

THE PRAXIS OF WORKING WITH HOMELESS PEOPLE IN UNIQUE SYSTEM OF THE SOCIAL ASSISTANCE- SUAS

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ABSTRACT. This text consists in reporting the work with the homeless in the Unique System of the Social Assistance - SUAS, in a large city, from the praxis of an intercessor- worker who participated in the structuring of the specialized services and in the service territorial network. Although the homeless issue is a recurrent theme of academic research, the reality of the work in the Social Assistance Institution with such a group is rarely addressed. The methodology used in this research was the Intercessor Device, for it being a tool of intercession in the reality of the subjects and the institutional establishments, as well as in the production of knowledge. Considering the protagonism of the subjects involved in this know-how, it will be highlighted, in particular, the reality experienced by a worker, in other words, the troubles and the daily challenges in the structuring of services and network, as much as in the population assistance contributing, in this way, in building a praxis and more effective public policies. It was observed that the performance of the workers has changed from the contact with the population, as in the first stage, the work aimed at approaching and caring the homeless people, in order to rescue them from this condition; in the second stage, the actions of the workers were expanded to the mapping of the territory, for the assistance and the monitoring of the subjects, seeking the construction of possible exit from the streets or the establishment of other ways of inhabiting the social reality.

Keywords: The homeless; social psychology; subjectivity.

UMA PRÁTICA DE TRABALHO COM PESSOAS EM SITUAÇÃO DE RUA NO SUAS

RESUMO. Este texto consiste no relato de trabalho com pessoas em situação de rua no Sistema Único da Assistência Social (SUAS) em um município de grande porte, a partir da práxis de um trabalhador-intercessor que participou da estruturação dos serviços especializados e da rede territorial de atendimento. Apesar de a população em situação de rua ser tema recorrente de pesquisas acadêmicas, a realidade do trabalho na instituição Assistência Social com tal grupo é pouco abordada. A metodologia utilizada nesta pesquisa foi o Dispositivo Intercessor, por ser uma ferramenta de intercessão na realidade dos sujeitos e dos estabelecimentos institucionais, bem como na produção de conhecimento. Considerando o protagonismo

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dos sujeitos envolvidos nesse fazer-saber, destaca-se, em particular, a realidade vivida por um trabalhador, aliás, os impasses e os desafios cotidianos na estruturação dos serviços e da rede, tanto quanto no atendimento à população, contribuindo, dessa forma, na construção de uma práxis e de políticas públicas mais efetivas. Foi observado que a atuação dos trabalhadores modificou-se a partir do contato com a população, pois, no primeiro momento, o trabalho consistia em abordar e atender as pessoas em situação de rua, visando à saída dessa condição; no segundo momento, as ações dos trabalhadores foram ampliadas para o mapeamento do território, para o atendimento e o acompanhamento dos sujeitos, buscando a construção de saídas possíveis da situação de rua ou para a constituição de outros modos de habitar a realidade social.

Palavras-chave: Sem-teto; psicologia social; subjetividade.

UNA PRÁCTICA DE TRABAJO CON PERSONAS EN SITUACIÓN DE CALLE EN SUAS

RESUMEN. Este texto consiste en un relato del trabajo con personas en situación de calle en el Sistema Único de la Asistencia Social (SUAS) en un municipio de gran porte, a partir de la praxis de un trabajador-intercesor que participó en la estructuración de los servicios especializados y la red territorial de atención. A pesar de que las personas en situación de calle son temas recurrentes de investigaciones académicas, la realidad del trabajo en la institución Asistencia Social con ese grupo es poco abordada. La metodología utilizada en esta investigación fue el Dispositivo Intercesor, por ser una herramienta de intercesión en la realidad de los sujetos y de los establecimientos institucionales, así como en la producción de conocimiento. Considerando el protagonismo de los sujetos involucrados en ese hacer-saber, se destaca, en especial, la realidad vivida por un trabajador, o mejor, los impases y los desafíos cotidianos en la estructuración de los servicios y de la red, así como en la atención a la población, contribuyendo, así, en la construcción de una praxis y de políticas públicas más efectivas. Se observó que la actuación de los trabajadores se modificó a partir del contacto con la población, pues, en el primer momento del trabajo, consistía en abordar y atender a las personas en situación de calle, buscando la salida de esa condición, en el segundo momento, las acciones de los trabajadores fueron ampliadas para el mapeo del territorio, para la atención y el acompañamiento de los sujetos, buscando la construcción de salidas posibles de la situación de calle o para la constitución de otros modos de habitar el realidad social.

