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Vera Lucia da Silva Alves

PhD, Paraná College of Higher Studies
E-mail: veraalves33@hotmail.com

Wueslle Thibes dos Santos

Graduation
E-mail: wueslle@gmail.com

ABSTRACT

Refugee issues have often appeared in the news in recent years, mobilizing various debates around the globe. This is because the flow of immigration has increased exponentially over the past 10 years, with Syria, Afghanistan, and southern Sudan as its main countries. Despite this, many other countries produce new refugees every day. This happens for a variety of reasons, including internal conflict, sectarian wars, and famine. With this symptom that destabilizes a prior order of things, the opposition also appears. This gives rise to violent speeches

against refugees, often regarding them as terrorists or invaders. The contribution of psychoanalysis to this question may come from several theoretical fields, but for this article, some concepts were selected to contribute to the development of the discussion. The refugee would be in the position of a familiar stranger, who invades a wall assembly that aims at security and to prevent what is out there (indetermination and malaise) from entering. Violence then appears in various ways, as something systemic and invisible and which serves to justly recover some kind of homeostasis from an undisturbed state before the war, or as symbolic violence, being referred to as what reduces the thing to a simple trace, and attributes external perspectives to itself, and then language itself is violence. For this analysis were used several authors of psychoanalysis, such as Sigmund Freud, Jacques Lacan, Slavoj Zizek, and Christian Dunker.

Keywords: Refugee, Other, Strange, Unheimlich, Violence, Unconscious

1 INTRODUCTION

The human being has been migrating since he got up and started walking on two legs. The plurality of cultures and languages that we possess until then, was only possible because groups of *Homo Sapiens* decided to migrate (ZIMMER, 2017). The first migrations left North Africa, in the region of Ethiopia, to other regions of the globe, approximately 270,000 years ago. Since then, several migratory movements have taken place, allowing the formation of Western, Eastern, and Mediterranean societies, as we know them today (ZIMMER, 2017).

They migrate for several reasons, among them: in search of an unknown place to fill the hope of a better life; for organizational reasons; or political reasons. The present research will stick to the last reason mentioned.

One who makes a forced migration for political reasons is called a refugee or asylee. Such migration can also happen for several reasons: internal conflicts in the region, political persecutions, retaliations and sanctions of the state itself, sectarian wars, sinking of states, military expeditions, and

others (BAUMAN, 2017). This forced migration is responsible for creating hundreds of millions of refugees.¹

The experience of taking refuge in a place other than your own can be a traumatic experience in itself. For the new place is governed by an "Other",² that is another culture, another symbolic place, which is foreign and alien to it. The "Other", a strange place, will impose on the subject new norms and rules – which he accepts or seeks another supposedly less tyrannical space (DUARTE, 2016).

Thus, the refugee can suffer when occupying the place of the foreigner in the new society and, above all, by his simple foreign presence, can hurt a narcissistic unity already constituted, a society with its own culture and norms instituted, enclosed in its walls and borders, as will be analyzed in the body of work.

The possible interpretations and consequences of the "threats" of this stranger, who is outside the cohesive culture, who does not compose the already established group, who brings bad news from distant places and from what nothing is known and who does not want to know (BAUMAN, 2017), can be answered with violence, for example, with homicidal acts, as the case in the city of Christchurch³.

Such actions and reactions of the members of a society towards a stranger, a refugee can be configured as a symptom. Although this symptomatic rupture in the social fabric (which expresses both the intolerance to the difference and the difficulty of acculturation) is significant and growing, there is little monitoring and academic production of psychology. There is little research on the face of this exponential growth of migratory waves around the world and its psychological consequences, given that in a search in the LILACS database using the keywords: psychology AND refugees, only 16 articles produced in Latin America between 1990 and 2019 were found.

This indicates the need to produce more research on this problem. It is necessary to discuss the question of the subjective relationship and the psychic suffering of the refugee with the loss of his nation and his original culture and the new bond with the symbolic Other, as well as to put into discussion the reaction of that nation that welcomes (avoiding) the foreigner. This article will make a correlation between the refugee issue with unconscious structuring, according to a psychoanalytic perspective.

