

IN SOCIAL EXCLUSION, WORDS THAT NOURISH AND INCLUDE THE SUBJECT¹

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ABSTRACT: "Street kids" seek, in public space, a "way out" for violence, abandonment, ruptures, and complex situations of social vulnerability. In the midst of psychological distress, laceration, as well as the imperative of survival, the appeal and search of the subject for a place of addressing is herein highlighted. Based upon an experience with children and adolescents living on the streets (Olinda – Brazil) and founded on the theoretical contribution provided by Freudian and Lacanian psychoanalysis, questions are raised about the demand addressed to the institution, which, by feeding them with words, plays the role of the Other – treasure of signifiers – giving them symbolic consistency, making a hole in the Real of the street.

Keywords: "Street kids"; addressing; word; institution; Psychoanalysis.

RESUMO: Na exclusão social, palavras que alimentam e incluem o sujeito. Os “meninos de rua” buscam no espaço público uma “saída” para a violência, o abandono, as rupturas, a complexa situação de vulnerabilidade social. Em meio ao sofrimento psíquico, ao dilaceramento, ao imperativo de sobrevivência, destacamos o apelo e a procura do sujeito por um lugar de endereçamento. Partimos de uma experiência com crianças e adolescentes em situação de rua (Olinda/PE - Brasil) e, baseando-nos no aporte teórico da psicanálise freud-laciana, indagamos acerca da demanda endereçada à instituição que, ao alimentá-los com palavras, cumpre o papel do Outro – tesouro de significantes –, dá-lhes consistência simbólica, fazendo um furo no Real da rua.

Palavras-chave: meninos de rua; endereçamento; palavra; instituição; Psicanálise.

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[...] The child is fed both by words and bread, and perishes with words. As the Gospel says, not only what goes into the mouth defiles a man, but also what comes out of it. (LACAN, 1956-1957 / 1995, p.192).

Pedro, 12 years old, on his first day in the institution, is under precarious conditions of hygiene and in glue effect. He arrives at lunch time and while he waits for the food to be served, he joins a group who listens to a psychologist telling the story of Peter Pan. He listens attentively, and smiles with comments from teenagers who say they want to be like Peter Pan, forever a child. The story is interrupted when the lunch lady announces the meal, dispersing the group, which takes off sprinting. Pedro, however, lays his head on my shoulder and says: "Wait a minute, I want to hear the rest of the story."

What "rest of the story" does he refer to? What is Pedro hungry for? Despite the need for food, necessary condition for the survival of the organism, at that time, a special demand exceeds the necessariness which usually appears to be more urgent and imperative for children and adolescents living on the streets. However, Pedro's speech points to a demand for words, which, in our view, feed and inscribe him.

According to Lacan (1957-1958 / 1999, p.91), the demand is constituted as "[...] what, from a necessity, passes through the signifier addressed to the Other." Inquiring into this address implies speaking about different places, so that its possibility or impossibility depends on the place where one comes from, as well as the position of the one who is addressed to. As for the place of the subject, Lacan (1998a) refers to Daniel Lagache to whom "[...] The child exists for others before he himself comes into existence by himself and for himself; he is already a pole of expectations, projects and attributes"; and he adds: "A polo of attributes, here is what the subject is before his birth (and perhaps it is in the accumulation of these that he will clearly be suffocated)" (Lacan, 1998a, p.659).

In order to grasp Pedro's request – and, in that, the demand by children and adolescents living on the streets to the institution –, we consider to be relevant to delimit what institution it is about, as well as to situate these children and adolescents in the midst of violence and social exclusion. As for the objective herein proposed, we will resort to formulations of the institution of culture and social pact in order to afford a glimpse of the place of "street kids", since it is from that place that they are addressed to the institution. Then we will articulate with the psychoanalytic reading about the demand and subjective constitution, pointing the institution as a space that provides "nourishment" also with words, sheltering and legitimizing the subject.

When we talk about institution, we refer to a program in the city of Olinda, which aims at family, school and community reintegration. In addition to the physical structure that the term comprehends, the conception here goes beyond in its broader sense, since, besides being permeated by heterogeneous processes – social, political, cultural, economic, psychological –, the institution allows the development of a differentiated psychic space (KAES, 2002, p.20), which ensures the basis for identification of the subject within the social fabric. The author stresses the continent function of the institution – space prevailing archaic dimensions – in view of the need to find a place in its space-time in which anxieties and unresolved conflicts could be updated, processed and meanings be created.

