

Adolescence and adolescents in acts in the psychoanalytic clinic

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Abstract: The paper presents a theoretical reflection on clinical experience with adolescents attended in a Psychosocial Care Center for Children and Adolescents. They came to CAPSi because of self-mutilation, suicide attempts, escapes and impulsivity expressed through aggressiveness. These events are discussed with the psychoanalytical concepts of “acting out” and “passage to the act” in psychoanalysis and Le Breton’s anthropology. It was observed that the acts were presented in three situations: (1) when the young man appeared as the object of a deadly enjoyment; (2) before the fickleness of the Other; (3) when it was not possible to formulate otherwise the question of the meaning and value of self to the Other. It is argued that the acts and adolescence can be read as an appeal before the impasses experienced in finding new ways to insert in the social field.

Keywords: adolescence, psychoanalysis, passage to the act, acting out, CAPSi.

In this study we aim to address theoretical reflections from a field of extension and research established between university education (Federal University of Bahia) and the Psychosocial Care Center for Children and Adolescents (CAPSi), provided by the psychoanalytic clinic for adolescents. It is important to elucidate the origin of such purpose, implemented in the service in early 2015, since its relevance results from the experience with issues concerning the embracement and the psychic treatment of adolescents at CAPSi.¹

Over time, several insertions in this program that integrates the municipal health care network to children, part of the Brazilian Unified Health System, allowed to monitor important changes concerning the management and the team. For the purposes of our study, we aim to question the new demands presented by adolescents and, from these transformations, to reflect on the clinical practice. Between 2013 and 2014, the amount and severity of cases of adolescents referred to the service due to their constant acting outs drew the attention of health professionals. There was a preponderance of the most diverse acts: self-mutilation (with emphasis on scarification), suicide attempts, escapes and, within the street context, to put themselves at risk as well as the impulsive acts with emphasis on self- and hetero-aggressiveness.

In addition to the acting outs being considered the main reason for the embracement of teenagers, it is worth noting the concern of technicians on how to work

with these patients in particular. The operation of the practice seemed defected in interrupting a closed circuit, through which some teenagers acted more and more. Some adolescents also mentioned difficulty in narrating their suffering. The extension and research project was born of an interest in understanding what leads young people to pick such acting outs as a way of expressing malaise, in addition to the desire of providing a clinic support based on psychoanalysis for these young people. The project started in February 2015, but only recently, with the progress of the work and the readings, we could name it “Adolescence in acts: clinic with young people in Psychosocial Care Center for Children and Adolescents (CAPSi),” in Salvador, BA, Brazil.

Therefore, the adolescents with whom we work have in common their frequent acting outs. However, we cannot neglect other particularities that these young people share with the people attended at CAPSi. In the service, children and teenagers from low-income families are mostly attended, but they have material resources to meet their basic needs, have access to education, health, and leisure, in addition to being part of a social network. However, CAPSi also provides service for other children and adolescents in situations of extreme social vulnerability, sometimes, with other cases of psychic distress in the family. Vulnerability and family problems, aggravated by a history of no health care, lead, in extreme situations, to sheltering.

Regarding extension, this project provides free psychological care to adolescents. With this movement, the project is oriented to research,² since it aims to learn from such clinical practice. Learning to produce knowledge about this inflation of the act as a means of expression

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1 The first author of the article worked at CAPSi between 2004 and 2005 as part of the team that implemented the service. She returned to the center in 2008 as instructor of the public mental health residence by the Institute of Public Health at the Federal University of Bahia (UFBA) and, in 2013, she implemented an internship program as a professor at the Institute of Psychology (IPS-UFBA).

2 The research project was submitted to *Plataforma Brasil* and approved by the Ethics and Research Committee of the Institute of Public Health at the Federal University of Bahia, under CAAE: 39546514.1.0000.5030.

of the suffering and of the appeal directed to the other; furthermore, reflecting on the clinical strategies most relevant to attend the population in question. Concerning clinical strategies, it is noteworthy that the teenager is initially welcomed at the institution by its technicians; the case is discussed in a team meeting, in which a reference technician is elected, who will be responsible for managing the unique therapeutic project (from Portuguese, *Projeto terapêutico singular* – PTS). If considered relevant, the adolescent will have the individual care performed by one of the members of the extension team. The clinical care provided is part, therefore, of the adolescent's PTS. Anyway, the work is performed in a multidisciplinary perspective, and the dialogue with professionals of other areas, who monitor specific cases, is frequent. Since it is a CAPSi, attending patients commonly marked by psychic distress and social vulnerability, to work within a network is necessary, through dialogue with the school, with equipment belonging to the Brazilian Unified System of Social Assistance (from Portuguese, *Centro de Referência de Assistência Social* [Reference Center for Social Assistance] – CRAS), Specialized Reference Center for Social Assistance (from Portuguese, *Centro de Referência Especializado de Assistência Social* – CREAS) or shelters as well as other legal means (Brasil, 2007). Depending on the complexity of the case, the networking may require greater investment.

