to know who would be his

Extensionist experiences and training: territory, care, and resistance or her correspondent, how he or she looked, and what his or her face would be like. It is a desire to hug, to keep talking, and to keep going.

Between exchanges of words, music, and photographs, the force of reinventing the self was activated by affections strangely triggered by strangers between similar but alien territories. The same pandemic experience brought us together unprecedentedly, generating other existences and allowing for the forging of new masks. Beyond the daily newspaper register of deaths and fear, recreation, reexistence, and perennial survival (CASTRO, 2006), the power of affection and art was activated.

Itinerating care: learning, researching, and listening

The second case was created during the Psychology graduation at PUC-SP, in the midst of the COVID-19 pandemic. We suffered a transfer to the remote emergency teaching model due to the determination of the protective and community isolation. This unprecedented condition launched us into weekly meetings through a platform mediated by digital technologies. We were given a virtual room for each subject. The screen was composed of several little boxes with rooms. Each class found the students demarcated by their cut-out bodies, and we moved into an existential territory of hair, heads, necks, and some arms. Movement was always restricted. The focus was on oral language, verbalized and centralized in the figure of the teacher.

The university soon launched trainings for teachers to apply "active methodologies" to face the possible monotony of the flattened images. In order to illuminate the class, we also received guidance on how to set a spotlight on our image in our homes to make the environment warmer and create a framing of the teacher, aiming to produce an approximation.

After the two semesters of the emergency experiment, the PUC instituted a "training and faculty development cycle." The first half of 2021 began with trainings focused on teachers' professional improvement. We had support to develop pedagogical strategies with technological tools. Invitations were made to form communities among teachers to share our practices.

The first training cycle had these purposes: "How do you organize a video lesson: script, equipment, and software issues?" "Teacher, how is your online communication with your students?" "Do you use digital resources for assessing students?" "Communication on networks and digital platforms;" "The development of student autonomy;" "Workshop: Working with diversified strategies and work stations;" "Teaching experiences and building a virtual learning community;" "didactic choreographies and pedagogical innovation."

Together with this approach of offering spaces to exchange experiences and instrumentalizing the execution of the online class, the formative exchanges also comprised the investment and recognition of the synchronous and close educational presence, problematizing the ethics of care and encounter, as we have been enunciating in this training offered to the teachers of "distance learning": "Higher education teaching in the framework of the ethics of alterity: (un)encounters between teachers and students."

The university continued to operate and invite to the practice of research alongside the educational life of remote emergency education, and even in that online reality, research calls for knowledge production circulated, and we decided to apply for a project. But one question accompanied us: how can we research under these conditions? Why should we create something with so many (im)possibilities? All Brazilian research used and authorized research extensions. It seemed that it was not appropriate to invent new research in a moment of emergency or crisis. How could research occur since we were prevented from circulating? How could research and intervention take place?

The requests for more formative meetings made by the students via email messages, messages in the chats of the digital platforms, or even instant messages that arrived in the multiplatform applications reinforced the invitation.

This reopening, even if in a distanced manner, socially added to some experiments in teaching practices with conversation rounds in the subject of institutional psychology in the two semesters of 2020, produced recognition of the potency of production even in a pandemic. For example, we experienced (de-)formations inviting the principal of a democratic school to share her daily life in the educational scene, we interviewed researchers who worked with mourning, we listened to a nurse who was active in facing the ICUs of the COVID 19 pandemic, we problematized the incarceration, especially in the onset of the pandemic with a professional who was accompanying adolescents deprived of freedom in a socio-educational perspective during a period of the unfeasibility of socialization. However, by being with each other, we recognized the possibilities of knowledge exchange and alliances, even when social circulation was not possible.

For example, in the remote meeting through the online platform with the school principal, we started the dialog knowing a common scene inherent to the democratic management project that the state educational unit lives and practices. By accessing the meeting with the Institutional Psychology professor and the class of 30 students who were in the online mode, we had the opportunity to learn about the everyday institutional common life: the school principal entered our online "classroom"

Extensionist experiences and training: territory, care, and resistance accompanied by a mother of a school student who had been with her for 12 hours building the communitarian living of the family with the school. The other person with us that night was the principal's son, who had studied there and was participating in the music group that day. It was a day of musical rehearsal for the graduation that would take place in two months. This dimensioned a space, a presence, and an encounter between us and them, i.e., between us and the educational institutional relations of that school. This scene launched us into an encounter with the educational other. This material of living outside of the ordinary was scarce at the time. We knew we had our educational memories from other times; however, meeting, seeing, and listening, even in an online experience, was innovative and nurturing.

