

# Pleasure and Suffering in the work of the reference center specialized in social assistance (CREAS)

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**Abstract**— Subjective mobilization covers the affective sphere, cognitive sphere and also the body that promotes experiences of pleasure and suffering. In an attempt to fill the distance between the prescribed and the real, the workers build practical knowledge, developed in the exercise of the activity. This article discusses the experiences of pleasure and suffering of a group of CREAS/SUAS workers in the interior of Goiás, based on the psychodynamic clinical analysis of the work, according to the conditions of organized work. Sixty-six clinical sessions were held with 09 workers. The results indicate greater experiences of suffering, by workers who contemplated the feeling of insecurity in relation to work and psychosocial risk events. The lack of recognition for professional effort and the lack of appreciation for performance are usually causes of the suffering of workers. It is concluded that the organization of work makes it impossible for the worker's creative process to avoid the biases of the policies that implement and precarious working conditions. The constitution of the collective discussion space favored the experiences of pleasure and allowed the resignification of the meaning of work for the participating workers, as proposed by the methodology of this study.

**Keywords**— Mental health, CREAS workers, work psychodynamics, subjective mobilization, collaboration.

## I. INTRODUCTION

There have been several changes in the last three decades in the world of work, specifically with regard to organization, production for the accumulation of goods and wealth. They have created and programmed new management policies and new ways to organize the production process. In the social field, the offensive of the financial system led to restructuring, unemployment, social rights breaks, labor contract reforms, intensification of work and expansion of the day, outsourcing and blocks, flexibilization of employment contract characterizing new forms of precarious employment [1].

Currently, in accordance with De Santana et al. (2018) [2], there has been great pressure on workers around the world, causing people to work undersuit, fearing they will be dispensed at any time. It is notorious that major changes must be constant and permanent, to the detriment of the status quo and, consequently, require people who have varied skills and skills to face the labor market. People

must align conceptual, technical and operational skills, and the ability of the demand of the world at work makes workers have a feeling of impotence and devaluation, because it hurts the human psyche, leading them to have little resistance and resilience to tackle the working environment.

Dejours (2004) [3] states that many authors discuss the centrality of work in the social world, its importance in subject/society relationships and in the constitution of the subject himself. From his perspective, he clarifies that the work is more than the act of working or selling his workforce in search of remuneration. There is also a social remuneration of the group. The work also has a psychic function: it is one of the great foundations of the constitution of the subject and its reality of meanings. A process such as recognition, gratification, mobilization of intelligence, more than related to the performance of the work, are linked to the constitution of identity and subjectivity [3].

Maintained by the System Single Social Assistance (SUAS), with the transfer of funds from the three political spheres (municipal, state and federal) (Brazil, 2011) [4], The CREAS consists of a public and state unit offering specialized and continued services to families and individuals threatening or violating human rights (lei n. 12.435, 2011), that caters to those in need of Special Social Protection (PSE) medium and high complexity, such as in cases of abandonment, neglect, drug users, people in street situations, sexual abuse, child labor, discriminated against due to their sexual orientation and/or race/ethnicity, victims of trafficking in persons and adolescents in compliance with socio-educational measures in the open environment. Distinguishes Mestriner (2001) [5], historically, the conception of social assistance as a set of emergency, punctual, ineffective and disguised actions to the field of benevolence and philanthropy prevented the policy from being recognized as a field that produces knowledge when faced with social and personal risks and vulnerabilities anchored in the reality of millions of Brazilians.

To Sposati (1995) [6], the concept of Social Assistance assumes that the citizen has joined a set of certainties, security guards that guarantee or prevent social risks. To guarantee social protection, the State is responsible, through specific actions, and which proposes to face risk and deprivation situations:

“Social protection can be defined as a set of public or state-state initiatives regulated for the provision of social services and benefits aimed at addressing situations of social risk or social deprivation” (JACCOUD, 2009, p. 58) [7].

Research in Brazil focused on the work carried out with groups and people facing social and personal risks and vulnerabilities, have suffered or who are threatened with suffering some kind of violence usually refer to interventions and care to users of the service, highlighting the psychosocial conditions of those who need and seek assistance, both in non-governmental organizations and in public institutions [8–11]. However, little attention has yet been paid to the psychological suffering experienced by professionals who attend violations of rights, as is the case of workers of the CREAS [12].