It is from this reference that we think of clinical and institutional care for children and adolescents living on the streets, public that opens wide a reality marked by situations of violence, lack of affection, ruptures, abandonment ... by the denudation that the life on the street imposes. In the midst of an intense psychic suffering, irreverence, dexterity with which they face different situations, "street kids" unveil a complex situation of social exclusion and seek in the street an "exit for their existence." (CAMPOLINA, 2001, p.13).

This exit, in Pedro's story, seems to be a response to the violence of having witnessed his current stepfather murdering his father; and this violence was updated every time his stepfather beat his mother and his siblings. It seems to be that it is from that point Pedro asks to hear the "rest of the story" and similarly it is also points like this that children and adolescents come to the institution, bringing to it contents of intense destructiveness. A movement that oftentimes makes the place be the stadium where they play games once they have lived together, rectifying or even ratifying the signifier that labels them as "street kids", allowing us for a fruitful connectivity to the short story "The Purloined Letter" by Edgar Allan Poe.

"A LETTER, A LETTER, A LITTER"

The story revolves around a letter – the contents of which, though unknown, is quite jeopardizing – stolen from the queen by the minister in front of the king, who sees nothing about. Despite refined techniques of

investigation, the police do not find it. Then the inspector calls the detective Dupin, who finds the letter, displayed in an easily visible place – however and perhaps, exactly because of this, unlikely to be found.

According to Lacan (1954-1955 / 1985, p.255), the King and the police do not see the letter – despite the obvious place in which it is – because they take it for an object of reality, whereas, beyond the Real, what is hidden lies on the symbolic order. "For the police, the truth does not matter, for them the only thing that counts is reality, and it is for this reason that they cannot find it" (LACAN, 1954-1955 / 1985, p.254). Dupin, in his turn, says the author, for having reflected on the symbol and the truth, manages to see what has to be seen.

It seems to be from that point – the purloined letter – that children and adolescents living on the streets wander through the spaces in search of a possible place of addressing. Hidden in the dimension of subjects, they are regarded only in what the Real presents: "street kids", objects of a stark reality, since the letter (unit of the alphabet) "is in short meant to be taken literally" (Kaufmann, 1996).

The letter (message), according to Lacan (1998b, p.33), is "the true subject of the story", around which the other characters are defined among the roles and the various positions they take, before this pure signifier, which is the letter/letter (message / unit of an alphabet), "[...] based on the relationship that the claim of the real subject determines on account of the symbolic chaining" (LACAN, 1954-1955/1985, p.247). Through the story, the author emphasizes the "supremacy of the signifier in the subject", referring to the double meaning allowed by "letter" – "message" or "alphabetical unit". In English, he makes a pun and an alliteration, sliding from "letter" to "litter", "a letter (message), a letter (alphabetic unit), a litter" (Lacan, 1998b, p.28).

The letter (alphabetical unit) is the imminence of the signifier. Kaufmann (1996, p.285) points out that while the signifier is adjacent to the Symbolic, initiating a chain of signifiers, the letter (alphabetical unit), in turn, is adjacent to the Real. Although located in the Real, the elision of a letter (alphabetical unit), says Hiltensbrand (2004, p.78), "[...] can only occur in a chain of signifiers already constituted. It is a letter that is excluded from an established speech". There is, therefore, no primarity of the letter, since, previously to it there is the speech of the Other.

Within the same perspective, Bergès and Balbo (2004, p.59) consider that the letter, which is related to the unrepresentable, is what fell from the mother's speech. In some situations, an affectionless speech can counteract the signifier inscription of a symbolic body. In such cases, the child falls from the mother's body as from her speech, which means an identification to a cold speech, bringing about "a body of words, representatives of words without consistence: pure language body" (BERGÈS & BALBO, 2002, p.89). In this sense we apprehend speeches uttered in the family context – "this boy is good for nothing", "there's no hope for this boy", "they're all birds of a feather", "he's been bad since birth", "son of devil" –, as well as expressions stereotyped in public clichés – "street boy", "pickpocket", "glue sniffer", "delinquent" – which function as a kind of speech devoid of affection qualifying the "street boy" in a static place, a "fixity of the signifying chain" (LAZNIK, 1989, p.54), trapping him to the violence of the Other, to the position of a "non-subject" on account of the social tie that excludes him.

