

**The weakening of family bonds among adolescents in probation****A fragilização dos vínculos familiares dos adolescentes em liberdade assistida****La debilitación de los lazos familiares de los adolescentes en libertad asistida****Received: 13/04/2020****Approved: 15/10/2020****Published: 05/11/2020****Luciano Aparecido Pereira Junior<sup>1</sup>****Matheus Colombari Caldeira<sup>2</sup>****Thercius Oliveira Tasso<sup>3</sup>****Regina Célia de Souza Beretta<sup>4</sup>**

This is a qualitative field study carried out in the year of 2019 in a small city in the interior of the state of São Paulo. It aimed to describe family relationships of adolescents in probation and the violations and violence they have experienced. The methods consisted of an intervention through a Health Promotion and Culture of Peace Workshop, in addition to six focus groups, interviews with parents and guardians and analysis of Individual Care Plans, with the participation of 12 adolescents. Two categories emerged: Family and Violence. Family relationships with adolescents show fragmentation and disruption of affective bonds, and permeate social problems that directly affect these individuals, such as access or non-access to health services, social assistance and education, in addition to employment, income, basic sanitation. and several other social factors, such as race, sex and gender. In the issue of violence, there were: conflicts with security agents, fear for the public space, denial of the right to come and go, sexual abuse of children and violence against women. In the family constructions of adolescents in compliance with socio-educational measures, the importance of implementing Culture of Peace is highlighted, including training of professionals, structuring of services and bodies, democratization of the decision-making process and active participation of all agents.

**Descriptors:** Adolescent; Family; Health Promocion.

Este é um estudo qualitativo e de campo realizado em 2019 numa cidade de pequeno porte do interior paulista com o objetivo de descrever as relações familiares de adolescentes em liberdade assistida e, as violações e violências vividas. Os métodos foram compostos por uma intervenção por meio de uma *Oficina de Promoção da Saúde e da Cultura da Paz*, além de seis grupos focais, entrevista com pais e responsáveis e análise dos Planos Individuais de Atendimento, sendo que, com participação de 12 adolescentes. Duas categorias emergiram: *Família* e *Violência*. As relações familiares com os adolescentes evidenciam a fragmentação e rompimento de vínculos afetivos e, perpassam problemas sociais que afetam diretamente estes indivíduos, como o acesso ou o não acesso aos serviços de saúde, assistência social e educação, além do emprego, renda, saneamento básico e diversos outros fatores sociais, como raça, sexo e gênero. Na questão da violência verificou-se: conflitos frente aos agentes da segurança, temor pelo espaço público, negação do direito de ir e vir, abuso sexual de crianças e, violência contra a mulher. Nas construções familiares dos adolescentes em cumprimento de medidas socioeducativas, aponta-se a importância da implementação da Cultura da Paz, perpassando pela capacitação dos profissionais, estruturação dos serviços e órgãos, democratização do processo de tomada de decisão e participação ativa de todos os atores.

**Descritores:** Adolescente; Família; Promoção da Saúde.

Este es un estudio cualitativo y de campo realizado en 2019 en una pequeña ciudad del interior de São Paulo, con el objetivo de describir las relaciones familiares de los adolescentes en libertad asistida y las violaciones y las violencias experimentadas. Los métodos se compusieron de una intervención a través de un *Taller de Promoción de la Salud y Cultura de Paz*, además de seis grupos focales, entrevista con padres y representantes y análisis de los Planes Individuales de Asistencia, con la participación de 12 adolescentes. Surgieron dos categorías: *Familia* y *Violencia*. Las relaciones familiares con los adolescentes muestran la fragmentación y ruptura de los lazos afectivos, y pasan por problemas sociales que afectan directamente a estos individuos, como el acceso o no a los servicios de salud, asistencia social y educación, además del empleo, los ingresos, el saneamiento básico y varios otros factores sociales, como la raza, el sexo y el género. Con relación a la violencia se observó: conflictos con los agentes de seguridad, miedo al espacio público, negación del derecho a ir y venir, abuso sexual de niños y violencia contra las mujeres. En las construcciones familiares de los adolescentes en cumplimiento de las medidas socioeducativas, se señala la importancia de la implementación de la Cultura de Paz, pasando por la formación de profesionales, la estructuración de servicios y órganos, la democratización del proceso de toma de decisiones y la participación de todos los actores.