While considering as a starting point the clinical practice performed under such circumstances, we questioned the enigmatic manifestation of these young people and, from this, we aimed to produce knowledge. Knowledge which is being created in a constant exercise in the psychoanalytic care with adolescents, which raises several reflections. We highlight three: (1) the concept of adolescence for psychoanalysis; (2) the place of diagnosis in clinical practice with this population; and (3) understanding what the acts committed by adolescents reveal about their suffering and about our time. The three reflective fields will be covered in an articulated manner and, hence, we chose not to divide the text into topics.

In order to share the developed reflections, we must clarify some guidelines and assumptions that guide us, demarcating the theoretical and political horizons that will allow us to follow toward the assumptions with which we worked. References that guide the work of extension and research are from three fields: psychoanalysis, highlighting authors dealing with adolescents; anthropology, in particular the contributions of David Le Breton; and public policies for children and adolescents, currently based on the prospect of psychosocial care, with great emphasis on networking. Nevertheless the basis for the extension and research conducted, this article – due to our population – will be developed based on the first two references.

The first point to clarify concerns the difference between puberty and adolescence in the psychoanalytic theory. Puberty comprises a set of bodily changes

triggered from biological maturation, which walks towards physical adaptation for reproduction. Adolescence is a consequence of puberty, configuring as a sociocultural event. Adolescence is a precious time, in which very fundamental issues for the psychic structure process will be resumed.

In defense of this way of thinking about adolescence, Bernardino (2004) mentions Lacan (1945/1998) in his text *Logical Time and the Assertion of Anticipated Certainty*, in which the author deals with three times: “the instant of seeing,” “the time for understanding,” and “the moment of concluding,” in order to think of adolescence as a time of completion. In the aforementioned text, Lacan presents the three times, based on sophism, to demonstrate how each time relates to the other, in addition to a chronological order, establishing a logic that allows the support of a certain reasoning. Moreover, Lacan does not establish an association between the moment of concluding and adolescence – it is worth mentioning that this is a clinical position, which is developed from the constructions of authors that based their work on Lacan to think their performance when working with children and adolescents.

Thinking of adolescence as a moment of concluding brings up the need to think about the process of psychic constitution within two times: the logical and the chronological, i.e., to consider that diachronia and synchrony are related in such a way a subject can emerge. We emphasize that this is a way of thinking, because there is no consensus among authors of psychoanalysis on that point, as Bernardino (2004) mentions in the review of the controversial positions regarding the issue of human development in psychoanalysis theory. In this review, the author also states and, considering those who believe in the relevance of considering both times – the logical and the chronological –, she supports a working hypothesis which we share:

. . . there are key moments in the definition of structure. Structure, from our point of view, would not be given, a priori, nor defined from a single inscription moment. Furthermore, it is the result of a construction process, composed of several essential psychic operations – thus understanding the intersection of logical and chronological times – which presupposes the relationship with another species, agent that plays the role of the Other. (p. 36, free translation)

Having elucidated what Bernardino, from her clinical practice, presented as hypothesis and that, for the purposes of our article, shall be considered as an assumption, it is worth resuming the proposition that adolescence would be a “moment of concluding,” but we should ask: concluding what? And, once it is completed, this would acquire a “dead end” value, and any modification would be impossible – that is, would the cards be laid on the table?

To answer such questions, we will appeal to Vorcaro and Capanema (2011) who, based on Rassial (1999), state that adolescence is a time of lashing between the real, the symbolic, and the imaginary from a fourth link: the Borromean knot. Working from this perspective helps us in the attempt to answer, even if temporarily, the inquiries submitted. Maybe adolescence is a moment of concluding – in the sense to set a mode of psychic operation in the social bond without the family’s mediation. However – when it comes to a knot that is tied within other articulations, supporting in a single way the three instances altogether –, it is worth mentioning certain provisional character, enabling ruptures and the “disorganization” of an assembly at which subjects balanced themselves.