Some bets made us hopeful. Since 2020, the ANPEPP group that built this dossier has also organized new meetings. They took place both online and in person, and new conversations and exchanges arose about what we lived and shared about how each university lived its practices. In the differences and conditions of the possibilities of public, private, and community universities (the case of PUC SP), we followed and listened to each other.

The teaching practices of the remote internships at PUCSP also proved possible. We had traveled or transferred virtually with teachers, pedagogical coordinators, mothers, students, and adolescents. They were new paths to other times and places. But there were exchanges, conversations, and care, even if we had lost our corridors, passages, greetings, banks, trains, buses, and subways, as well as casual conversations and delays. The distance denoted the physical distances between the university neighborhood and the Psychology course internship sites. Living in this other university formation no longer had trees, blocks, streets, or circulation. We were at home with our families, children and adults, accessing each formative activity on our personal computers, which were intensely sustained by our privatized lives. This encounter with doing summoned the movement of the out-of-this-world beyond what our home demanded throughout the pandemic. The strategy of maintaining our internship practices in the educational field through a commitment to educators and students was empowering for the movement and vibrancy of living for all.

In São Paulo, despite the fact that municipal schools were closed for activities in physical classrooms, the educators continued working with significant precariousness, an effect of digital inequality, and in the psychology internships at the interface with education, the scope was initially restricted to access to multiprofessional teams of psychologists and psychopedagogues with case discussions of children and adolescents who were already under monitoring due to demands of not learning linked to their social vulnerability. We insisted on getting closer to the students. We started

to do online itineraries mediated by phone screens of the SAICAs (Children and Adolescents Institutional Shelter Service) teams since the children were deprived of their freedom by the containment of the pandemic, intensified by the removal of their family and community ties in this pandemic institutional shelter.

On another occasion, we collaborated with a multiprofessional team from NAAPA (learning support and follow-up center) from SME SP (São Paulo Municipal Secretariat of Education) to create a learning support and follow-up action by exchanging letters between a PUC SP Psychology intern and an elementary school student. The letters described what they did, and the student wrote, sharing her tastes and her daily life. The letters offered materiality to the writing of a student who was dealing with her schooling process at that moment and about her mother at home.

The over-implications of this condition constituted a pandemic of formative living that questioned and challenged us about the recognition of doing things far from the territories. Initially, we saw ourselves as being involved in survival movements and actions to reach the curriculums graded in the pedagogical plans and their schedules. However, we resisted and created itinerant paths, even if they were online.

In the second year, the training cycle at PUCSP itself moves and uses the theme "The teacher's look at the students in the context of the pandemic." We started to see each other more in an online way, but outside the times determined by the teaching curriculum. It was a search for an exchange of looks, openings, and reconstructions.

In this training, we were with our partner Milena Lisboa, co-author of this article, and Prof. Dr. Mônica Daltro (Bahiana School of Medicine and Public Health). We discussed extensionist openings invented (some of which are reported in this article by Milena) by colleagues at their university, which brought us powerful affirmations.

Following the pandemic, amid the deadly events in Brazil and worldwide, we began to extend meetings and transit with partners from the Justice and Mental Health scenario in some conversations to create new possibilities, even in emergency living and remotely. Nonetheless, we insisted on clustering in planning meetings with students interested in researching and studying this field through synchronous living. Even with these portals circumscribed into spaces of posts, files, and tasks, we again sought bridge dialogues among ourselves. When we publicized the opening for the research field in this scenario by email, we had more than thirty students apply to compose a study on the care of girls in socio-education. Resistance practices came together.

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The meetings also weaved a net that swayed even on the plane of the screen. In a group of allies, specifically in a Working Group with social-education agents and researchers and workers (Public Ministry, the Public Defender's Office, and NGOs), we listened and followed situations experienced in the female social-education units in São Paulo, and we thought together about confrontation strategies that regulated adolescent bodies.

From this agency of collectivities and enunciation about socio-education and girls, we planned research and a study to analyze the experimentation of this composition of the health-justice protection network. After exchanging messages, we delineated the meeting place for the research: a CAPS IJ (Child and Youth Psychosocial Care Center) service that composes the care network for girls serving a socio-educational internment measure in the municipality of São Paulo.