¹ The data will be presented in sequence.

² A term used by Jacques Lacan to designate a symbolic place – the signifier, the law, the language, the unconscious, or even God – that determines the subject, sometimes in an external way to him, sometimes in an intra-subjective way in his relation with desire. It can be simply capitalized, thus opposing another with a lowercase letter, defined as another image or place of specular otherness. But it can also be given the large spelling Other or large A, thus opposing either the small other or to the small a, defined as object (small) a. (Roudinesco, 1998, p. 558)

³ This case is of Australian Brenton Tarrant, an adherent of an anti-immigrant and far-right discourse, who murdered 49 people at the mosques of Linwood and Al Noor on March 15, 2019 (BBC, 2019)

2 METHOD

This is a research of narrative literature review, of qualitative nature, of exploratory and explanatory character on how the refugee is placed in the place of the stranger, the difference, and its relationship with violence.

In a search in the SciELO database with the keywords "*refugee*", it was observed that there was a significant increase in academic productions on the theme of the refugee in the last 10 years, found 146 results, of which 39 were published in 2016 – the year of greatest production with this theme. Between the years 2000 and 2009, only 34 were found. By using the keywords "*migrant*" and "*violence*" *we found 37 articles, thus totaling 183 articles that relate the concepts of refugees, immigration, and violence.*

The exclusion criteria were: Time of publication (articles produced before the 2000s were discarded); language (discarded articles from languages other than English and Portuguese); and, relevance of the topic. After the exclusions, approximately 30 articles were used. In addition to the articles, books were used, without temporal criteria, such as the complete works of Sigmund Freud, Seminars of Jacques Lacan, texts of Slavoj Zizek, Noam Chomsky, Bauman and Christian Dunker, according to the relationship and objectives of the research. Dissertations and theses from the CAPES system were also used.

3 ABOUT REFUGE AND REFUGEE

The word refuge has its etymology originated in the Latin "*refugium*": place that is sought to curb danger. It can also be associated with the Greek "*asylon*": an incorruptible place that cannot be violated (Priberam, n.d.). Thus, the etymology presents a space of suspension of violation, but evidences an essential and paradoxical relationship between exile, refugee and violence. This relationship will be analyzed in the sequence.

About the term "refugee", referring to the status of refugees, it was officially defined in the United Nations (UN) convention of 1951.

According to Article 1, a refugee is a person who:

"[...] fearing persecution on grounds of race, religion, nationality, social group or political opinion, is outside the country of his nationality and is unable or, because of that fear, does not wish to avail himself of the protection of that country, or who, if he has no nationality and is outside the country in which he had his habitual residence as a result of such events, he can't or, because of that fear, doesn't want to go back to it." (UN, 1951, p. 2)

The United Nations High Commissioner for Refugees (UNHCR) added to the definition: "[...] Refugees are also those who have been forced to leave their countries due to armed conflict, widespread violence and serious human rights violations." (UNHCR, 2019, p. 2)

This is because it is understood that the non-assistance of that state of law to the citizenship of the individuals that make up that social/political body directly violates the universal declaration of human rights and, therefore, is a qualifier of international law for determining refugee status, according to the conventions of 1951 and 1967, alluding to the status of refugees (UN, 1951; 1967).

The issue of refugees has appeared more and more in the newspapers in recent years, being the subject of several debates by the European Union (EU) and dividing opinions between heads of state and government (DW, 2018). However, despite the disagreements, the common fact is that there is a problem regarding refugees that has hardened with the advance of the last decade, especially the last 5 years (UNHCR, 2017).

According to the UNHCR, the *United Nations High Commissioner for Refugees* (UNHCR) – a body created in 1950 to support refugees everywhere – 660 million people have carried out forced migrations in 17 years. Among the refugees are people seeking asylum, internally displaced persons (IDPs), refugees who have returned, IDPs who have returned, and expatriates, among others. This figure becomes even more alarming when one glimpses that 71.44 million migrations occurred in the year 2017 alone – a number equivalent to almost 1% of the world's population, which at the time was 7.6 billion (UNHCR, 2017).