Palabras clave: Sin vivienda; psicología social; subjetividad.

Introduction

The homeless are not scored in the census conducted by the Brazilian Institute of Geography and Statistics [IBGE], which uses as a count parameter a fixed residence. Another factor that makes it difficult to measure is the constant displacement of a significant portion of this population in and outside the cities. Thus, without an adequate data survey of homeless people in the municipal, state and country territories, it becomes difficult to build effective public policy.

This article³ seeks to portray part of the experience as an intercessor-worker in assistance and monitoring homeless people in the Unique System of the Social Assistance – SUAS (Brasil, 2004, 2012), in a large city, near the city of São Paulo. A review of the national literature about the phenomenon ‘the homeless’ showed the lack of research related to the praxis of public services and the street reality (Ferreira, 2007; Mattos, 2006; Nascimento & Justo, 2014; Nasser, 2001; Rosa, 2005; Varanda, 2003; Vieira, Bezerra, & Rosa, 1994). Although they are work of great scientific importance, they provide a few technical tools to support the daily routine of the Social Assistance workers faced with the reality of people who experience homeless condition, a context in what the lack of access to basic social benefits are noted, indispensable for human survival.

The homeless is a complex social phenomenon, presents in several cities in Brazil (2009) and in the world (Souza, 2015; Estivalet, Broide, & Shor, 2018), even in countries whose economies have high development such as Japan, Britain and the United States. According to the National Alliance to End Homelessness (2016), the United States has about 564,000 homeless, and according to data from the Instituto de Pesquisa Econômica Aplicada (2016), Brazil has around 101,000 homeless people. This means that the United States has a number of homelessness five times larger than Brazil, and this rate corroborates the thesis that economic development without distribution of income and no public policy does not reduce poverty and social inequality, since it is not enough just leaving or ‘to grow the pie’ to divide it later.

According to the Ministério do Desenvolvimento Social [MDS], the subjects who live and survive on and from the street can be considered as a

[...] heterogeneous population group, characterized by its extreme poverty, by the interruption or fragility of family ties and by the lack of regular conventional housing. This group is forced to live in public places (streets, squares, cemeteries, etc.), degraded areas (sheds and abandoned buildings, ruins, etc.) and occasionally use shelters and hostels for overnight (Brasil, 2009, p. 8).

The heterogeneity of this population, above all, the uniqueness and complexity of structural and cyclical factors that cause the living on the street, demanding from the SUAS workers practices and knowledge of equal complexity, plus a territorial network of public or private institutions that aim to respond to a range of problems. Therefore, the work done in the territory is, in essence, crossed by various social determinants, namely, the network of public and private services, the community, the family, the social inequality, the existing social policies, the extreme poverty, the access to work, the violation of human rights, among others. Some of these factors impact in a direct way the social safety nets of the subjects (Castel, 1994), that is, to a greater or lesser extent and, they are added to the natural history of the subjects (workers and users) who are trying to build alternative solutions to their problems, besides to access social rights, in theory, already guaranteed by law. This is the structural context in which SUAS workers act and seek to ensure access to basic social benefits and to the constitutional rights (Brasil, 2017) by offering services, programs and projects (Brasil, 2004, 2012, 2014).

The territory and work with homeless people in SUAS

The municipality where the research took place has an estimated population of over 200,000 inhabitants. In the study period, it had only one Specialized Reference Center for

³ This text is also part of a master's research on working with homeless, approved by the Research Ethics Committee of the Faculty of Science and Letters-UNESP / Assiscampus under nº 045495/2013.