The research would map the therapeutic itineraries of girls in detention to map the production of constructed care and analyze the complex circumstances involved in their life paths. It seemed to us that the production of resistance by agents of the therapeutic itinerary network would bind the "girls outside the law" (DINIZ, 2015) at the frontier of care by confronting and tensing their deadly destinies.

The collective construction of this research, by listening to and building with the female workers in a work group, provided a formation meeting that launched us into listening to and writing the girls' trajectories, deviating from interrupted and mortified life stories.

In this research, we found the story of a girl sentenced to prison for being accused of murdering a man who had sexually exploited her for years and gender violence was not the focus of the legal process; it was his actions that worked against him after years of socio-political suffering. She becomes objectified as an aggressor, and as we listened to the therapists at CAPS IJ and learned about her cultural and poetic inventions, we got to know narratives that repositioned her struggle for rights and care.

The research was carried out permanently in processes of participatory consultation and co-management of the CAPS IJ workers (LOURAU, 1993), resulting in a rebirth of coexistence among all involved in the research, including CI researchers, mentors, and mental health workers.

The research methodology, when combined with the group device (groups of interviewees and CAPS IJ workers, groups of CI researchers, and groups of psycho-legal field agents), all of which were arranged online, allowed for the analysis and listening of the care arranged with the girls and the CAPS IJ network. Staying and resisting with the students in the weekly routine of research meetings, broadening exchanges with the service-producing care, created an interweaving

of academic living in a formative experience of students who were previously distanced and static in the two-dimensional screen form. Some study doors were reopened, and a do-intervention was reinvigorated. Mapping with the students what it is to do research in the field of institutional analysis created a permeability of the service-outside life in the psychosocial care network and connected it with the university inside.

The first research meeting was held virtually, but synchronously, with each CI researcher and mentor in their homes and the service team from the screen of one of their phones in the service. This "here and there" brought relief to the workers and interviewees and vibrated, even if cracked by the ice of the machines, our thoughts and enriched our lives with peaks of excitement as we discovered shared lives and were interested in each other.

We heard from the team that the girls imprisoned in the CASA Foundation, in their double impediment of circulation, by imprisonment and the pandemic, also invented ways to avoid going crazy in the internment. The girls also sought to escape from isolation and made contact by phone and letter with the CAPS IJ technicians for immediate care. Along with them, we also sought the same service to care for the (de)formative lives intensified by the pandemic. It was a long-awaited reunion filled with care.

The cold research submitted through the computer screens of the researchers and mental health professionals warmed up together and dismantled and melted the pandemic freezing of social isolation. By inhabiting the service in a hybrid way, the research "Cartography of the Care Routes of Girls outside the Law: Experiences of Resistance" continues and keeps acting with dimensions that forge new vital spaces. We are researchers trailing paths with them. Presence has restored us to the otherness and agency collectives that have extended the emergency university education to displace it in the encounter with society mediated by research with girls and women who experience caring for themselves and others. We acknowledge the action of this research as substantive of university extension in intense connection and production.

Solidarity Brasília: frontiers of formation

Throughout the 2020 pandemic, the territory of Freguesia do Ó/Brasília⁴ was among the most affected in terms of COVID-19 deaths in the entire municipality of São Paulo. In fact, the

⁴ Located in the North Zone of São Paulo, it is a territory with which PUC-SP has a long history of partnership and joint work involving the health education of our students and extension and research activities articulated mainly to the so-called "teaching-service integration" processes in the direction of a SUS-School.

Extensionist experiences and training: territory, care, and resistance pandemic added to the suffering of the peripheral populations by putting their lives in danger simply by being and living in that location⁵. In the Brazilian context, the pandemic produced an abyssal deepening in an already unequal society in the form of the dismantling of social policies as a government policy and the production of a generalized helplessness of the population and, particularly, of health professionals in the absence, markedly on the part of the federal government, of effective health and economic measures to mitigate the pandemic's effects.

From the standpoint of affirming life and confronting the brutalization and naturalization of this state of affairs, we (around 50 students and more than ten professors) occupied a territorial action alongside a series of community initiatives (from residents, NGO leaders, and local collectives) and various public policies (from managers and professionals in the sectors of health, education, assistance, and others) that were made by building a broad network -- the "Solidarity Brasilândia." Such action gathered around 260 volunteers and more than 30 organizations between April and December 2020, summoning the collective imagination to forge other futures or "*futurabilidades*" (future possibilities) (BERARDI, 2020).