Attempting to answer the aforementioned questions, another question arises: does the presented understanding make us disregard a qualifying structural understanding of psyche? That is, can we work at a psychoanalytic clinic prioritizing subjects and their answers, thus leaving aside the structures used by Lacan himself, in particular, in the first moment of his work? This is not an easy question. The theoretical and practical challenge is huge. After all, when working with the Lacanian perspective, we commonly learn to perform clinical reasoning, taking as its starting point the structures (psychosis, neurosis, and perversion), despite their own developments of the Lacanian theory and questioning about the difficulty of classifying some cases. At the same time, considering such classification as a principle in order to attach the acts committed by adolescents to it is to assume that the unconscious was fully understood and that the fate of these subjects is given beforehand. To the extent that the clinic only accomplishes contingent cuts, it would be thus limited and defined by diagnosis.

Reflecting on the acts carried out by adolescents requires thinking about the impasses experienced by each one of them and which are triggered by puberty itself, from a background that would be the social field, marked by the capitalist discourse, which we will discuss next. From the point of view of clinical thinking, acts also have the power to reveal the limits of a reading restricted to large structures.

Studying adolescence acts allows us to analyze the impasses of each adolescent when broadening their social bonds (as a result of their position in relation to the Other); contemporary culture; the importance of deepening the look on a case-by-case basis, without considering them just as a demonstration of what is known a priori by the inference of a base structure. Concerning this last aspect, it is crucial to remember that teenagers are subjects under development, immersed in the “moment of concluding”.

Therefore, it is interesting to resume deliberations on adolescence and temporality. If, on one hand, becoming an adolescent needs to be understood, at the intersection of the logical and the chronological times – at least thus we defend – it is fundamental, on the other hand, to

remember that, as a social phenomenon, adolescence in any way escapes from its time. In fact, it is the result of a historical process that started between the 18th and 19th centuries. In any case, the use of the term “adolescence” to more clearly designate a stage of life entered into force in the 19th century. Even so, for Freud, as mentioned by Vieira (2014) through a systematic reading of his texts, there is a distinction clearly established when using the terms “puberty” and “adolescence”. In the Freudian work, the term “puberty” predominates as a stage followed by the latency stage.

When considering the context in which adolescence is experienced, we highlight, for the purposes of our study, the significant difference between contemporary Western and individualistic societies and those more traditional. In the so-called traditional societies, the rites of passage involved acts that sometimes marked the body, sometimes extracted something of this body, for example, scarification or teeth extraction (Le Breton, 2011). In traditional societies, therefore, it was through a “surgery of the sense” that the pubescent youth left childhood behind and entered into adulthood. A ritualistic surgery, which is precise and relatively quick, if we compare with the time destined to adolescence in our culture. In individualistic societies, there was not only an extension of the time considered to comprise “adolescence,” but another significant change: collective rites that marked the passage to adulthood were lost. As stated by Le Breton (2011): “Becoming a man or a woman is not ritualized anymore, but accomplished by a personal path. Adolescence is especially a feeling” (p. 7) [free translation]. In the absence of collective rites, adolescents are responsible for using the language and the tools of their time to make such transition, moving, on one hand, between group spaces, such as social networks and, on the other, living the experience of becoming a man or a woman alone, a price to be paid in order to become a unique person within a society of individuals. Nowadays teenagers make their own mark.

Adolescence, in a society of individuals, with its expanded temporality and in the absence of collective rites, is marked by important events: body image is reconstructed (therefore, the boundaries of the “I” are emasculated); Edipian issues are revived; the encounter with sex will lead to finding that the imaginary completeness is impossible; and – not least – the psychic functioning, as well as the bond with the other, are better defined.

Therefore, becoming an adolescent concerns a period of intense psychic work. Thus, we agree with Lesourd (2004), who prefers calling it “adolescence operation.” By such operation, adolescents seek to mark themselves through new signifiers in the field of the Other. Adolescence thought of as an operation is:

. . . the passage between the children’s discourse referred to the Father and the social discourses referred to the social Other. The rearrangement

imposed by this passage between two forms of reference . . . implies a rearrangement of the psychic organization and the relationship of the subject with the world. (Lesourd, 2004, p. 14, free translation)

The young people with whom we work on the project are, firstly, individuals who were constituted in the organization of the contemporary culture and are, so to speak, confused in the transition involved in becoming an adolescent. Commonly, through their acts, they denounce something wrong in their relationship with the others. They translate into actions which, in that moment, does not fit into words. When they speak, recurrent questions are revealed, concerning: body image, their position regarding sex, the separation from their parents (or from those who occupied the place of the paramount Other). In many cases, that which could not be elaborated in childhood returns with a new power: that of the grown body and which is subjected to pulsional excess. At the clinic, our challenge is precisely to help adolescents on their path, without a high price to pay, sometimes putting their own life at risk.