Social Assistance (CREAS) (Brasil, 2011b), which was responsible for the care of all social risk situations of the city in addition to the intersectoral coordination with other establishments in the network, such as Reference Center for Social Assistance (CRAS), Center for Psychosocial Care II (CAPS), alcohol and drugs CAPS, general hospital, emergency hospital, Municipal Council for Social Assistance, Child Protection Council, Municipal Health Council, Basic Health Unit, Anti-drug Council, Clinics specialized in sexually transmitted disease and VIH/SIDA, among others.

This municipality borders the city of São Paulo and other cities. In addition, the proximity to several cities has made the flow of the homeless becomes constant; although there are reports that in some seasons, as in winter or in summer, the number of this demand has reduced (Ferreira, 2007). In summer, the warm weather and the holiday period meant that people migrate to the coast of São Paulo (Hiar, 2013) and, in winter, low temperatures led them to São Paulo, where people sought for shelters or hostels. Throughout the year, a large number of people transit from one municipality to another, looking for something that would meet their immediate needs; many called themselves as 'roamers' and said to live in the stretch, moving from one city to the other (Nascimento & Justo, 2014).

Working with homelessness in such municipality, carried out in a permanent and systematic way by public institutions of Social Assistance, had as a first step the formation of a specific team for the social approach. Before that, however, the actions were undertaken on an ad hoc basis and fragmented manner by CREAS or CRAS workers.

According to the SUAS (Brasil, 2012), Social Assistance in Brazil is divided into basic and special social protection, medium and high complexity, and each level of protection presents a specific set of deals executed, in particular, by CRAS, by CREAS and by the Specialized Reference Center for Homeless Population (POP CENTER). Specialized services in supporting homeless people are part of the special social protection that is intended to assist subjects and/or families at risk situation, due to the violation of constitutionally provided rights. According to the National Classification of Social Assistance Services (Brasil, 2014), the homeless specialized services and social approach should be offered by the Pop Center. In addition, CREAS can offer the approach service, as it is not destined only to homelessness, but also to children, to adolescents to adults and to the old who use the street as a survival mean (Brasil, 2013)

The research headquarters city lacked a Pop Center but had a CREAS which was the base and the reference to the new team of social approach. After the official implementation, the sessions focused on the team and the assistance became continuous, both in the establishing headquarters and on the street, being made in two ways: a) the homeless sought CREAS for assistance; b) workers received requests from the Department of Social Assistance, from local traders, from community or other institution and drove up to the place to meet people on street situation who were there in order to develop a practice known as social approach. This will be considered the first stage of the work⁴. As the National Classification of Social Assistance Services (Brasil, 2013, 2014), the social approach assists and makes active search in the territory in order to detect possible cases of child labor, sexual exploitation of children and adolescents, among other rights violations.

In a second stage, the workers' actions were extended to the mapping of the territory, for the assistance and the monitoring of the subjects, seeking the construction of possible escapes from the street or the establishment of other ways of inhabiting into the social fabric. There were also subjects who at first did not manifest wish to get off the street, but the team

⁴ The team's work was divided into two stages: the first one, soon after its formation, the beginning of work. The second one, when the team already had a know-how alongside the subject in the territory.

was still caring them, since their demands did not end just because of their wish in staying on the street.

As the assistance was offered and done, it was observed that the number of homelessness increased steadily. It leads the team to realize that, in fact, this number was not accounted for in a proper manner, as the service was carried out by various establishments, which did not talk to each other and had different criteria to conceptualize, characterize and count the homeless. Ferreira (2007) reports similar difficulties in counting and locating people who inhabited the streets of Belo Horizonte, as every city in Brazil had a different method of counting this population. Thus, it is clear that few cities invest in counts or censuses, as well as the city of São Paulo (Estivalet et al., 2018). Some use the data of people assisted in social service approach, still, use as data base the Single Registry of Social Programmes of the Federal Government.

The fact that there were people living on the street in this municipality contradicted the speech of a local manager who said there is no such people in this condition living there. All led to think that the failure to see - or refuse to see - the homeless, made it difficult to construct and to implement the public policies in the municipality for such subjects. Thus, an important step was to demonstrate to the managers and to the Municipal Social Assistance Council that there was a considerable number of people living on the street, of which many were original inhabitants of the municipality.