4 THE SYMBOLISM OF REFUGE AND REFUGEE

The philosopher Vladimir Safatle in his column "Refugees who must be educated" of *Folha de SP* (2016) showed that, from the perspective of psychoanalysis, the first individual to ask for asylum in a place different from his origin was Oedipus⁴. He was expelled from Thebes as an infant by his father and was welcomed by Theseus in the city of Colono. But, he returned to Thebes in adulthood (Safatle, 2016). This psychoanalytic illustration of the refuge and the refugee puts on the agenda the tragic path of the hero doomed to a fate that crosses him without being able to control it. Leaving and returning from the nation elevated him to *refugee status* to hero, for when he eliminated the sphinx he received the status of regent of the nation and, at the same time, received his tragic fate.

Both the hero of Greek mythology and the current refugee are crossed by two signifiers: nation and homeland. The etymology of these two signifiers refer to the themes of place of origin crossed by generational belonging. Nation (Latin: *natus*) as birth; homeland (Latin: *pater*) as father – The loss of the homeland as well as, the loss of the symbolic father⁵.

⁴ The character of the tragic play of Sophocles, used by Freud to clarify his psychoanalytic concept of the 'Oedipus Complex'.

⁵ For Lacan (1953) it is about the loss of the great Other – symbolic record and organizing principle of radical otherness, being referred to as one of the 3 fundamental records of psychic structuring (real, symbolic and imaginary).

The French psychoanalyst Jacques Lacan (1938) explains that the loss of the fathers referential necessarily pervades the signifier of the "father-name"⁶, which ties all the others in the chain of signifiers of the subject. The decline of the father represents a decline of a symbolic father, the father of the horde, capable of dictating a destiny and organizing the subject about its significant chains. "[...] the symbolic father who represents the Other as the seat of the law. For there to be something that makes the law founded on the father, there must be the murder of the father, the dead father, that is, the symbol of the father." (LACAN, 1957, p. 152)

This loss highlights the lack but allows the individual to deal with his desire to the extent that he moves away from the "name-of-the-father", which appears through the incidence of the nameless, *unbehagen*, the malaise and the real (DUARTE, 2016).

The malaise that emerges in the subject who seeks refuge, therefore the one who has already lost his father and homeland, can arise through helplessness, called by S. Freud (1926) "*angst*", anguish or anxiety. The father of psychoanalysis defined "*angst*" as the ego's defense of the loss of the first object of desire. Lacan, on the other hand, defines anguish as a sign of helplessness in the face of the loss of the place of beloved before the Other (DUARTE, 2016). Both versions clarify the issue of refuge and refugee: the loss of the beloved nation and the loss of the protection of the symbolic "Other."

5 THE DIASPORA AND ITS IMAGINARY

In 2017, the American researcher Ramona Kreis analyzed the *microblog twitter* of anti-refugee speeches through the hashtag "*#refugeesnotwelcome*" (refugees are not welcome). One hundred messages were selected from various places in Europe and it was identified that, mostly, the core of the discourse of all messages is related to a feeling of having their homeland invaded (KREIS, 2017). In most of the messages there is also a section: on one side is the construction of a new European identity and on the other the imaginary construction of refugees as "criminals", "clandestine" and "invaders". (KREIS, 2017).

Beyond social media, there is a correlation between anti-immigration discourse and mainstream media, as demonstrated by Jäckle and König (2018); they delimited three possible variables that relate refugees to violence: 1) Violence or crimes committed by refugees; 2) Police operations against Islamic fundamentalists; 3) Terrorist attacks and alarms in Germany or neighboring countries.⁷ Thus, the three variables were permeated by the media discourse that, given the proportions of the news and the way

⁶The Name-of-the-Father is the fundamental signifier because it allows the signification to proceed normally. This fundamental meaning confers both the identity of the subject (names and positions him in the symbolic order) and signifies the Oedipal prohibition, the "no" of the incest taboo. (LACAN, 1998)

⁷ The survey was carried out through news from the German newspaper Spiegel Online, one of the largest vehicles of the traditional German media

the narrative is constructed, directly influenced public opinion, thus enhancing hate speech and anti-immigration violence (Jäckle & König, 2018).