To work with adolescents we must, on one hand, recognize that adolescence is not the same for everyone, and that is why we must be very careful with generalizations such as those positioning beforehand the teenager as a rebel. Hence, it should be noted how the transition takes place to each one. On the other hand, we support the hypothesis that there is something in common: adolescence considered as an operation in which important definitions will be established. In addition, we add here another element: the understanding that adolescence also reveals something of its time. We should reflect on the reasons why the acts have become so recurrent in adolescents at the clinic nowadays. If we have a repetitive pattern observed not only in one adolescent, but in several of the same generation, we must pay attention to what is being reported about the social field adolescents are part of.

We corroborate this position in line with what Rassial (2000) states to be the dual face of adolescence. In his words, adolescence “is, at the same time, a psychic operation as fundamental as the first identifications and exemplary witness of the state of a civilization” (p. 30) [free translation]. Rassial (2000) and Lesourd (2004) agree on two points: adolescence tends to configure as a period of intense psychic work and reveals our social functioning. Adolescence denounces, to our naked eyes, something that belongs to our time and our culture.

It is a denouncement not necessarily arisen by “rebellion.” Lesourd (2004) himself provides us with an example of a teenage girl who, at the age of twelve, asked her mother to make a nose job and had her wish fulfilled. According to the author, the strangeness of the teenager with her own body is expected. However, we draw our attention to the fact that the social Other, here represented by her mother and by the surgeon, promptly

responded to the request. By a surgical procedure, a radical intervention in a changing body is accomplished. A body whose image is in full reconstruction. Considering that it is a 12-year-old girl, the decision for undertaking a surgery could be delayed. If not, and if the teenager has her request promptly responded, there is something to be thought from the response of the Other.

Plastic surgery arises in our culture as a commodity to be consumed. A very particular good, since it comes to consume (or construct) a body image. Anyway, what interests us in this example is the fact that the adolescent reveals, through some appeals, a specific way to relate to the object, very present in the current society. Concerning the adolescents’ relationship with objects, Lesourd (2004) states:

Firstly, the object is part of reality. It is defined by its material qualities, texture, shape, utility for the individual and for society. This reality object is strongly present in our consumer society, which makes it the center of trade relationships, and even one of the greatest signs of success and value of the individual. Adolescents are eager for this kind of object, whether as clothing . . . , as a consumable object . . . , or still as a “borrowed” object, with the stealing phenomena. It is, at the same time, a reality object, but also a social mark of success or belonging. Adolescents can maintain two types of relationships with these reality objects . . . They can either consume them, which involves the dominant social bond, consumption; or create them, which then leads to creative issues, or even artistic ones. (p. 95, free translation)

By consumption, teenagers denounce the capitalist discourse and its command: Enjoy! The capitalist discourse was a fifth form of discourse proposed by Lacan (1972), in the “Milan Discourse,” in addition to the four discourses previously presented by the author (Lacan, 1969-1970/1992) – the Master’s, the University’s, the Hysteric’s, and the Analyst’s. In the Lacanian algebraic formulation of these discourses, it is the radical algorithmic reduction of the order produced by the existence of language, working as a social bond. From the root of the formulation of the element *One*, which makes the signifier works (S1) by structuring the world – and therefore all the knowledge (S2) of the speaking being, distinguishing points of contact that are bound to the effects of the signifier in determining the split subject (\$) and in its product, the cause of desire (*a*), which is impossible to be stopped, and is always on the move. The operation of these terms in four specific places, from the positioning of S1, orders and differentiates the different discourses: “it is from this point that existence is understood as something that is also at the *a* object level by which the subject is divided” (Lacan, 1972, p. 20, free translation).

In his discourse, speech is an instrument of power that, within the $S_1 \rightarrow S_2$ connection, acts on the subject performing a radical loss of itself, establishing the *a* object as the rest, cause of desire, offered to the master. Nowadays, to the globalization of the suitable knowledge, a market value was aggregated, thus acquiring a status of an accessible object, which makes knowledge a commodity desired with greed, which can be consumed according to the laws of the market. Then, the subject occupies a place of dominance, believing itself capable of commanding the object that guarantees certain kind of enjoyment: surplus-jouissance. The master-signifier, on his turn, allocates the place of truth, in a relationship that ensures the promise of an additional enjoyment (Souza, 2003). Thus, warning about the “capital mutation” that attributes “to the master’s discourse its capitalist style,” Lacan (1969-1970/1992, p. 160) provides the reversal between signifier and subject, formalizing the capitalist discourse.