In addition to observing their existence in various territories, workers also found an increase of this population. It results, among them, the following idea: it was necessary to implement a Pop Center (Brasil, 2011a), and not just a team dealing with approach and assistance, since the work with this population demanded a certain infrastructure: buildings, cafeteria, bathrooms, place to rest, place to spend the night, place for coexistence, guard belongings, laundry and other space; equally qualified workers and cross-sectoral public policies.

As the MDS (Brasil, 2011a) points out, the Pop Center is an establishment of specific reference to the homeless, differing from shelters, hostels, halfway house, welcome houses, social hotels, etc. For Souza (2015), the Pop Center is a specific space for reception, service, monitoring, meeting, communication, information, coexistence and sociability production. It is a place where welcome people, stories, suffering and impasses. In other words, it is an area of 'daily living activities', an environment where life is updated, in the unveiling of the complexities of each subject and his ways of living on the streets, that is, where there is the production of subjectivities. Moreover, it is a place for social events, meetings, family reunions, reconciliations, friendships and potentialities. It is not an extension of the street but, an intersection of bridge in constant construction among the homeless population and the city.

However, for the implementation of a Pop Center there was the need to demonstrate to the Department of Social Assistance and the Municipal Council of Social Services that the demand existed and it was large enough to justify the construction of such an establishment, although many people who lived in streets were invisible in the eyes of those who did not wish to see. Unless the assistance workers demonstrate the need for the implementation of this new establishment, there was a part of the society in the city saying that the city's image would be compromised, and the homeless population should not exist and needed to get off the street at any cost. Citizens were unaware, moreover, that this same population is part of this society, which, by the way, is one of the negative consequences of the capitalist mode of production in its current neoliberal phase. Souza (2015, p. 106) reports the workers' change in their way of seeing the homelessness:

Before working with the homeless, we rarely saw them in the path we did from the house for work; over time we observed that in this path, there were five people living on the street. They have always been part of the urban landscape, and when we force a little our memory, we remember that some people in [our] neighborhood resided and lived on the street and that the neighbors helped them with food, clothing, personal hygiene and sometimes overnight. They were part of the community and were recognized and accepted by it. Everyone in the neighborhood knew them.

The situation of not seeing the homeless in the urban space or not to consider as a subject of rights, make the elaboration of public policies impossible, which can both prevent as create street off possibilities. So, at first, the team conducted a socio-territorial diagnosis in order to assess the prevalence and incidence of this population group. It confirmed the existence of more than 80 subjects on the streets, which were assisted by it, besides other subjects in the same situation who daily transited by the municipality. The existence of this large number of homelessness justified the construction of a Pop Center.

Noting the need for a Pop Center, one of the approach team members developed a project in order to claim the construction and the implantation of the new establishment. Meanwhile, the CREAS team was increased because it was believed that the team would make up the Pop Center. Yet, after a long work of research, configuration and formulation, the project was shelved. At that time, according to some public authorities, it was not an interesting political strategy to install the establishment in the city. It is still common and classic the resistance of some managers to spend public money to people who are considered in a preconceived way, according to the social imaginary, as slutty, crazy, drunken, dangerous, poor things and lazy people (Mattos & Ferreira, 2004).

Members who would compose the Pop Center staff came from other social assistance services, already in operation and they were chosen based on their desire to work with this specific population. The staff was referred to as 'the homeless approach and care' and, as the institutional establishment at that time was not implanted, the members continued allocated in CREAS.

Without a specific establishment to do the assistance work, the team noted the need to know how to work with homeless people. Many questions arose, such as "Where did they come from, did they live or were?" "Who were they and what did they need?" "Did they have a family?", "Why did they not come out from the street?" And finally, the most important "What was the structure that the city offered them, that is, the network?". These questions were essential for carrying out the work, which were answered as the subjects were addressed and assisted in their territory.