We consider, therefore, the movement of children and adolescents living on the streets an attempt to summon the Other to update speeches, to bring meaning to them, enabling a displacement from the field of the Real to the Symbolic. It is identified, if not in the speech – since it is generally related to the impossible –, in the destructive movement, a search for protection, for a signifier inscription that gives support to the body, for a continence for the fragmented pulsional experiences and the constant threat of laceration that configure life on the streets. In the search of some children and adolescents for the institution, we point out an attempt, as subjects, for another type of reading, for a cut in what imprisons them as a waste of the social pact.

"STREET KIDS", VIOLENCE AND SOCIAL EXCLUSION

Renata, 13, roamed about the streets, relatives' and friends' homes, schools, institutions, apparently searching for inscription, for an impediment to (self) destructiveness, for a space that would legitimize her suffering before the guilt input to her for the death of her parents. Brutally murdered – as it is the death of thousands of teenagers on the street –, Renata continued without an inscription. At her funeral, people's concern – "is it really Renata?" – in the face of such disfiguring violence to her body, only recognized by her sister on account of tattoos that she would print with the sap of cashew nuts – would she have tried to inscribe

herself by means of the marks on her own body? A body that, given the delay of recognition, was buried, despite efforts to change her death certificate, as a pauper, with no identity, no parentage and no recognized address.

The starkness permeating Renata's life takes us back to what in Frej (2003), allows us to think in terms of a social mutilation, a place that, in its denudation, is shown devoid of what concerns the human.

Those who could not be born cannot carry the death sustaining life. They did not contract the debt imposed by the nomination. They owe nothing... they are in nobody's debt... they are entitled to nothing... they have no rights. [...] However they try to be inscribed. Perhaps death will bring them concession. Not that death we call symbolic death, but the death that reduces the subject to a body of which the inscription will be made (FREJ, 2003, p.257).

We highlight the attempted inscription spoken by the author, for example, in Vitor's imperative effort, 15 years old, to dig a place other than the "dead child" determined by his mother – "you want to label me as a sucker! I belong to this place! Now one comes here, and even as an old and regular visitor, is barred." In the waiting and persistence by Rodrigo, 12, the desire to have his drawing saved by the Other, not to see it thrown away in the trash. "I make drawings like this and give them to pedestrians on the street. When I look back, they have thrown them in the trash. But I will keep on making them because one day someone will not throw it away".

In what denounces the destitution of a symbolic place for "street kids" in the face of relegation to a place of dejection in the social fabric, we situate both an intricacy between social exclusion and a more archaic exclusion, revealing the subjective constitution of the subject, as something that is produced in terms of a subject's resistance, a life movement, through which the teenager resists to the place of "social waste" assigned to them.

We emphasize, therefore, a reality that brings about situations experienced in the family context, as well as issues that circumscribe "street kids" in a problematic that involve an entire economic, historical, political and social structures, which brings us to Freudian formulations about the institution of the Social and the Culture.

Freud (1930/1996, p.96) describes culture as the sum of accomplishments and regulations that distinguish human life from its animal ancestors, in order to protect men against nature and adjust their mutual relationships. The cultural process requires, in favor of the collective, restrictions on individual freedom – a sacrifice of human pulsions (*Ibid*, p.102) – leaving no one at the mercy of brute forces. Emphasizing that culture is built on the pulsional renunciation, Freud refers to a "cultural frustration" of man, who would have exchanged a portion of his possibilities of happiness for a portion of security. "It is not easy to understand how it can be possible to deprive an instinct [pulsion] of satisfaction. It is not possible to do it with impunity. If the loss is not compensated economically, one can be sure that serious disturbances will take place" (*Ibid*, p.104).