**Descritores:** Adolescente; Familia; Promoción de la Salud.

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## INTRODUCTION

Socio-educational measures are applied to adolescents who have committed some type of infraction, differing from a crime within the scope of the Child and Adolescent Statute (*Estatuto da Criança e do Adolescente - ECA*). Within the existing measures, two modalities are fulfilled within the Specialized Reference Center for Social Assistance (*Centro de Referência Especializado de Assistência Social - CREAS*), being the Provision of Community Services (PCS) and Probation (Assisted Freedom - AF), which is defined as one of the measures to be taken in order to accompany, assist and guide the adolescent. Probation is fixed for a minimum of six months, which may be extended, revoked or replaced as proposed by the judicial authority<sup>1</sup>.

The Culture of Peace (CP) can be conceptualized by the process of withdrawing violence as the guiding principle of a discourse, followed by the insertion of peace as a mediator in the process of healthy social relations to be established. This requires a network of social attention and protection in full functioning, involving different actors and public policies<sup>2-4</sup>.

The CP implies changing people's behavior and way of thinking, and aims to guarantee and establish peace through restorative justice and mediation of family conflicts to avoid judicialization of processes, thus creating a dialogical space in which all family members can express themselves about their daily experiences and their needs<sup>2-4</sup>.

The National Health Promotion Policy (*Política Nacional de Promoção de Saúde - PNPS*) emphasizes intersectorality and interdisciplinarity, proposing joint and effective actions by professionals from different areas, in addition to the training of professionals and, in particular, health, social assistance and education<sup>2</sup>. This is because, for the mediation of conflicts, there is a need for articulation with other public policies, in addition to "social participation and popular movements, due to the fact that it is impossible for the health sector to face determinants and conditions of health alone"<sup>2</sup>.

The Ottawa Charter<sup>5</sup>, one of the main international health promotion documents and which influenced Brazilian line of thought for health reform and construction of the Unified Health System (*Sistema Único de Saúde - SUS*), already pointed to the need to decentralize actions in the field of health, train professional teams, promote empowerment and advocacy of social participation and social justice.

The concept of empowerment should be seen not as a way of empowering someone, but as a tool for the creation of a dialogical space in which the speeches constructed can give representativeness to that particular group, and whose advocacy with social justice must ensure the defense rights established in Brazilian laws<sup>5</sup>.

In addition to the Ottawa Charter, the Agenda 2030<sup>6</sup> Sustainable Development Goals (SDGs) stress the importance of all countries seeking a balance between economic, social and environmental development. The SDGs aim to guarantee universal human rights to all.

Among the 17 proposals established by the United Nations (UN), SDG number 16 highlights the importance of "promoting peaceful and inclusive societies for sustainable development, providing access to justice for all and building effective, accountable and inclusive institutions in all levels"<sup>6</sup>, which corroborates the PNPS when establishing the assumption of CP in the Brazilian scope<sup>5,6</sup>. Health promotion takes place through a set of strategies and ways of producing health at an individual and collective levels, aiming to meet the needs of the population and contribute to the improvement of the population's quality of life.

In the projects and affirmative actions of human rights in the territories to implement the CP, it is necessary to understand dynamically and closely the individuals who live in it, in addition to directly involving families and adolescents in the proposal. Understanding that each family can be considered a microgroup and works in a certain way can contribute to broadening the view, and also understanding that they have standards, roles and functions established both socially and by the group itself that must be respected and worked through

mediation of conflicts and problems and an offer of opportunities to rescue rights that have been previously violated.