An important fact to emphasize is that the CREAS was not located in the central area of the city, which made it difficult the team's access to the subjects and their access to the establishment. According to Vieira et al. (1994), in the central regions there is a greater concentration of homelessness: during the day there is greater possibility of getting money, work and food; at night, however, with the closing of trade and shops, the traffic of people decreases, making the center a good place to overnight. In the case of the concerned municipality, the urban center was near other municipalities, becoming a local of strong flow of homeless people. In short, the city center was always on the itinerary of the team approaches and assistance.

Over time, a map of the places where the concentration and transit of homelessness were more intense was built up, an element that favored the definition of itineraries, since the workers knew which where the places and the people that would be found in each stretch, which, undoubtedly, increased the frequency of approaches and care. The fact that the city has little geographic extension and a high population density facilitated the work. In the proportion that the assistances were made, the subjects told their life stories, their

impasses, their ways to survive and how they used the city. The SUAS workers, in turn, became known in the territory, even by people who they had never assisted.

The information among the homeless propagate immediately through 'word of mouth'. They were in the 'stretch' (space or road between two cities), in the 'nosh mouth' (free distribution of local food) or on the street; they exchange information on job opportunities, cities that provided better reception and about characteristics of establishments and Social Care professionals. Approaches and assistances took place in several places of the city, such as in front of the house of relatives of people served by the team, intents erected in locations of poor visibility of bystanders, in parks, under bridges or walkways in buildings, houses or abandoned cars, among others. The team also received requests to perform approaches to homeless people of various establishments of the municipal network, such as the emergency hospital, Basic Health Unit (UBS), CRAS, schools, etc. Over time, the number of people requesting care for themselves had a steady increase since the team became known on the network.

The intercessor device

To this research we used the Intercessor Device (ID), which can be considered a way of knowing production and reality transformation as well as a methodology that does not do methodology (Costa-Rosa, 2013). The purpose of this device, in this case, is to intercede with the subjects in social risk and in the institutional settings of social assistance, and also to produce knowledge and know-how from this praxis (Souza, 2015). It is conceptualized as 'intercessor-worker' a person of the institution who is responsible for operating based on the four fields of transdisciplinary knowledge: the psychoanalysis of the field by Freud (1988) and Lacan (2003), the philosophy of difference (Foucault, 2015), the historical materialism (Marx, 2017) and the institutional analysis (Lourau, 2014). The intercessor may act, in a similar way, in other areas like Health, Education, Sports, Culture, leisure and security, seeking to interfere, specially, in the instituting part of the institution

As Lourau (2014), the institutions are human inventions, historic buildings, composed of two parts in constant dialectical struggle: instituted and instituting. The first is the fixed part of the institution, responsible for keeping everything as it is now; the second refers to the flexible part, allowing its continuous processing. According to Costa-Rosa (2013), the institution may also be considered as a set of practices and contradictory knowledge articulated by a discourse of ideological nature, which is incomplete. Thus, from the subject's analysis and praxis, it is possible to intervene in the institutional settings through building practices and alternative knowledge (different) to the instituted socially. The main role of an intercessor-worker is to produce transformations in the praxis and in the official discourse underpinned in the production of a new knowledge.

The ID can be divided into two stages: the praxis with the subjects in the field of Social Assistance and the reflection on the practice already performed. The first, is called as the moment of the workers' action with the subjects who seek care in institutional settings, and the form that this worker positions himself and respond to the requests for assistance and access to social rights. These demands may be of imaginary or symbolic status, which depends on how the institution is seen in the social imaginary (Costa-Rosa, 2013; Souza, 2015). The actions of the intercessor-worker are recorded in his diary of intercession (field), a common tool in the daily work, which makes it possible the reflection on the care and the direction to be taken in each case.

The second stage is the research itself, as in the first part, the intercessor-worker does not research, but intercessions. He acts as an employee of the institution and as a member of the interdisciplinary team, but with some essential differences, which correlate with his way to analyze and to intervene on the problem. At this point, therefore, the experienced and written material in the daily intercession is rethought by the knowledge already established in the field, under the disciplinary theoretical and technical references to instrumentalize the intercessor-worker, then it constitutes a text to be read by other workers or researchers. The ID has two forms of intercession, one of them acts in the transformation of the reality alongside the subjects and the other way by the writing of his praxis, knowledge production of the epistemological statute.