Let us evoke Pellegrino's proposition (1987) with respect to the Oedipal and social pacts. For the Oedipal covenant to be kept, as a counterpart to the resignation of the child to jouissance, it is necessary that the child be assigned a filiation, a name, a place in the kinship structure, identification with the ideals and values of culture, compliance with affection needs, livelihood, education. The rupture of the pact carries a "psychological disaster" in breaking the barrier that prevented, on account of the Law, the emergence and flow of "pre-oedipal delinquency impulses, as well as predatory, parricidal, homicidal and incestuous ones" (*Ibid*, p.203). In this break, the author places "the psychoanalytic key to understanding the growing outbreak of violence and delinquency that lacerates Brazilian social fabric in big cities", as a "chronic civil war", supported by the "Brazilian wild capitalism", which launches "the absolute poor" into a position of "detritus".

Similarly, Rosa (2004, p.148) emphasizes a "breach in the foundations of the social contract, with subsequent unprotection of a portion of the population and, at times, total *social helplessness*, preventing their effective access to institutional resources that organize social life (health, education, housing, work, security)". It is a place "produced" by the violence of an excluding and segregating society, marked by the effects of neoliberal capitalism and its discourse, which opens wide on "street kids" violations of all sorts of human rights.

In this sense, according to Kehl (2004), in a society guided by the culture industry, although the adolescent consumer's image might be taken to identify all social classes, few are those who are able to

consume the products they are offered, favoring, thus, an exponential increase of violence among those who feel included by way of image, but actually excluded from consumption possibilities.

In a market logic that, on behalf of completeness, supplants the necessary gap between subject and object, the Other shows himself / herself to be inconsistent not being an address for the subject, especially for the excluded subject. According to Lebrun (2010), an exclusion carrying the real of death is engendered, in the sense of a nonsymbolizing disaffiliation, destroying the subjective metaphor, which throws the excluded subject outside the social symbolic. Deprived of the protection of the city's laws, the excluded subject became a kind of foreigner to the field of human society founded on the interdiction of murder and incest, finding no support to assume the "necessary waivers to humanize" (p.61). We come across, proposes Lebrun (2008), with a violence that, when not meeting an interlocutor, is addressed to everyone and to the subject himself; violence to the lack of place where its singularity can be inscribed.

Expressions like "it's blurred" expose social exclusion, and at the same time, by evidencing and demanding, they refer to humanization and call for another look addressed to them, purging them away from the inlaid position of "street kids". It is in this sense that we understand their wandering around various spaces, compounding a movement through which they insist on living in relation to the Other.

Sustaining the bet that children and adolescents on the streets, as they apply to the institution, they address demands, let us highlight considerations by Lacan (1957-1958/1999, p.418), according to whom the demand, when articulated in symbolic terms "[...] goes beyond all satisfactions which it calls, it is demand for love which aims at the Other's being, which aims to get from the Other essential presentification".

FROM DESTITUTION TO THE INSTITUTION OF DEMAND

It was just another day of operative group. As usual, with the resistance of some teenagers to participate in this space in which they are called upon to speak. Luis clutters the group and leaves the room angry; he overturns and breaks objects; interferes with other activities. He swears at the institution and, due to the destructive movement he is involved in, which seems unbearable to contain, some interventions are made, until he stops at a given time, and he finally manages to cast a look at who is involved with him and states: "Make my vision less blurry!". In saying this, Luís is noticeably calmer and one can see that his destructiveness at that moment is assuaged.

"Make my vision less blurry!" – expression titling our Master's thesis – is an offshoot of a recurring expression, "it's blurred", which we consider to be pointing to something that is not given to be seen, something more essential in the look that eludes "street kids", denouncing " a blurred scopic dimension "which reveals the crudest facet of social exclusion, abandonment, violence. We recall, in this sense, the drawing of a TV made by a teenager, about which he comments: "It's shrilling. We haven't tuned up the right channel". And he adds in the next attendance session: "Afterwards I want to make another big screen, for it not to shrill anymore."

On the one hand, "it's blurred" is related to an evidence, whereas "Make my vision less blurry!" makes us think, in what is implied in "make", an invocation to the Other, outlining a demand addressed to the institution. If, on the one hand, we can identify the possible comprehension of an appeal, a "cry for help" (FREUD, 1930/1996, p.76) expressed in the violence and destructiveness addressed to the institution, the construction "Make my vision less blurry!" goes beyond it, given that it means an appeal conveyed by words, being inscribed in another register, the demand.