Adolescents, within the capitalist discourse that governs relations in contemporary times, throw themselves into a bet on unrestricted enjoyment, without barriers, out of a law that enforces a boundary between the possible and that which they cannot – at least immediately – have or do. Art would be a kind of resistance to the capitalist discourse, since it promotes a different relationship with the objects. A relationship of power thanks to the power to create. Through creation, and not consumption, adolescents produce an object (sometimes a song or a poem), through which they create a bond and try to leave, on the Other, their mark.

The relationship with objects acquires new forms and power in adolescence. However, at the same time, we must know the mark of the already-existent. Psychic operations regarding the subjective constitution are retaken and intensified by a new power: the emergence of sexuality and the possibility of discharge by genital maturation, the possibility to procreate (and create), and the physical strength that did not exist before.

The acts, by which teenagers operate, reveal important impasses in their process of constitution (still ongoing) and commonly update difficulties present since childhood in the bond with parental figures. Difficulties that become greater, as we previously stated, with the acquired power. Regarding acts on adolescence, firstly, we must be aware that they cannot be seen as natural, since in this stage we expect impetuosity or the “tendency to act”.

The expression “tendency to act” was created by Andre Haim in 1971 (Alberti, 2009) and it seems important to us when talking about clinic and adolescents. One aspect to be considered is that the act has different dimensions or demonstrations. In psychoanalysis, we found the distinction between *acting out* and *passage to the act*. While in this last act modality we find a certain fading of the subject in which “they

precipitate and fall out of the scene,” acting out “is, essentially, something that presents itself in the subject’s conduct. The demonstrative emphasis of all acting out, its guidance towards the Other, must be highlighted” (Lacan, 1962-1963/2005, p. 129, free translation). We agree with Alberti (2009) that, among adolescents, we frequently perceive actings; appeal directed to the Other; however, we cannot make any *ex ante* generalization – the clinic is still absolute.

If generalization is impossible, it is feasible and appropriate, in addition, to present some observations, from the project, regarding the position in which adolescents find themselves in relation to the Other and the occurrence of passages to the act and *actings*.

1. Relationships in which adolescents are positioned as the object of a deadly enjoyment of the Other. In these situations, we have observed that adolescents express themselves in response to a destroyer distress through aggression directed at themselves or others. Commonly, the acts, in such cases, were not an appeal. A case with which we can illustrate our proposition is that of a teenager who operates by presenting extreme isolation and some hallucinatory phenomena, whose parents are separated and, in moments of extreme distress – particularly when brought to the father’s home against their will – rubs their wrists until the skin ruptures. The act of mutilating themselves in this case does not translate into an appeal directed to the Other; it stands out as a response to the anguish that pervades them and against which they do not find other possible defense.
2. A relationship in which the adolescent, in childhood, lived in displacement, being moved between their families and shelters. These are situations in which there was no helpful Other in the interrelation between their presence and their absence. The systematic experience, whether of impotence and/or omnipotence of the Other from whom it was not possible to know what to expect during childhood, leads to attempts to make, in adolescence, that the place occupied regarding the Other is once again inquired through love demands. In the acts of these adolescents, escapes and other appeals for the Other to take them as an object of investment and care are recurrent. Often, through their actions, they put themselves at risk, and update a key issue: the value of their existence to the Other.
3. Relationships marked by an embarrassment before two questions: “what am I to the

Other?” and “what does the Other want from me?”. One hypothesis is that, given this embarrassment, adolescents respond with acts that (1) cause the extracting of an object of their own body (blood and/or a piece of their own flesh, offering such sacrifice to the other); (2) the acts configure as escapes translated into acting out; (3) are challenging the law (thefts and robberies); and (4) harm themselves (scarifications, bites, knocking their heads) and/or others (usually moms and siblings) or destroy valuable objects given by parents with a certain sacrifice (breaking their cell phone and laptop). Frequently, there are clashes with their peers or parents. In particular, with the parents or other guardians, we observe the update of fantasy pointed by Freud in his text *A Child is Being Beaten* (Freud, 1919/1987), considering that when clashes occur, frequently, adolescents put themselves in a position in which they prompt the Other to hurt them.