According to Costa-Rosa (2013), the ID was designed aiming to overcome the social division of labor between thinking and doing, typical situation of institutions based on the capitalist mode of production, in which, the public services providers find the same parallel. A part hierarchically 'superior', administration or management, is responsible for thinking and the other part located 'below' would be responsible only for performing actions. The intercessor aims at 'reverting' this relationship, as the thinking subject becomes the same as the performer, but for this, certain necessary relocations should be introduced in the institution, for example, the subversion of hierarchical relations for horizontalized ones.

The intercessor-worker regards the position taken by one of the employees of the institution, who decides to reflect on his practical work, and been prudent by theoretical and technical as well as by ethical politicians references which made the overcoming of the conception 'subject-object' acting in a direct way with users and workers, questioning concepts, contributing to the work construction and in alternatives to solve the problems faced by the subjects on a daily basis.

The intercessor-worker is not just from ideas or a hypothesis that led him to the field, where he would intend to note or to refute what was thought previously, but from a work camp, said 'field intercession', from the established knowledge, from the institution on which he is inserted, that is why he suffers crossings in several ways. In the case of Social Assistance, there are crossings from the territory, from the other workers who make up the team, from the subjects (the so-called 'users'), from the SUAS, from the team decisions of the service management, from working conditions, from other policies public, from economic crises and from the social imaginary on the institution.

This research was conducted in a large city, and one of the researchers is a SUAS worker and a staff member of CREAS. The reflections contained in this work are taken from the diary of intercession and a master's research on homeless people. The elements of this cut, in turn, could be reconsidered and, subsequently, included in this article, whose analysis was based on transdisciplinary reference of ID and, in particular, the Freudian and Lacanian psychoanalysis of field for being one of the main pillars of this device and for having a theoretical and technical framework of intercession, with the considerable difference that, in the ID, the goal is to transform the reality by the subjects involved in the action, while the Psychoanalysis aims to transform itself by the analyst, through the psychoanalytic process. In addition, the survey participants are homeless people over the age of 18, who were treated in specialized services and who agreed to participate in it by signing the Free Informed Consent Form, authorizing the use of information concerning their history.

Working with homeless people: questions and answers

At first, the aim of the work was to take people out of street or to assist them for specific demands, for example, referrals to access benefits, to obtain documentation, to shelter or to get tickets to people to return to the city where their families lived. The work was to answer the approach requests that came to CREAS.

There were also cases in which the subjects addressed themselves to the establishment headquarter, although these were eight times fewer than those in the social approach. Some hypotheses about this fact were raised: CREAS did not offer place for personal hygiene, food, guard belongings, coexistence (reference place); It was far from the center of the city, where the flow of people was greater; it had not power transference addressing in the territory yet, or rather, it was not well known by the population, to the point of competing with other offers of help in the same territory; the proximity to other municipalities resulted that the subjects migrate to establishments of Social Assistance out of the municipal territory.

The team of social approach of CREAS, consequently, received a large number of 'getting out from the streets' requests or of 'gathering' of homelessness who were near or in front of the resident's houses or shops. Workers addressed to the place where the homeless were and then a technical and ethics issue is presented: what to do and how to do it concretely? What work would be done and how should it be done? Depending on the National Classification of Social Assistance Services (Brasil, 2014), the work was to assist the homeless, but the social imaginary demanded –in a more explicit or more veiled way – by a removal of them, practice that reflects a clearly hygienist character. So, how would be this service?

In the approach requests and in the social imaginary there was an idea ever present that the role of Social Assistance would be to take the people off the street and put them in a house. Regarding this social imperative of taking people out of the street and normalizing them, an observation by Lacan (2003, p. 343) seems to be 'categorical': "If the psychoanalyst [in our case the intercessor-worker] can not assist the demand, it is because answering it will necessarily disappoint it, anyhow, what is demanded is Another Thing, and that is precisely what the intercessor-worker has to know".