In addition to these discourses labeling refugees as invaders and/or terrorists, another common belief is that refugees will steal jobs and social benefits that would be the right of "citizens" originating from a particular country or region. This was demonstrated by a survey by the Pew Research Center (2016), which pointed out a great European popular agreement to this belief: 82% of the Hungarian population and 75% of the Polish population corroborate such a belief. Countries such as the Netherlands, Germany, Italy, Greece, Switzerland, the United Kingdom, France and Spain also showed agreement with the belief, with 50% on average.

The following will be presented two concepts of psychoanalytic scope: the "unfamiliar" of Freud and the "logic of the condominium" of Dunker, which will allow to elucidate the position that the subject in refuge occupies in the social imaginary.

6 THE UNFAMILIAR

From the German '*das unheimliche*', the unfamiliar speaks primarily of an aesthetic experience of horror, a discomfort or discomfort in the face of something we know and do not know at the same time. In some editions of Freud's work the concept was translated as the "unsettling strangeness" and "the familiar stranger", that is, the stranger who inhabits us and who we want nothing to know (FREUD, 1919).

Freud appropriates a definition given by Schelling (1968 *apud* 2019) uttered in one of his classes in Berlin, which defines the "*unheimlich*" as that which came to light, which arose, however, should have remained secret, in darkness. However, as demonstrated by Freud (1919), its opposite "*heimliche*", which in its essence would be related to a feeling of familiarity and intimacy, also brings the ideas of "secret and unknown", thus agglutinating the opposites. Following such reasoning, (un)*heimliche* indicates the negation of the familiar, being the (*un*) *the* particle that makes explicit the repression of something that has already been known and is no longer known.

Dunker (2019) defines some oppositions contained in (*un*)*heimliche*: "Home (intimacy or privacy) / Forest or Street (foreign or public), trust (keep close) / distrust (keep distant), hidden (belongs to some) / revealed (belongs to all), alive, animate, human/dead, inanimate (thing), inhuman" (DUNKER, 2019, p.137). However, this state of opposition is not well delimited, there being between means that intersect all the time, thus causing the feeling of indeterminacy and estrangement explained by Freud (1919).

In his text "On the antithetical sense of words", Freud (1910) exposes through the studies of the linguist Karl Abel, the dialectical relationship in the formation of the language, using as an example

the Egyptian language. According to him, in addition to there being words that contained their opposites in themselves (as if the word "strong" meant concomitant strong and weak, for example) there were also words that needed two particles to represent one, such as "strongweak". This happened for a strictly dialectical motivation, since "strong" needed "weak" to indicate that it is strong, or, "light" needed "darkness" to indicate that it is light. This antithetical relationship forms a field of signification that can be translated into a mechanics of unconscious functioning, as Freud (1919) argues, when analyzing the deformation of content in dreams that, according to him, often contains in itself its opposites.

This convergence can be exported to the (*un*)heimliche, *since the word 'unfamiliar' is composed of the particles (heim) house and (licht) light*. Thus, 'unfamiliar' represents two things that are familiar to us: the house and the light, already exposed earlier. In the antithetical sense, light contains darkness and the house contains the external, so *heimlich* is simultaneously the familiar and the unfamiliar (DUNKER, 2019). It is at this point, then, that the strange is placed as a return of what was once known. Still on the strange, Freud adds:

"[...] proper, something that has a frequent unfamiliar effect is easily achieved when the boundaries between fantasy and reality are erased, when something real, considered as fantastic, appears before us, when a symbol assumes the full realization and meaning of the symbolized and similar things" (FREUD, 1919, p. 71)

At the closing of the boundaries between reality and fantasy, according to the Freudian quote, the fact is given as dubious and paradoxical, then a field of indeterminacy arises and, in this field, there is the emergence of the Real as that which escapes the symbolic and does not cease not to inscribe itself (LACAN, 1953).