When it comes to an intensification of crying for help through the act – more actings than passages to the act – the clinic specialized in adolescents addresses specific issues concerning the adventure to make a

crossing, sometimes on a “sinking canoe,” but also speaks of a society in which the psychic distress has little room to manifest itself by means other than those of medicalization.

When including the title of “adolescence in acts or adolescents in acts,” we want to draw attention to the knot between the division that enables the time of adolescence through the act. Therefore, the division distinguishes and separates the time of childhood and that of becoming an adolescent. What are the dimensions of the act able to demarcate a “before adolescence” and an “after childhood” period, starting adolescence, when the impasses in the relationship with the Other are updated according to the power triggered by puberty? Certainly, the expression “adolescents in act” regards only this preponderant way to rehearse the social bond by the rawness of the act, when the words are in derailment and make no link with the other. In this case, the acts of the teenagers would attempt to mark this difference, attempt which fails, as well as repetition. Thus, these acts are confined to witness a displacement of previous bonds, without being at the service of a passage towards a subjective position with the new instruments that adolescence brings. We cannot escape from this dual connotation of the act, at the adolescence period, and we have to face it, sustaining the tension between the knotting act and the dismantling act.

Adolescência em atos e adolescentes em ato na clínica psicanalítica

Resumo: O artigo apresenta uma reflexão teórica sobre a experiência clínica com adolescentes atendidos em um Centro de Atenção Psicossocial à Infância e à Adolescência (CAPSi). Os jovens chegaram ao CAPSi em função de automutilações, tentativas de suicídio, fugas e impulsividade expressa através da agressividade. Esses eventos são discutidos por meio dos conceitos lacanianos de “*acting out*” e de “passagem ao ato” e da antropologia de Le Breton. Observamos que os atos se apresentavam em três situações: (1) quando o jovem aparecia como objeto de um gozo mortífero; (2) perante a inconstância do Outro prestativo; (3) quando não era possível formular de outro modo a questão do significado e do valor de si para o Outro. Defendemos que os atos como na adolescência podem ser lidos como um apelo diante dos impasses vivenciados na busca de novos modos de se inscrever no campo social.

Palavras-chave: adolescência, psicanálise, passagem ao ato, *acting out*, CAPSi.

L'Adolescence en actes et les actes des adolescents dans la clinique psychanalytique

Résumé: Le document présente une réflexion théorique sur l'expérience clinique avec les adolescents ont assisté à un centre de soins psychosociaux pour les enfants et les adolescents. Les jeunes sont venus à CAPSi en fonction d'auto-mutilation, tentatives de suicide, les évasions et l'impulsivité exprimées par l'agressivité. Ces événements sont discutés à partir des concepts psychanalytiques de «*acting out*» et «passage à l'acte» dans la psychanalyse et l'anthropologie de Le Breton. De l'expérience, il a été observé que les actes ont été présentés dans trois situations: (1) quand le jeune homme est apparu comme l'objet d'une joie mortelle; (2) avant l'inconstance de l'Autre; (3) quand il n'a pas été possible de formuler autrement la question de la signification et de la valeur de soi même à l'autre. On soutient que les actes et l'adolescence peut être lu comme un appel devant les impasses rencontrées pour trouver de nouvelles façons d'inscrire dans le domaine social.

Mots-clés: adolescence, psychanalyse, passage à l'acte, *acting out*, CAPSi.

Adolescencia en actos y adolescentes en acto en la clínica psicoanalítica

Resumen: El artículo presenta una reflexión teórica sobre la experiencia clínica con adolescentes en un centro de atención psicosocial de niños y adolescentes. Los jóvenes llegaron a CAPSi en función de automutilaciones, intentos de suicidio, escapes y impulsividad expresa a través de la agresividad. Estos eventos se discuten a partir de los conceptos psicoanalíticos de "actuación" y "pasaje al acto" en el psicoanálisis y en la antropología de Le Breton. Se observó que los actos se presentan en tres situaciones: (1) cuando el joven apareció como el objeto de un goce mortal; (2) ante la inconstancia del Otro; (3) cuando no era posible formular de otra manera la cuestión del significado y del valor de sí al Otro. Se argumenta que esos actos en la adolescencia pueden leerse como un recurso ante los impasses en la búsqueda de nuevas formas de inscribirse en el social.

Palabras clave: adolescencia, psicoanálisis, pasaje al acto, *acting out*, CAPSi.

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