The municipality had no public establishments or partnerships with social organizations of civil society related to this kind of assistance. Many subjects, at first, did not want to get off the street, but some of them wanted to leave immediately. However, there was a minimally organized place to direct them. Besides, it needed to be a place that does not reproduce the same rights violations which that homelessness was suffering on the street, but to guarantee their social protection. As the existing establishments in the locality were eminently charitable, philanthropic and assistentialist and did not have any financial aid, technical work or state support for maintenance and operation, the quality of offerings left much to be desired.

In cases where the subjects demanded institutional care, a shelter maintained by the community was articulated. In the near municipality, there were still two other establishments of institutional assistance: a shelter near the city center, and another, located on a farm in the countryside. Depending on the demands of the subject, he could be referred to one of these places. In general, the people who was addressed to these places had some of the following characteristics: they had little time of living on the street and had not yet learned how to survive in it; they were very weakened; they had subjective impasses and their families needed to be located; they were targeted for work in drug trafficking; they had lost

themselves from their family; they had lost their memory, they had suffered violence and others situations which demanded urgency in having a protective space of care.

It was observed that people with little time on street or had just arrived on it, when they were assisted, they quickly left the street: returning to homes where they lived before either went to a friend's house or a family who had more affinity and sometimes they even put themselves back into the labor market. People who had no family or friends who could receive them, were referred to shelters, where they remained for a short time in order to reorganize their lives.

Cases where the subjects did not have a family that welcomed them or a reference location to return, demanding greater ease both themselves as the workers involved. These three establishments with which the articulations were made, and which, directly or indirectly, were part of the network, they operated based on control, discipline, standardization and maintained, excessively, the requirement of abstinence from drug use. At the heart of their actions, it was noted the presence of religiosity, of procedures to adapt, of exercise of power and of an explicit speech, whose content of which was related to obedience to the rules and to the institutional agents.

A praxis with the homeless: a path

At first the work with homeless people constituted in a to do-to learn-to know; the second time as the team was situated in the field, in the territory, in the praxis and minimally appropriate on notion of what would be their work, the actions took another course, as the construction of other possibilities of homeless situation live, even though living on the streets. It is important to highlight that the workers actions are based on social rights and protection. Workers also were aimed at the implementation and construction of the network of Social Assistance services, the improvement of existing establishments as well as the implementation of others, such as the Pop Center, the institutional shelters, the Street's Office. There was also the importance of strengthening the intersectoral work with the community and charities who also assisted the homeless but were predominantly of charitable and / or philanthropic character.

The constant rethinking of the actions caused workers to wonder about their work and results, as the subject brought several demands, including to stay on the street or in the stretch. However, it was a clear need for establishments and services that consider and understand the fact, positioning themselves in another way. This would require from the workers who were responsible for operating such services, and their respective establishments, the respect to the desire of the subject, including to be cared on the street.

About getting off the streets, theme always present in the requests of approach, it was found that some people, when questioned or interviewed about why did not want to get out of this situation, they manifested outright the idea that if they had place to sleep and work in their profession, they would come out of the street. But as they did not have, they remained in the way they were: the lack of possible horizons contributed to the inertia. Therefore, this is a frequent request in the speeches of these subjects: access to work and housing (Estivalet et al., 2018), that is, two basic rights that directly impact on their way on and outside the street situation. These rights that suffer the negative impacts of the capitalist mode of production: in the case of employment, there has been throughout the history a significant job reduction, caused mainly by the technological revolution and by globalization (Souza, 2015), and in the case of housing, there is the exploitation by the real estate sector through the high rental prices, to the detriment to the employee's salary.

It was observed that in some cases, especially in those subjects with more street time, even when the minimum conditions of work and housing were assisted, if the subject was not accompanied by a service of Social Assistance or network, they ended up back to the street (Souza, 2015). The street time and the need to survive made this population group acquire ways of acting and being discordant of the social fabric way of living. So, what was important for them related to overcome the street adversity, became a great difficulty when they tried to return to the established social bond (Snow & Anderson, 1998; Souza, 2015; Vieira et al., 1994).

In the current economic and social formation, called postmodern neoliberal or hypermodern, is expected from the subject a total adaptation to the rules and social conventions: the more tailored, the more inserted (Souza, 2015). It can be said that the homeless in a sense, object to the standard mode of social life, as far as they pass by their institutions more 'worthwhile': formal work, health, education, family, schedules fixed, defined urban and living spaces (Souza, 2015).