The refugee would appear here as the bearer of the dubious or as this unfamiliar, to the extent that he is placed imaginarily as the stranger, as the invader, as the criminal, as the one who supposedly will violate the established and stabilized relations of the local culture, as described above, in the research of Ramona Kreis (2017).

From this small psychoanalytic conceptualization, we see the refugee placed in the position of herald of malaise, which destabilizes the "pseudo homeostasis" organized by the repression to prevent the imminence of the real. The exile as well as the unfamiliar, as a concept, contains in itself the antithetical senses of inside/outside, of home/street, of human/inhuman. While refugees cross geographically demarcated borders (representatives of the border between fantasy and reality), they invade the limits of the symbolic wall of the familiar, deprive the reason for being and violate the security of the known. In this interregnum appears the symptom in the form of violence to eliminate the one who imaginatively threatens, intending to eliminate the embarrassment, the other of radical

difference, the other strange, but, at the same time, familiar. Therefore, the refugee represents the dubious and paradoxical – *'unheimliche'*.

In the sequence will be briefly analyzed the concept of "logic of the condominium" presented by Dunker (2016), to determine the space "here from the border", as well as to define more what is the inside / outside, explained by the *'unheimliche'*.

7 PSYCHOANALYSIS "BETWEEN WALLS"

In his work "Malaise, suffering and symptom", Dunker (2015) establishes a metaphor based on Lacan's phrase "between man and the world, there is a wall" (1972, p. 90). This metaphor is marked by the construction of large condominiums such as *Alphaville*, conceiving a correlation between the walls, indeterminacy and the incidence of malaise. To enclose oneself between walls, delimiting what is inside and outside, creating borders and zones of interdiction is to find a place where malaise has been named.

The construction of the condominium is guided by the search for a lost place, a space of realization where it is possible to be among peers, crossed by a normative that serves the subjects who are there, maintaining order and preventing chaos. A kind of autarchy disconnected from what is outside. Two preponderant arguments in the rhetoric of condominiums are security and access to services (DUNKER, 2015).

Dunker (2015) establishes three times for the assembly of a fantasy organized through this representation, which he calls the "logic of the condominium". The first time is of the real malaise (inside-outside separation, order-anomie, through the construction of the wall and therefore, correlated of castration); the second, the repression (naming) of malaise; the third, the imaginary elaboration of the other (figure of the liquidator as the one who coordinates suffering in a space of order and production, the one who converts a tangible displeasure into what he can manage). Finally, Dunker adds to the three times a fourth, the formation of symptoms – which articulate the knot and guide the nexus of the real-symbolic-imaginary axis ⁸(RSI).

In addition, the idea of a wall has a direct relationship with that of security. By surrounding oneself one prevents what is outside from entering, like a fort – the wall orients itself as a defense. This is an idea also present in psychoanalysis, the defense as one of the ways to turn this indeterminacy of malaise into determination, to give name and existence to something to which one must defend, as explained by the author in the following passage:

⁸ Axis organized by the Borromean knot, structure based on the coat of arms of the Borromean family where 3 arches are entwined so that one cannot be loosened without disorganizing the entire structure

"The condominium expresses a kind of new assembly between superego and fantasy, a new policy of management of otherness and social antagonism, in whose epicenter we can place the malaise in a violence. The new symptoms thus gain a kind of principle of redescription, from which they are arranged both as articulated effects of a new form of decline of the social function of the paternal imago and of an irruption of the Real." (DUNKER, 2015, p.106)

In this way, the unfamiliar, as a figure of the foreigner, reveals himself in this metaphor as the one who comes from outside and tries to enter this space of determination of the malaise, where he is named and where there is a liquidator who reorganizes the displeasure making it gestable. And as said by Freud (1919), when the boundaries between fantasy and reality disappear, something considered fantastic arises and this something brings with it what is much denied: lack.

The fourth time of the formation of fantasy in the logic of the condominium is violence as a symptom that ties the knot⁹ (DUNKER, 2016). Thus, the unfamiliar would be the one who promotes "disnodamento", disorganizing the assembly of the supposed security and exposing the individuals who once lived encased in their condominiums to the desert of the real.