The bibliographic survey pointed out some perspectives on the subject, emphasizing, Couto et al., (2014) [13] the difficulties faced with working conditions, since the work developed in Social Assistance in Brazil, increasingly, it is challenging to act in a reflexive, sensitive and conscious way to deal with people and with the subtleties of their relationships in a socioeconomic environment increasingly permeated by complexity,

fragility, ephemerality and various Contradictions.

Lopes (2017) [14] points out that the suffering resulting from direct contact with situations of violation of rights and social vulnerability, adds to the lack of resources and personnel, generating anguish and frustration to be able to carry out their work. Also, Santos (2017) [15] identified in a unit of the CREAS a scenario of precariousness that led to dissatisfaction, insecurity and psychic suffering.

In line with a critical assessment of reality, the social assistance professional should be able to ensure that human rights are respected, with fruitful practices and interventions, politically and scientifically based, connected with the transformation of reality [16]. In addition to technical content, social work requires effective availability, which can bring emotional exhaustion to those who attend cases of violence against children, as seen in the research of Correa, Labronici & Trigueiro (2009) [17], that when studying nurses they found experiences of anguish, sadness, and feeling of impotence, indicating the need for training and welcoming to elaborate the feelings resulting from work. In the search for Mesquita (2018) [18] with workers of the SAMU finding similar experiences.

Subjective mobilization, requested in the search for the solution, covers the affective sphere, the cognitive sphere and also the worker's body. In an attempt to fill the distance between the prescribed and the real, the workers build practical knowledge, developed in the exercise of the activity. According to Dejours (2011) [19], the distance between the prescribed and the real in the work situation consists of a source of suffering that will not always bring a pathogenic destination to the worker, because depending on how it will deal with reality and the difficulties imposed, it will be possible to exercise your intelligence and skills in solving problems and situations not foreseen by the organization of the work. When this performance is recognized by the collective, it is possible to base professional identity and experience pleasure at work.

Furniss (1993) [20] states that professionals who perform the care and follow-up of cases of sexual abuse against children and adolescents should initially be aware that this is a complex issue, which necessarily needs to be understood from different points of view, among them: sociological, anthropological, political, normative and clinical. The author points out how difficult it is for professionals to work with this demand, given that this is a field full of complexity and conflicts — both personally and professionally.

According to the Secretariat of Social Assistance (Brazil, 2011) [4], guiding axes should be followed by the management of the CREAS and in the development of social

work in the face of cases of rights violations perpetrated by family members or members of society, which define that its functioning is networked, in order to enable individuals to access their rights and benefits; preventive actions are carried out with families because they are constituted by contradictory relationships of protection and violence; and that care occurs in a specialized and qualified way, to provide the strengthening of family ties and the empowerment of those who are in a situation of vulnerability.

Assures Mauriel (2010) [21] in view of the development of actions, the characteristics of the territory of activity should be considered since several factors can contribute to the increase and exposure to situations of violence. The records made are of fundamental importance for the social, cultural, geographical and occupational knowledge of the population and the threats, damage, victims, and vulnerabilities existing in each place, in order to provide analyses on the main risks and possibilities for intervention, as well as to define the need for another unit in the locality, according to the demand met.

It is understood that the mental health of professionals dealing with vulnerable situations deserves greater attention. This study points to the importance of methodologies for the intervention of psychological distress experienced by professionals who attend violations of rights, as is the case of workers of the CREAS. The psychodynamic clinic of work presents as a possibility for intervention and promotion of the health of social care workers.

## II. METHODOLOGICAL DESIGN

Man's relationship with work organization is the origin of the psychic burden of work, as confirmed by Fleury e Macêdo (2015) [22]. This work aimed to analyze and understand how the working conditions of workers in the CREAS/SUAS in the municipality of Silvânia Goiás. Empirical research was conducted from April to June 2018. It had a descriptive and exploratory character. The methodology was based on The Psychodynamics of Work, which seeks to unveil and understand the in and intersubjective experiences of the worker and his relations with work.