At the beginning of work on Social Assistance, the north of the actions was to contribute with the subjects to exit from the streets. When they were referred to welcome institutions, people had at least three ways of relating to the shelters: 1) some of them remained for a short time at the shelter, one or two days, and then they went out quickly, that is, they were there long enough to bathe (cleaning), to eat and to spend the night, but they did not want to live in; 2) Others, however, established in the shelter for long periods; in this case, it was observed that such people were not used to life on the street, they consider it as unfamiliar place, which gave them fear on the other hand, they felt protected in the establishment of Social Assistance; 3) others, stayed there for a time, which can be called 'average time', to strengthen, to personal hygienisation and to care themselves a little, or they fixed for a while in order to go to another city or to reorganize themselves. Then, they returned to the street.

According to Souza (2015), many of the people assisted said that the street was better than the shelters because they had a set of rules, unpleasant stay and exclusionary criteria. Meanwhile, the northern work of the team has aimed to produce uniqueness subjectivities, for promoting and supporting other ways of living which, in particular, had no relation to the production of established subjectivities, for example: one of the team's actions was the exit, with certain autonomy (deinstitutionalization), of a group of residents of one of the shelters where they had been addressed and there they were forgotten by the workers of Social, Health Assistance and the community.

Final considerations

A team of social approach received requests from various sectors of the city, commerce and community, aiming the getting out of people from the street, requests that reveal the social imaginary that the street was not a place to live. On the other hand, public establishments on defense and guarantee of rights did not have conditions and means that would enable the exit of people from the streets, that is, there were not enough places in welcoming homes, public shelters or partnerships, either for personal hygienisation and food. Also, there were no other possibilities, such as vacancies in the labor market, coexistence spaces, health and housing services which consider the peculiarities of that population. It is offered nonetheless only the technical and specialized assistance of a service of Social Assistance. Soon, the rescue from the street depended on even more from the subjective

involvement and creativity of workers and subjects, since the available network of public services up to that time was insufficient.

The existing services in the municipality were targeted for attention to the immediate demand. They only assisted the people who moved to CREAS or were cared on the streets. There was not, however, other policies services, such as health, housing, employment and income that could do the intermediation between the street and the access to rights. In fact, this intermediation was responsibility only of the approach team. However, even with such an adverse situation, with the development of the work, the team was up instrumentalized about its know-how regarding the subjects, the territory and its mapping, the living on the street and the network functioning. Hence, the workers became better situated and they could elaborate alongside the subjects opportunities for access to services and for the social protection, from the few territorial offers and presented demands.

From the reflection on the work, its limits and possibilities, other demands were emerging, such as the implementation of the Pop Center, of the Welcome House and the need to build the intersectoriality, since, these services are essential to meet the homeless and to enable them to access to basic benefits, for example, a place for food, coexistence space and personal hygienisation, mailing address, change of clothes and others. And without the intersectoriality the access to the basic rights is compromised or unfeasible, making this population a unique public of the Social assistance. These are some of the basic elements for carrying out the work with homeless people, without which, the work is restricted to the level of ideas and loses its power, because workers spend much energy and time to enable the access to basic benefits, which could be guaranteed if such services were implanted.

Finally, a Pop Center was established with the help of the approach team. The shelter supported by the local community, therefore, has been rearranged and turned into a Halfway House, as shown in the National Classification of Social Assistance Services (Brasil, 2014). Such a change will contribute significantly to the care and monitoring of homelessness as well as the guarantee and protection of their rights, because without basic services, the access to rights was committed and forced the subjects to seek for fundamental social benefits by other ways; for example, going from one city to another searching for them.

Thus, the praxis with homeless people showed the importance of the municipality offering typified services that can welcome and can solve the homeless demands. Another dimension of work, of similar importance, is the fight for implementation of new services to the homeless, for their assistance in the existing establishments and the construction of intersectoriality, since the access of this social minorities is not possible without buildings or previous articulations, although prescribed by law.

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