Rosa (2022) points out that the idea of creating a solidarity network in the territory was conceived before the pandemic to collectively face the challenges imposed on the population due to the worsening of social inequality and, consequently, the poverty condition in that district of São Paulo. In view of its historical formation, Brasilândia is a territory full of initiatives and collective projects (associations, institutes, entities, movements, or direct actions of residents) to fight against the violations of rights imposed on it. However, such initiatives have not yet experienced network articulation.

The document that established the Network⁶ defines its main lines of action: constitution of a civil committee with society and parliamentarians participation; constitution of an operative group for combat actions against the new coronavirus in the region; implementation of a Campaign Hospital and preparation of the Unified Educational Centers (CEUs) of the territory to receive confirmed cases; slums disinfection; mask production and distribution; mass testing to guarantee isolation of positive cases; preparation of hotels and schools to receive elderly people from the region to guarantee their

⁵ We know that the health measure of social isolation/distancing is not accessible to everyone nor is social self-protection, especially to those who live in urban agglomerations of non-homeowners. For not being able to carry out the preventive health recommendation, they are more exposed, and their families and friends are more exposed to the risk of infection and death.

⁶ <https://www.facebook.com/114171823605540/posts/114207936935262/>

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isolation and protection; expediting the delivery of the Brasilândia Hospital; increasing the number of SAMU teams; working with local businesses to guarantee protection measures; resources and support for the expansion of the Family Health Strategy (FHS) in the region; fundraising and distribution to the local population; monitoring of public actions for family social protection, including access to emergency aid; intensification of guidance and surveillance actions in the territory by the public authorities.

The actions were organized in work nuclei and in a device of articulation of representatives of the nuclei to share actions, ideas, projects, and joint works, defining the network's paths. The cores were communication, health, social assistance, culture, education, fundraising, youth, work and income, entities, disabled people, and preventing violence against women.

Due to its historic partnership with the territory and its network of public policies, PUC-SP, the university, acted in the network by supporting it and, at the same time, taking it as an important training field in the pandemic context, participating more specifically in the organization and development of projects aimed at the youth, the generation of work and income, the dissemination of prevention and protection measures by the health network, and the creation and dissemination of communication contents (production of bulletins, lives, and public documents) and in the publication of memories of the pandemic in the territory.

The third experience we will focus on is the one that occurred especially in the Youth Center, more specifically in what we call the "Squares Project." This project consisted of the systematic presence of young people and university students living in the territory and other network actors (health or assistance professionals) in the squares, usually in a specific place (a table or stall), where preventive actions against COVID were carried out (the supply of masks and alcohol gel and the installation of sinks), harm reduction (the distribution of fire-pots), the circulation of information produced by the various nuclei, and an invitation to connect young people with public policies and the network's actions. The goal was also to get to know the young people and how they lead their lives in this period in an itinerant way in the square, besides dialoguing about their needs:

Most young people's conditions in the territory and the recognition of the importance of reaching this audience led the Youth Center to pursue the construction of an open dialogue with these residents. One strategic action was to visit the Praça Marielle Franco, a meeting place for young people, to talk to this population. The visits allowed the identification of three major obstacles to achieving social isolation in the territory: the delegitimization of the pandemic due to content propagated by fake news; the disbelief in the narratives and recommendations of the state due to the history of violence in the territory; and the lack of material conditions for isolation.

Extensionist experiences and training: territory, care, and resistance
From this listening, the core was present in the square, building dialogues and distributing masks and alcohol gel (ROSA, 2022).

An important analyzer of this experience was the protagonic place of the young people in the project, especially the students (generally Prouni participants) living in the Brasilândia territory at a moment when they were the young people's redoubled targets of danger: this time even of amplifying the risks of the COVID contagion through their "risky behaviors." Such a protagonism had a double incidence: in their living territory by the possibility of open conversations with community leaders (usually older people) about burning issues in the territory, such as drug use and funk dancing, which often positioned young people in the place of danger or problem; in the university, opening fronts and borders of the university in the relationship with the peripheral territories in an inversion of the center-periphery relationship since teachers and other non-resident students could not be present due to health regulations, having their presence hindered in the territory.