Given the fact that the demand is what comes from a necessity, passing through the signifier addressed to the Other (Lacan, 1957-1958/1999), we turn to what Freud (1895/1996), in *Project for a Scientific Psychology*, discourses about a foreign aid, which, intervening in the face of the "cries for help" from the organism, inscribes it in the human subject condition. This reference to Freud's text is an important foundation to discuss the appeal, the demand, the intervention of the Other, as well as, where this intervention is inconsistent – as in the reality of "street kids" – which is produced in terms of a trauma in the sense of stimulus invasion in the Real of the body, without any space for psychic elaboration.

Frej (2003) emphasizes that Freud provides an explanation about the circulation of energy through the organism, initially adopting the inertia as the basic principle of neuronal activity through which the primary

nervous system tends to remain free from stimuli by means of reflex movement¹. In addition to external stimuli, the organism receives stimuli from the somatic element which, however, one cannot dodge from, unless through interventions coming from the external world.

In *The Malaise in Culture*, Freud (1930/1996) highlights the lack of distinction in the newborn child between his / her self and the outside world as a source of sensations flowing over him / her. Initially he / she does not distinguish that certain sources of excitement – arising from their own bodily organs – can lead them to sensations at any time, while other sources such as the breast, escape them, reappearing only as a result of their "cries for help". "Thus, for the first time, the ego is contrasted by an 'object' as something that exists 'outside' and which is only forced to occur through a special action" (*Ibid*, p.75), the specific action referred to in the *Project for a Scientific Psychology*.

The human organism is, initially, unable to promote this particular action. It is carried by the help of others [*foreign aid*]², when the attention of an experienced person is directed to an infantile state by discharge through internal means of alteration. This discharge path thus acquires the important secondary function of communication, and the initial helplessness of human beings is *the primal source of all moral reasons*. (FREUD, 1895/1996, p.370)

Based on the "foreign aid", the organism is thus inscribed in the human condition, a passage in which, from a physiological need, there is an emergence from the desire initiated in the absence; from the cry of dissatisfaction of the organism, it evolves to communication, to the demand, in which one perceives the relationship with what will be the subject. "It is the intervention of the attentive and experienced person bringing foreign aid (*fremde Hilfe*) that opens the field of reciprocal understanding" (FREJ, 2007, p.153). The specific action implies, then, the presence of the Other, to whom the baby cry acquires a signifier value, since, in the care given to the child, it will appoint and assign meaning for an appeal to their state of need and tension.

In accordance with what is proposed by Lacan (1957-1958/1999) in the formulation of the graph of desire, the demand initially lies conditioned by a necessity, whose accumulation, when generating tension, produces a discharge through cries and muscle actions. The cry of the infans, once captured by the Other, will have an assigned meaning, so that the demand cannot be confused with the satisfaction of necessity, since what is meant goes beyond pure necessity.

By articulating the demand towards the Other – primarily, the mother –, the child will find, in this relation, besides a response, a pre-existing desire, so that the child can address his / her demand to this Other. Given the precedence of maternal desire, Aulagnier (1990) points out that, despite the imposition of speech in formulating a demand, although "the first sound uttered by the *infans* is the most inarticulate cry, this does not prevent the mother from understanding it as a 'demand ...', that is, as a speech." (*Ibid*, p.195). In addition: "[...] any life manifestation in the subject (cries, signs of joy or pain) is interpreted by the mother as an appeal, as a message from which she would be the addressee, and this interpretation is in turn shaped in conformity with her own desire" (p.197).

This interpretation outlines, as pointed out by Bergès and Balbo (2002), a "fundamental process by which the child accedes to affection" (p.24), through a coup of strength, by which the mother demands that her child be identified with the speech she addresses him / her, appropriating thus a symbolic body. By the hypothesis she makes for appeals and care that she provides her child with, she will name what, at first, is part of a nameless Real, since it is not yet verbally articulated. It is around the knowledge the mother assumes the child to have in relation – and that the child, identifying himself / herself to the speech that is addressed to him / her, authenticates what she says – that the appeal "[...] will circulate as around a pulley for her to return as a demand, which she supposes to be the identification of her child to the speech she addresses him / her" (BERGÈS & BALBO, 2002, p.10).

¹ The energy circulation in the body was the object of study by Frej (2003), who proposed inserting the Freudian notion of reflex and reflex arc in the analytical field.