8 ABOUT VIOLATING

Violence, a word of Latin origin, has its etymology in *the words violentia* and *violare*: words for impetuosity and violation respectively (Conceito, 2011). Since the dawn of humanity, violence has been a means to ends, a result of a set of social aspects, and even a symptom of cultural practices dating back to the distant past.

According to the definition of the World Health Organization (WHO), violence is: "the use of physical force or power, in threat or practice, against oneself, another person or against a group or community that results or may result in suffering, death, psychological harm, impaired development or deprivation". (World Health Organization, 2002, p. 5)

The choice of the entry "power" that follows "physical force" refers to a political aspect of violence. Where power exists, it can have meant imposing one's own will on the other, in any instance that establishes a vertical relationship, as described by Max Weber in his work "Economy and Society". Weber presents an interesting relationship of violence as an etymological construct of impetuous and violator with power, therefore, in the social sphere (WEBER, 1991). From this art, it is understood that violence is social, since it depends intrinsically on the other and establishes a relationship of immediate domination as a result.

The legitimacy of rape as a means of domination was only possible through the phenomenon of language, giving awareness to the semiotic structure of violence, as well as giving reason for being to those who practice violation. In this way, language shapes violence as a phenomenon, constructs a

⁹ Borromean knot

system in which the totality of this dynamic is much greater than the sum of all its parts, and thus confers an opposed and vertical relationship between dominator and dominated, violator and violated.

These power relations appear at various times in the historical course, echoing through voices oppressed by their class, race, gender, ethnicity or creed, and therefore, violence is essentially political (COSTA, 2018). The structural differences that sustain discourses of domination serve as the only possible means of achieving development, being "*conditio sine qua non*" of competitiveness, however, they also serve as a constant maintenance of violence.

8.1 THE PSYCHOANALYSIS OF VIOLENCE

In a psychoanalytic perspective, violence is associated with affections such as hostility and hatred, both related to the concepts presented in the Freudian work of "*Eros and Thanatos*". The dichotomy between the drives that affirm and destitute life. Violence as an act, as repetition indicates a place of enjoyment of ¹⁰ the subject in the position relative to the sadomasochistic discourse, since violence to the other is a violence against oneself (FERRARI, 2006).

Lacan separated what he called violence itself and aggression. Violence itself is something that cannot be repressed, because violence itself is the short circuit of the word, the passage to the act, and, therefore, the incidence of the real (LACAN, 1991). Aggressiveness, on the other hand, would be related to the "mirror stage¹¹", the position of the small imaginary other as a specular image and an aggressiveness directed at it. This specular relationship is built in the formation of the self, where the individual rivals his image and forms what Lacan called the structural paranoia of man. The subject, divided by the similar, feels aggressor and assaulted, self-aggression and self-attacked, the superego results as an expression of this split of the subject against himself (FERRARI, 2006).

Violence appears in the psychoanalytic work also as a fundamental part of the founding myth, an anthropology of the castrated unconscious subject,¹² presented by Freud in his text "*Totem and Taboo*" (1913). In this myth, Freud presents violence as the founder and essential part of the civilizing process, since it allows life in society, establishing, along with the law, the discomfort for the incomplete experience of desire. In a Hobbesian perspective, *bellum omnium omnes*, the war of all against all, is part of the sons' contest for the position of father-of-the-horde¹³. Like Hobbes' "Leviathan," which was erected in the place of this Father who is killed, a totem that represents him is the meaning of all the law and order that establishes the incest taboo. In addition to this analysis, it is

¹⁰ From the French *Jouissance*

¹¹ Part of child development where the child identifies with his image in the mirror and begins to recognize himself as someone separate from the world and with a name

¹² That is, crossed by the law of the Father

¹³ Name given by Freud to the father of the primordial horde who is murdered by the sons and has a totem erected in his symbolic position

possible to expand the concept of violence to the mental life, which founds the constitution of the psyche in its relationship with the environment.