The protagonistic corporeality of young people who ventured into the action of caring for and making commitments to their territory of life placed important guidelines in the dialogue with the elders (community and pastoral leaders), whether that was greater listening by adults to what the position of young people expressed (such as disbelief) or, especially, the construction of an ethos in the relationship with young people. The affection in this experience summoned the permanent diagnosis of the life-or-death experience of young people in the territory in the form of the persistent "anguish of annihilation" (MBEMBE, 2018).

Such an ethos was formulated in the first meetings, making it possible to think about the conditions of a "relationship" when what was drawn was often closer to an experience of "disconnection." The task, as Kiffer (2019) suggests, was to distinguish in the often conflictive field of this encounter the difference between the order of "separation" (which is imposed with the emergence of minority and singular claims) and the order of "disconnection," which leaves the course free for authoritarian and violent onslaughts.

The synthesis of the first meetings of the Youth WG (April/May 2020) that resulted in the document below gives us an idea of the construction of the conditions of a possible relationship, and especially of a relationship in the form of the proof of "equality," as suggested by Rancière (2010). According to the author, politics exists because those who have no right to be counted as speaking beings manage to be counted, and because they put in common the contradiction between two worlds housed in one, instituting a sharing between them, "making seen what could not be seen, making

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heard a discourse where there was only noise" (p. 43). In other words, politics exists when the supposedly natural logic of dominance is crossed by the effect of equality. Thus, equality is untimely, always depending on the initiative of individuals and groups that, against the natural course of things, take the risk of verifying it (RANCIÈRE, 2010).

Communicative action and youth work

Do not adopt repressive procedures or just about what not to do (stay home) but increase care and support strategies for/in everyday life;

Demystify the idea of the "invulnerability" of adolescents and young people and expand information about the possibilities of infection in the context of family and elder care. Work from the perspective of care and self-care;

Bet on qualified information versus fake news. Broaden the engagement of adolescents and youth in the production of informative materials and strategies;

Do not blame the population; create real conditions for quarantine; demand conditions from the public authorities; and engage in dialogue based on the concrete needs of the people and not on universal rules;

Work in the field of subjectivity; talk to cultural people; stimulate the conversation of funk, rap, and other groups with the young people connected to them;

Transversalize and articulate the actions of the WG with culture, health, and education. Articulate Harm Reduction and Prevention to COVID;

Work on adolescent language; increase adolescent and youth leisure: tools for having fun at home and connecting with others;

Look after the Grief Collective: text inviting families; deaths with a face; humanizing statistics; tribute and memory **(05.05.20 - GT Juventude)**

This action showed us the strength of this co-determination and solidarity process, an enormous social vitality that also demanded permanent attention to conflict management, the risks of dispersion, and sustaining the exercise of a plural and relational space. The formative dimension of this experience has had an impact on the bodies of students, teachers, and other participants, as well as on a shift in the way we think about doing extension activities.

Final considerations: Transversals in training-extension

Forming with the pandemic (not in spite of the pandemic), as we follow in the reports of the three experiences, places us in the perspective of displacement, the construction of borders, and the intensification of university-world relations in the formative experience.

This mode of operation, in our opinion, has intensified interest, especially at the moment of discussing the curricularization of extension in higher education⁷, with its openings and risks, and when we already have a critical trajectory to extensionist policies that problematizes its "colonial" versions, either the pastoral version (as donation-charity) or the "bad conscience of the university" (DEMO, 2001), inheritor of the 1968 legislation (Federal Law no. 5.540, of November 28, 1968, known as the Law of University Reform) that advocates the "cultural diffusion" and the "philanthropic social objectives" of the university, or the one that conceives of extension as an "extension" of academic production beyond the walls, when the university-society "interaction" is done as an "application," "technology production," reaffirming the social distance and the unilateral direction "from the university to society"⁸ (CALDERÓN, 2003, p.37). Such perspective is visible for example in the conception of extension as service provision, in the form of offering courses, seminars, conferences, and services offered to the population, which remains to this day, as Toscano (2015) reminds us.