### The field

The work of the CREAS is carried out not only to the population living in the urban area but extends to families in the rural area, the highlight for communities Almeida's, Quilombo, Cruzeiro, Água Branca extending the community Daiana, with a higher incidence of rights

violations. Develops partnerships between the Association of Residents of the Quilombos communities, a community of Almeidas e Pole schools of communities in the Cruzeiro, Água Branca e Quilombo.

When retaining complaints forwarded by disk 100, justice, interest of the victim himself or at the request of other institutions, receives a high and diverse demand, sometimes related to issues of illegality and drug trafficking, sexual abuse and exploitation of children and adolescents, physical and psychological violence of vulnerable, femicide, private imprisonment, human trafficking (mainly women and children), negligence and financial abuse to the elderly, among other forms of violation of rights. The variation in occurrences requires several types of action necessary by professionals.

### Participants

The criterion for the composition of the group of participants in this study was intentional. He was elected to workers of the CREAS. The institution at the time of pre-research had in its body of work 09 people, between 20 and 48 years of age, being 01 male, and 8 female, distributed as follows: 01 coordinator, 01 administrative assistant, 01 driver, 02 assistants psychologists, 01 psychology intern, 01 general services assistant. Five participants with complete higher education, one incomplete and one with complete high school.

Of the participants, 05 were married, three singles and one divorced. The working time at the institution ranged from one month to six years, with an income between one and three minimum wages, since the workload for most employees was 40 hours per week, and can extend by prevention campaigns on dates Commemorative (such as Carnival, Christmas, Easter) or night approaches.

Documentary analysis and individual interviews provided important information that was analyzed from this methodology to understand the possibility of development of the work clinic. With the collective meetings, the analyses were complemented, unveiling the opportunities and defenses that could prevent the implementation of the clinical practice of the work and whether it is able to enable the development of the people participating in the research.

### Procedures

The data were generated in collective sessions spontaneously with all workers, and the working regime and employment contract are diverse, such as 20, 30 and 40 hours and professionals with an employment contract, CLT, public tender, accreditation, provision of services.

For the collection of collective information, all workers were invited according to the criteria adopted for this

study.

The practices were developed according to the stages of the work clinic, proposed by Dejours (2004) [3]. For the collection of information from the study, the collective discussion space was used as a research method. The choice for this method is due to the fact that the space of the word and its listening by the researcher allow the entry into the intersubjective dynamics between the worker and the organization of the work. The speech about work promotes reflection on it, allowing workers to elaborate on their own experiences and engage in their relationship with work. The listening and interpretation of speech allowed visualization and deepening the experiences and relationships that involved workers and suffering at work, by reflection and awareness of the effects of the work organization, seeking the meaning of work [23].

### III. ANALYSIS AND DISCUSSION OF RESULTS

This article presents partial results of a doctoral thesis where the results will be presented and discussed as established by the psychodynamic clinical analysis of the work proposed by Dejours [24]. The results will be presented considering the dimensions: experiences of pleasure and experiences of suffering at work.

#### Pleasure experiences

The Psychodynamic Clinic of Work studies the relationship that can exist between pleasure and the worker in his work. According to Assis e Macêdo (2010) [25], pleasure is an individual experience from the satisfaction of the desires and needs of the body-mind. Fleury e Macêdo (2015) [26] describes some characteristics that understand pleasure at work, such as relationships with people; social relations of work of production of goods and services; the conscious assessment that something goes well; recognition bonus; valuing at work; identity and expression of individual subjectivity; the experience of sublimation, which allows the discharge of the pulsational investment. Other sources of pleasure are cited by Pagès (1993) [27], such as salary, career, travel, contacts, and pleasure to identify with the power of the organization.

According to Dejours (2015) [28], pleasure at work takes place in the construction of achievement and the possibility of building individualized care, which strengthens identity as a worker who has the freedom to rearrange his way of working, allowing him to find activities and attitudes able to provide you pleasure.

The feeling of valorization and recognition produces, with the worker, the pleasure with their work, enabling the construction of creative arrangements in the organization of

their daily activities, in which they feel accepted and valued for what they do and produce individually and collectively [22].