² In the version of the work used, *fremde Hilfe* it was translated to "other people's help"; however, we prefer the translation adopted by Frej (2003) - "*foreign aid*" - to be closer to the original.

It is a symbolic competence, permeated by the hiatus required between the mother's supposition and the demand of the child, witness to a speech crossed by the Name-of-the-Father, which produces a cut and makes obstacle to a body, which once barred and restricted by language, can no longer abandon itself to excessive suffering or jouissance.

Although the transitivity is a show of strength (*coup de force*), out of which the subject is driven to a symbolic field, it differs from trauma, in which a force operates disruptively, in a pure Real, exceeding the tolerable limits of pain and leaving the subject under the effect of a discharge, an unexpected stroke (Berges & BALBO 2002, p.11). Freud (1920/1996, p.38) considers that, in the face of relentless impacts of external stimuli, a living organism would not survive without a "protective shield". He describes the excitations that go beyond this organism as "traumatic" and points out that the body will react reflexively to the violence that trauma causes, "without the intervention of the mental apparatus". There seem not to be without subjective repercussions in Renata's restlessness as for her constant evasions out of the host institutions – "Why do I invade so much?" The use of "invading" instead of "escaping" attests to the violent reality of bodies which, being continually invaded, end up invading.

We wonder what hypothesis can be made when what emerges is a trauma, a stark reality, pervaded by atrocities that drive them – children, teenagers and their caregivers – to an overwhelming Real, leading them to situations once experienced, which are also not symbolized, but reproduced and updated without any differentiation.

The discussion in this context is also the father figure – as a function and as presence – in the social and family reality of these children and adolescents. In this respect, our attention is drawn to statements such as "good to be fed by the State!", "I need law", as well as constant acting, which seem to summon a third intervention, implying that it is out of the Real, i.e. what is literally shown, that this appeal is made. In his study about delinquency³, Melman (2000, p.59) points out that, unable to claim a symbolic father and assign themselves with this insignia, the children will have no other choice but to pass by the act and search these signs themselves, as a way to supply what was not transmitted to them by the symbolic filiation.

Resuming Rodrigo's talks, we highlight the assumption that he himself gives his drawings to the Other, who always throws them away – a destitution of demand? A demand, however, sustained in what it anticipates as a response of the Other to his appeal, because, as he says, he will "continue doing this, because one day, someone will not throw them away", which allows us to consider possible hypothesis about what some teenagers do as they address appeals to the institution, even through "the most inarticulate cry".

We propose, accordingly, that when making the hypothesis of an appeal with regard to building demands, even if not yet conveyed by words, the institution, embodying a "symbolic address", corroborates "the street boy's saying", going beyond the starkness outlined by his actions, inscribing the subject in the symbolic field in a place other than the disorder, the shattering, and the instinctual chaos.

"I WANT TO HEAR THE REST OF THE STORY"

As we discussed, it is from the place where children and adolescents living on the street are in society and family that they come to the institution, unfolding it in word and in act that sometimes they seem to "call" to failure, as no other behavior is expected from

"pickpockets", "sniffs glue", "criminals", "street children", except reproducing the position they occupy, the place where they belong, as stated by a character in the movie "Los Olvidados" by Luis Buñuel, that is "they should have been killed before they were born."

Marked by the violence of a society that excludes them, the violence undergone at home and updated on the street, by the "social relegation" which places them as "object", "street kids" are shown as "spread" subjects – as defined by a social educator – without a protective barrier serving them as support, which they seem to demand from the institution. It is not therefore without repercussions that they consider themselves to be part of a "dustpan of people" when they refer to gangs, bearing in mind the notion of an object that

³ Although we are not "categorizing" children and adolescents living on the streets as "delinquents", reading Melman (2000) allows us an important concern about what it constitutes in terms of commitments of crimes, intensely present factor in the streets.

gathers fragments littering the environment. The formulation of a teenage girl is also revealing when she simulates an interview, in which she tells the psychologist "You're a scavenger", which sounds to be a function to collect and put together "fragments" of mangled bodies out of the streets.