The citizen perspective (derived from the Constitution) that inscribes the extension as an indication of the university's commitment and social function, inseparable from the teaching and research, is made in a field of variations, marked by the 'inheritance' of the civil-military dictatorship period, but also by more or less radical positions regarding the "construction of a more just, democratic and equitable society" (NOGUEIRA, 2000, p.11) through "solidary support in solving problems of social exclusion and discrimination" (SANTOS, 2005, p.74), in which "an anti-hegemonic academic practice" (TOSCANO, 2015)⁸ is affirmed, in contexts of acute social

⁷ The Law of Directives and Bases of National Education (Federal Law No. 9,394 of December 20, 1996), in Article 46, item VII, states that one of the purposes of higher education is "to promote the extension, open to the population's participation, aiming at the diffusion of the achievements and benefits resulting from cultural creation and scientific and technological research generated in the institution" (BRASIL, 1996). The term "extension curriculumization" has referred to the process of formal inclusion of extension activities in the curricular matrix of undergraduate and graduate courses, as prompted by MEC's Resolution No. 7, Of December 18, 2018, that establishes the Guidelines for Extension in Brazilian Higher Education.

⁸ Toscano reminds us that as early as the 1930s and with the student movement in the 1960s, a conception of the "University of extension" was present in the Bahia Charter: Opening the university to the people through the creation of faculties of courses accessible to all [...]; putting the university at the service of the underprivileged classes by creating offices of judicial, medical, dental, and technical assistance (housing and sanitation of villages and slums). This should

inequalities, as occurs in Brazilian society⁹, suggesting university extension as a way to "promote, facilitate, and undertake a reform of thought" (TOSCANO, 2015, p. 61).

The three experiences allow us to think about the power of university extension to invent devices that make people speak and multiply signs of existence. By escaping the moorings of curricula and preferring to be engendered by the territories that make up the university community, the vocation of extension as a locus of production of knowledge and practices articulated to the demands of society, allows us to assume a strategic place. It is strategic because it starts from the condition of freedom and autonomy, already emphasized by Foucault (2000), to forge itself as a mill of ideas, ideals, and inventiveness of everyday life, and dare the unthinkable in training beyond the disciplinary and professional limits.

The extension centers should be understood precisely as a factory of clinical-political devices of invention and experimentation of propositional technologies that connect university knowledge intimately with the society in which it is inserted. The extension programs generally propose distinctive linking technologies that allow themselves to be cared for by micropolitically inventing other ways of relating to the world, daring to compose processes of subjectivation that escape the disciplinary and normative logic. It is a plant of sensitive inventiveness and care devices.

As it is based on practices of freedom to compose its linking technologies, extension is also configured as a research field as to the effectiveness of these clinical-political devices and the practices and their epistemological foundations. Therefore, the care dimension in extension practices involves knowledge articulated with practices and sensitivities to the territories and the communities' demands. Educating then becomes an ethical and aesthetic attitude towards oneself and others,

not be done paternalistically [...]. Above all, it is necessary to awaken the people's consciousness of their rights (UNE, 1961, p. 26 - 27) (TOSCANO, 2015, p.29).

⁹ The Working Group on Indissociability Teaching, Research, Extension, and Curricular Flexibility, created by the Forum of Pro-Rectors of Extension of Brazilian Public Universities (FORPROEX), has, since the 1980s, been discussing and pointing out some experiences that make these principles effective, drawing attention to the urgency of curricular and structural changes that enable, through inseparable teaching, research, and extension, the critical analysis of the Brazilian reality since the beginning of the student's academic training (FORPROEX, 2006, p. 2 apud Toscano, 2015, p. 65). I quote the author: At this meeting, the extension was defined as follows: Extension as an educational, cultural, and scientific process that articulates teaching and research inseparably and enables the transforming relationship between the university and society. [...] Extension is a two-way street, with guaranteed transit to the academic community, which will find in society the opportunity to develop academic knowledge praxis. When they return to the university, teachers and students will bring back the learning that, after theoretical reflection, will be added to that knowledge. This flow, which establishes the exchange of systematized/academic and popular knowledge, will have the following consequences: knowledge production resulting from the confrontation with Brazilian and regional realities; the democratization of academic knowledge; and the effective participation of the community in the performance of the university (2015, p. 66).

Extensionist experiences and training: territory, care, and resistance starting with the creation of devices and linking technologies, such as the writing of the self, letters, photographs, body practices, and conversation circles, and goes towards the infinity of our imagination. Such inventions allow us to understand the university's role beyond conventional training. In this way, kit micropolitically invents, nudges, and forges new ways of relating to the ecologies of knowledge through art, the body, the affections, and encounters, and we move towards practices of freedom, new ways of subjectivation guided by the art of existing (life as a work of art) in this plant of resistance modes for a non-fascist life.

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