The subjectivation of the relationship with the matter or with the technical object and the reappropriation of this practical experience in terms of the expansion of subjectivity go through two distinct phases. The first is that work-poiesis and Arbeit work interpose and complement each other. The second refers to the idea that all those who are authentically involved with their work have professional dreams. The dream, then, is the mediator who allows the work experience to enroll in subjectivity and transform it. It is perceived in the analyses that workers identify with activities and for many is linked to professional achievement. "I love what I do, be a Social Worker and work on the CREAS." (S1).

"The recognized originality is, in a way, bound to the recognition of the" [24, 29]. It is possible to transform suffering into pleasure through recognition because it makes the worker able to print to work his subjectivity. "And when it comes to symbolic recognition, it refers to bonuses in the record of identity, which will allow subjective mobilization and the intelligence or zeal of workers" [24].

When a procedure does not come out as expected in the group surveyed the team recognizes the efforts granted to the work (...)we on the team recognize each other. Complete the participant A. " (...)it is true, the people of support for each other, (...) welcomes, embraces, of the lap." (S3).

It is important that the worker is guaranteed the right to contribution, because, by contributing creatively, he will always be transforming and helping the collective to transform, in this case, when the collective recognizes that the contribution is important for all and not a fraud aimed only at personal interests. The identity recognition process assumes the worker's examination of the worker's doing and does not only target his personality. The workers did not have a habit of recognizing their colleagues' efforts, performing a more individual work, however, they realized the importance of collaboration in teamwork, and recognition:

"(...)now thank God we can already do this, one helping the other. At the last meeting we talked about it (...) just like in the reports, one read the report of the other, help to withdraw or add something, we can." (S1).

Experience of pleasure in participants' accounts stands out from the opportunity to think together with colleagues (collective discussion space). The fourth session began to predominate talks about cooperation and trust by



reporting the experiences of suffering through the recognition of peers as well as the identification of cunning intelligence to account for the demand.

The analyses indicated that all professionals were unanimous in reporting feelings of pleasure in overcoming a situation of a personal nature through the work experience. They turned out to be the work in CREAS a transformative experience.

The design activity in the task is the second condition. To Dejours (2012) [24], sublimatory investment and symbolic resonance act within a space-limited with sufficient precision by the responsibilities in terms of design. The organization of work should allow the worker the possibility of design and not only of implementation.

*"(...) I took her with three kids to my house. (...) So there are hours when we need to take a different attitude from that pattern that the organ requires. We need to take a step higher than that legally allowed by the rules. So there's nothing that prevents." (S7).* Workers feel the freedom to risk their ideas to account for the reality of the job.

The symbolic resonance allows a reupdate, at work, of the singular history of a given subject and his childhood experiences in the family environment; it allows a subject's articulation with work and its uniqueness with social reality in general.

*"(...) It was very difficult for me because I started to observe what some children went through here I spent in my childhood, psychological violence. (...) so so I had to stop, it was a barrier that I had to face very hard! I saw myself right elsewhere." (S3).*

Arises as a necessary condition for the successful articulation of singular diachrony with collective synchrony.

In view of productivity and quality of work, it allows the worker to benefit from the mobilization of unconscious psychic processes, and that, in this movement, they update themselves in cunning intelligence. *"(...) Those who know my story know it's an overcoming to be where I am, a very big overcoming.*

*Those who know me, those who knew who saw this overcoming: our so that example. Both my children, as close friends, brothers, father, and mother. (...)." (V).*

*He notices in the analyses that when using his cunning intelligence the group of workers feels motivated by the results despite tiredness and all experiences of suffering presented "Yesterday, for example, it was great I was hyper-motivated despite all tiredness but gave me more gas." (S3).*

"Symbolic resonance then has the ability to reconcile the unconscious with the objectives of production" [24]. There are three conditions for symbolic resonance. The first is the choice of profession, which depends on the subject, his imaginary record, his family history, his affective ties. [30].

Lopes (2017) [14] point out that the fact of being recognized, being resolute, working together and using creativity demonstrates pleasure at work. In addition, the possibility of building identity and self-realization, valorization, happiness, achievement, recognition, pride, learning, challenge, and social interaction are also factors that signal the existence of pleasure at work (Lourenço; Ferreira; Brito, 2013) [31], in addition to personal and professional growth [32].