For Figueiredo (2004), "we have to bear, in the most radical sense of the word, the actions of the subject and hold him / her to account for every act, every time." The institution is thus placed as the recipient of heavy investments, such as thrown stones, the many narratives of committed crimes, violent abuse, threats of which it is targeted. Calling and situating the subject often demands the use of impediment, which appears in Freud's work as "a necessity by the culture to produce an action stop in some individuals" (FREJ, 1997). Preventing involves an intervention from what escapes the field of interdiction, produced by the cutting of the word. The use of impediment is necessary, especially in situations when words seem to fail to reach them. When adolescents are stopped from harming one another or professionals, when they are prevented from getting lost amid lacerations, a cutoff is set delimiting and creating boundaries between inside and outside, between the street and the institution.

In that sense, the institution is contextualized as the Other who is invoked, in the place of confirmation, which gives the significance of an appeal to what is addressed to it, performing the specific help that "the child draws with his / her cries" (FREUD, 1926/1996, p.85). It is not without reactions that the institution addressing occurs, as it invites them to another place. Intervention is usually permeated by hate investments, which, in addition to highlighting a response to exclusion, they make up a reaction on the part of the subject to what the significance of the appeal establishes, i.e. the word.

Forget (2009) considers that the teenager who was deprived of resorting to the word requests the Other through his acts. "It's the use of interdiction that they seek" This is a "waiting by the teenagers for a trustworthy symbolic address to learn to become familiar with their own marks, and to structure their word." (p.184).

Lebrun (2008) proposes that the subject, to be humanized, must consent to a loss of *jouissance*; talking presumes emptiness, it implies not to be directly connected to things anymore, to be no longer in the immediate, in emergency. "The installation of this void generates two different places: the one where one speaks from, and the one where the other one listens" (*Ibid*, p.43), establishing an addressing place to the Other.

The void installation implies, as we have seen, a third space, which makes us consider that the interventions and the "confrontation" with hatred and destructiveness of children and adolescents living on the streets are passed by the support that the institution, as a third party, offers in support of an "irreducible asymmetry" between the subject and the Other. A difference is thus established with respect to the imaginary relationship with the peers, in which the other appears in conflicts as a threat of annihilation, needing to be eliminated – "he said he would kill me. And when they swear me death, only one can stay alive" (John 15).

In the dissymmetry space that is established, the institution constitutes a "subjectivity condition" – as pointed out by De Munck, in discussion with Lebrun (2008, p.130) – in relation to consenting to the rules, responsibility and commitment implicated in the speech.

Lebrun (2008) points out, however, the difficulty of an intervention of this type for certain subjects to whom, from early childhood, the place of otherness was not instituted, so that this "constitutes an immunity in relation to any confrontation with the Other. This immunity is at risk, especially, to make him / her capable of constantly perpetuating an avoidance, and until death befalls [...] the subject is likely to find the actual death before otherness". (p.55)

Let us resume an articulation with the role of the father, which, for Lebrun (2004), is not only recognized within the family, but also needs to be ratified by the social, in supporting that this gives relevance to his intervention. We consider in the same way that any displacement of the subject requires a confirmation by the social authenticating his / her new position, which often requires a barrier, due to the fixity of the signifying chain we spoke above, which exposes the "street kid" to the imminent appointment with the real death before otherness.

Rosa (2004) considers that the clinical listening to these subjects, in that it operates in the relationship between individuals who occupy "opposite places in the social structure: the inclusion and exclusion" implies breaking the "pact of silence of the social group to which we belong and which we enjoy" (p.155), it implies considering the subject in the desiring position. So it is possible to realized the strangeness of a teenager: "Why do you care so much about me?".

Despite the difficulty these issues impose to the institutional work, we are based on talks such as "Make my vision less blurry!" (BARROS, 2009), "you're a scavenger", "I need law", which require the support to the institution in its continent function, a possible addressing space, providing, in addition to a service unit, a psychic place establishing the word. It is in this sense that when we point to the institution as a sheltering place that welcomes, interdicts, names and symbolizes, we allow ourselves to think of an addressing to the word that hosts, the word that interdicts, the word that names, beyond the Real of the street.

By saying "I want to hear the rest of the story," Pedro makes a hole in what is woven as pure necessity and gives rise to the demand for an inscription, for a word that would narrate him, for a story, breaking out beyond violence and social exclusion. An interrupted story, however, in his own death, when he had an accident while flying a kite on a roof. In writing this text, the attempt to inscribe him and authenticate him as a subject.

"I want to hear the rest of the story" ... an address to the word that nourishes.

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