8.2 SYMBOLIC VIOLENCE

The entry into language enables the entry of violence (PERINE, 1987). It is from this assumption that Žižek organizes his idea of a violence of language. This violence, which differs from the previously called violence itself, is the social bond that protects the subject from the Real, from the primordial malaise or, even, from the death of the Father-of-the-horde. Here we return to what Lacan says, because there is an interdependence of this relationship of the other with violence. For such an analysis Žižek (2014) rescues the case of the caricature of Muhammad carried out by the Danish newspaper *Jyllands-Posten* in 2005, which generated revolt from Muslim communities, to refer to symbolic violence. The target of this revolt, in this case, was not the caricature per se, but rather the whole ideal of an imperialist, atheistic and hedonistic West, correlated in an opposed way. The Orientalist caricature that is made in the West with symbols that structure violence and organize language, positions these subjects about themselves and others and, above all, condenses all hatred into an image (fundamental characteristic of language) (ŽIŽEK, 2014).

Violence is done here in the very process of symbolization. Language untangles the thing and to the extent that it does so, it diminishes it, reduces it to a perspective and, perforce, inserts it into a context and field of meaning that is not natural to it (ŽIŽEK, 2014). This is precisely what Lacan calls the master-signifier, when performing this process of reduction sutures the symbolic field. In this sense, communication is not done equally, homeostatically and horizontally, but asymmetrically. Since each space of objective (real) discourse is founded basically by an imperative of this irrational master-signifier. This is the assembly of symbolic violence (ŽIŽEK, 2014).

9 CONCLUSION

It ends not as a conclusion per se, but with the desire to provide greater openness to the discourse of violence against refugees, which, first of all, is the discourse of the relationship of the unconscious with the stranger. Therefore, it ends with the desire to provide openness to speak of the "*unheimliche*", that which is part of our psychic structure – the stranger who inhabits us.

The violence perpetrated against refugees is a symptom of an inextricable series of social, political and economic variables, and they all point to the same side: the malaise as an incomplete experience of desire and the death of the father-of-the-horde.

In the field of symbolic violence, it operates by reducing human beings from elsewhere; This violence subjugates all experience and subjectivity of the foreigner, this violence condemning them to

be only "refugees". And yet, it attributes to them external perspectives to the thing itself, such as: "refugees are bandits, they want to steal our jobs." This characteristic of language is the suture of the symbolic field that organizes the knot, to which Lacan refers.

Violence presents itself with multiple facets and can thus be analyzed through various theoretical contributions. When Lacan says that violence against the other is a violence against oneself (FERRARI, 2006), in the set of the analysis carried out in this article, it is possible to think of it as a violence arising from a speculative relationship with this stranger who Inhabits. The (subjective) violence perpetrated against the other, represents a break in the homeostasis of the social body, presented by Lacan as violence itself. It is, then, a short circuit in the word, where appears what cannot be said, the inexpressible, that which cannot be symbolized, as the real, or, otherwise, that which has come to light and should have remained in the darkness, repressed, as the '*unheimliche*'.

This research allowed us to elucidate a small contingency relationship between language and social phenomena such as violence and malaise with exponential growth in migratory waves. And, to paraphrase Lacan in his famous speech at the Saint-Anne Hospital (1972): between the refugee and the condominium there is the wall! since it is this discourse that crosses the subjects.

It is not by chance that Hobbes decided on the name "Leviathan" – a mythological creature that haunted the imagination of sailors and, even without existing, controlled them through coercion.

The whole symbolic structure aimed at preventing the entry of refugees reveals an essentially neurotic society, which is not yet ready to deal with its lack, so, as already said: the wall presents itself as a defense.

That said, the relevance of this discussion to psychology lies precisely there, in the possibility to reflect on what is the stranger and on the place of the other in the human psyche, and through this, to produce new meanings.

"So it's becoming increasingly clear that the solution is not 'tear down the walls and leave all enter,' in terms of the "radical" liberals' easy and empty demand for soft heart. The only real solution is to tear down the real wall – not the of the Department of Immigration, but the social and economic: transforming society so that people stop desperately trying to get away from their world." (ZIZEK, 2014, p.73)

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