All participants were unanimous regarding subjective experiences at work impact on social relationships, to the point that it is not a job well seen by the family since it now generates psychic suffering, intense feeling of sadness, frustration and incompetence, sometimes generates feelings of pleasure in changing a situation of violence and losing rights.

*" (...) The biggest problem I faced here in the CREAS and in the care was with the issue of an abusive relationship. Because I came from two abusive relationships. So I had problems at first (...). Because I've experienced similar situations. Now I've overcome. (...)"*

The third and final condition, according to Dejours (2012) [24], submits the subject to seek the judgment of another, to the extent that this appreciation of another person brings recognition to the production and creativity of that subject and gives him identity and social recognition as a reward for the sublimation of a part of the drive, bringing the possibility of mental health.

*"(...) But it's gratifying when we can solve it when we can get a child out of a relationship with the stepfather or father you're abusing. When you take out an elderly man who's being exploited when we take away a woman who's been a victim and is being. So so it's gratifying yes that service. (...)"*

They indicate that pleasure at work can be understood as the result of feelings of utility and productivity, inseparable from feelings of appreciation and recognition.

Dejours (2012) [10] listed some conditions for the useful and effective mobilization of cunning intelligence. The first is the need for a prescribed organization. From this "base frame", a subversion is possible; it takes a rule for cunning to take action. Based on a goal predetermined by the organization, workers will have an initial condition

of mobilizing subjectivity. The prescribed organization, therefore, can never be considered useless and workers, despite subverting, adopt a posture of obedience, which should not be confused with alienation.

The second condition refers to transparency. For the author, the cunning intelligence that operates by subversion puts the subjects in an equivocal situation. Cunning requires discretion and sometimes secrecy. But cheating with the prescribed organization involves taking risks. The regulations themselves are some- times contradictory, which requires the subject ingenuity. However, by "defrauding" what was prescribed, the boss puts himself in a delicate position, because such fraud can cause some accident, and to assume it against regulation, it takes some transparency between those involved. Even if there is transparency, which will strengthen collective solidarity and the possibility of arbitration, a certain intimacy must be preserved. Transparency, then, is necessary for the division of risks assumed when workers subvert the prescribed organization; in addition, it allows the third condition, which are judgments, which will produce recognition. "(...) Only in this first meeting did we know of thoughts of colleagues that we did not know (...)." (M). (1st psychodynamic work session).

The third condition, as previously stated, is recognition, represented here both by gratitude and by a recognition of the reality of the contribution of the subject who works, a reality of what is not visible, but which is indispensable to the whole Organization.

*"She's very good too. Both of you over there. They dominate so much, so much, so much... That this week Monday we both attended an extreme case of domestic violence also extreme, extreme and extreme. The ... dominated very well at the time. (...)"*

So that it has symbolic efficiency, Dejours (2012) [24] states that recognition goes through two types of judgment, that of utility and beauty. The utility judgment refers to the recognition by the management, the leadership, of clients, not only of the quality of the work performed, the ingenuity that was employed but also of the merits of the worker regarding the risks he took to achieve the objectives in the difficult conditions of his work.

*"(...) When we got there, our impact was to see the situation itself. Who could get it there first and see the user as she was? We tried to get her out of place so she wouldn't be watching and removing her body. But she wanted to sit there. We've fulfilled this whole process with her. (...)"*

After the care the professionals reported being discharged from work so that they could recompose,

however, they preferred to go to work, because, at work, through the recognition of colleagues it was easier to deal with the feelings that such care had mobilized.

"Such recognition is first and foremost symbolic. This is not a material recognition or award-form indemnity. Without it, there is a big negative impact on the subject's identity" [24, 29].

The beauty judgment, in turn, refers to the judgment carried out by peers, by workers who are in the same hierarchical position. This judgment analyzes, together, elegance, rigor, and ingenuity. Its exercise is important because it is the means by which one obtains the recognition of those who can exercise the most severe, demanding and most well-motivated judgment; moreover, it is through it that the worker can be recognized as a pair, having the same essential skills as the other workers of a particular.

*"I thought it was good for (...) I know how hard she struggles to serve well. It's good that we're happy with our colleague. (...) I'm happy when someone compliments a colleague of mine. Because I know the people who are there being part of it, being together."*

This recognition is fundamental in relation to the registration of the identity of the subject, while it

situates him in a social and collective context, that of the community of those belonging to a group — belonging realizes the socialization of identity.

### Experiences of suffering

The work content, the way it is organized and the relationships that are established in your environment often bring embarrassment, and, in addition to hindering the performance of activities, create a scenario in which suffering is also a product of that Work [24]. "(...) *we have so much to do, and we can't do it, there's no way to do it.*" (S6).

The indication is 1 professional for care to a maximum of 20 users welcomed up to two equipment of high complexity for small groups, however, what is perceived as a very different reality, as evidence: "*Because you really can't. Sometimes you have 60 cases, it's all stopped and you need to resume calls up to see what's going on in that period. (...)*" (S1). Workers report that when they have fewer cases they have never accounted for fewer than 40 cases, which are responsible for.

The context has a great distance between the tasks envisaged, present in public policies, and the actual activity of the service provided. The workers experienced a conflict between the attributions that were formally prescribed to them in the processes, work controls, technical attributions and demands of real work. "*Me and (...) comments with each other: people, I did nothing this week. I couldn't do anything. But we answered, we acted, we visited.*" (S5).

When the worker realizes that there is no possibility to use his skills, his potential, his creative capacity, and that there is no condition to grow professionally, adopt automation. Therefore, he begins to do his work externally to himself and avoids getting involved with what is part of his duties. The more the organization of work is rigid, the more its division is accentuated and therefore the lower the significant content of the work and the smaller the possibilities of changing it: correlatively, suffering increases, according to Dejours (1998) [33]. *It is perceived in the excerpts analyzed how the organization of work in CREAS generates a psychic overload that is accentuated by the lack of recognition of work according to "mental exhaustion and non-recognition I find complicated."* (S4).

Lack of recognition of work and lack of respect are alleged by the participants by the bodies that should defend the rights of the vulnerable as prescribed, to carry out the work in the CREAS.

*"Our work is not really seen as something that will*

*add, it will take it even further, (...). It often has this importance when they request for some specific interest. Not when we're going to make progress for the cases that come here."* (S2).

Suffering can let wear and tear occur at work, reflecting tiredness and, consequently, discouragement and discontent with work. The lack of recognition comprises the experience of injustice, indignation, and devaluation for the non-recognition of his work, which generates a feeling of devaluation, indignation, and injustice.

*"(...) Then the innocent arrives falls parachuted into this CREAS, what is this, my God of Heaven! As I got into the reality of it, it was scaring me. I said: Jesus beloved! I want to leave."* This passage presents feelings regarding the daily experiences inherent to work activity, which are worse off in the face of the conditions presented for work.

Second Dejours (2007) [34], suffering has its birth when the subject cannot have dominion over his task to make her pleasant and comfortable materially and, by virtue of this, meet his psychological longings. "Work turns into something dangerous for the functioning of the mind when it contradicts its detached function" [34]. It is perceived that the work mobilizes some workers in such a way that they cannot develop the prescribed activities. "*I've asked you not to get me into domestic violence.*" (S4).

Welcoming and listening to the situations of sexual abuse reported by children, adolescents, and their families, is a major challenge to professional exercise in the CREAS, since, at the time of the intervention, the professional is faced with feelings of anger, fascination, restlessness, perplexity and other contents that may come to the fore during care or follow-up of the case. Situations of violations of law, often the professional is unable to take any action and is obliged to live with the fact that the victim is having the rights violated but can not do anything without taking all the established procedures by law and often neither do these serve as a support.

*"Extremely serious cases that we had no more tools and reaching the limit of what we offer work that is a protocol, but we want more as a person as a human (...)"* (S5).

Workers feel mobilized with situations put before work to the point of thinking about ways to exterminate the aggressor in an attempt to defend the victim as observed in the stretch "*The abusers, makes want to quarter.*" (S3).

Prado et al. (2004) clarifies that this can occur due to

the fact that situations involving child-juvenile sexual abuse often awakens in the professional the children's fears themselves, leading them to use certain defense mechanisms — such as denial, for example — and even to be faced with intense anguish, to the point of wishing he would not be the person to have to take responsibility for the care or monitoring of the case.

Given the feeling of impotence in the face of the work overload imposed, the participants perceived the need to adopt a pace of care consistent with the task of registering the services performed, as a way to demonstrate to municipal management the need to hire more professionals, better working conditions and wage appreciation in the category. From the application of Labor Psychodynamics, workers were able to elaborate the experiences of suffering resulting from the clash between the prescribed way of working and adapting to hierarchical impositions, and clinical practice was validated by the participants themselves, who suggested the establishment of a space for listening and reflection of suffering related to work.

Cunning intelligence is obtained through a stubborn effort that mobilizes all subjectivity, even surpassing it. It is fundamentally subjective, affective and bodily and, at the same time, invisible. [24].

*"I said, you don't even put me on this case. Then we have to be careful not to say what we think ... because I already had a thought, pre-judgment of the subject. (...) there has to have this maturity to speak: I can not act in this case." (S1).*

To Dejours (1998) [33], the process of transformation of suffering into creativity is psychodynamic and, therefore, frequent, since suffering is constantly imposed by the reality of life, by social and cultural obligations.

*"(...) It was kind of shocking to me. (...). It turns out that we get scared because we don't know who shot, what happened... we were there seeing our proximity to the user, but we did the whole process, took her home showered, took her to her mother's house that's where she stayed. So for me, it was an impact to get there and come across it. But I was able to do every procedure requested." (S5).*

It is only in the various work situations that the subject will be able to achieve creative suffering by symbolic resonance and the space of deliberation. From his work, the subject can make a fighting theater in order to negotiate his suffering and seek his identity.

*"We have constant overcoming because we see that*

*we went through it, not only in mine, but I believe that in the family of several of the professionals we passed too, we also pass. So we have one more support, one more word, one more something more to support us to take care of this person, this user. So very gratifying for me my overcoming, overcoming that I had, (...)*

Identification with work presupposes that the activity has a gratifying meaning for the subject in the form of symbolic retribution, who, when making use of his intelligence, confronts the subjective reality of work and finds ways to transform his suffering is something that is positive, assuming a sublimatory investment that is called creative suffering. However, in order to supplant creative ways to account for suffering at work, it is necessary for the organization to offer conditions for this.

Fleury e Macêdo (2015) [22] points out that psychic balance does not imply the absence of suffering, but in the reaction to the situation, according to internal and external conditions to transform and resignify suffering, resulting from the contradictions between subject and context in which the work is developed and the mediation strategies employed by workers through awareness of their causes, conflicts, and frustrations.

#### IV. FINAL CONSIDERATIONS

The process of subjective mobilization is not prescribed, being experienced in a particular way by each worker. It is fundamental in the process of collective management of the organization of work, as it avoids the use of defensive strategies or psychopathological decompensation.

The experiences of suffering described by workers contemplated the feeling of insecurity in relation to the work of risk events that have already happened and those that may happen. The lack of recognition for professional effort and the lack of appreciation for performance are usually causes of workers' suffering. Workers of the CREAS believe that they should be more recognized and valued in the profession.

The constitution of the collective discussion space favored the subjective mobilization of workers in pleasure experiences, as proposed by the methodology of this work, by reporting the experiences of suffering through the recognition of peers well as the identification of cunning intelligence to account for the demand.

The lack of recognition comprises the experience of injustice, indignation, and devaluation for the non-recognition of his work, which generates a sense of devaluation, indignation, and injustice. Positive and negative meanings were attributed to the work by the



participants regarding the invasion of personal life, health, and culture. They should be considered in the evaluations of cases of illness and professional disability, as well as in the implementation of legal provisions that refer to the promotion of occupational health and the protection of the physical integrity of the servants of the organs of the social assistance in Brazil.

The efficacy of the psychodynamic clinic of work was perceived in the subjective mobilization of the worker in social care, reducing the case of absences from work during the period in which the clinic occurred, thus it is suggested expanded validation of the research.

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