Patriarchal family settings and structures have changed over time. The new family arrangements may consist of heterosexual couples, single women, single parents, homosexual couples, grandparents who take care of their grandchildren, uncles who take care of their nieces and nephews and several other ways that can be reframed and conceptualized as a *family*. In addition, there is an expansion in the role of women as financial and affective providers of their homes, giving a character to the increasingly installed matriarchy<sup>7</sup>.

The current family finds a space of plurality through various relationships established. The concept of family is no longer approached as "*family-institution*", and is now defined as "*family-instrument*", in which the development of a human beings is valued, protected and secured by existing rights<sup>8</sup>.

The *nuclear family* can be identified by those who live in the same house, and this concept must be considered regardless of their constitution and family structure. The *extended family*, on the other hand, includes grandparents, uncles, cousins and others who do not live in the same space<sup>7,8</sup>.

The family based on marriage, patriarchy, hierarchical, hetero-parental, biological and institutional notions gave way to a new family configuration, based on plurality, democracy, equality, hetero and homo-parental forms, be it biological or socio-affective, which is built and is based on affection and instrumentality<sup>7</sup>.

These new family arrangements with a new concept of family were only possible through the paradigmatic break for a new social construction. However, there is still a need for a greater understanding of the roles and functions established within each family group.

For the family, the safety net composed of several services and professionals must act together, and these spaces must have their bonds reconstituted and reconstructed. The CP presents an essential concept: the mediation of conflicts made possible by restorative justice, which is not present in all spaces, but has been solidified and expanded by several cities<sup>3,4</sup>.

The reality of the families of adolescents who committed an infraction demonstrates, in addition to the existing vulnerability and fragility, other problems, which occur through denial of rights and exacerbation of pre-existing risk situation. There is an initial denial of the commission of infraction by the parents towards their children and the feeling of powerlessness in social problems, which goes beyond the domains of family relationships. In turn, the infraction may be associated with the constant consumption of legal and illegal drugs<sup>4</sup>.

Services such as CREAS<sup>9</sup>, in addition to assisting the offending adolescent, support family members in their territories. CREAS articulates intersectoral work, especially with the Social Assistance Reference Centers (*Centros de Referência da Assistência Social - CRAS*), Non-Governmental Organizations (NGOs), Basic Health Units (BHU) and education units, in addition to equipment and public spaces available for the practice of culture, sport and leisure.

The aim is to provide families with special social protection, guaranteeing social rights, facing any type of existing violation and neglect. The social exclusion with which they live must be overcome, mainly by the transfer of income and access to public services.

Despite difficulties or resistance to adhering to services, professionals need to approach the needs experienced by adolescents and families to identify and overcome, in the territories, the vulnerabilities that present themselves. Thus, this study aims to describe the family relationships of adolescents in probation and the violations and violence they experience.

## METHOD

This is a qualitative and field study, which allows insertion in a given environment and provides direct contact with the subjects surveyed<sup>10</sup>. An integrative review was carried out in

six stages, the first being the one consisting of the guiding question of the research, on the effectiveness of CP in the face of infraction and violence.

The second stage ran through the search and research platforms, such as Google Scholar, Pepsic, Redalyc and Scielo, and official documents from the Brazilian and international government, through health descriptors: “*adolescentes, medidas socioeducativas, promoção da saúde e cultura da paz*” (adolescents, socio-educational measures, health promotion and culture of peace).

The next step was data collection. The fourth and fifth stages covered the critical analysis of the collected materials and discussion of the data, while the last stage consisted of presenting the collected information. There was also a documentary research based on the Adolescents' Individual Care Plan (ICP), which is an important document, completed by the reference technician together with the adolescent and their family, in which the family's life history is established, in addition to perspectives and goals that can be achieved during the process of fulfilling socio-educational measures.

The study was carried out in 2019, between the months of August and October, at CREAS in a small city, located in the interior of the state of São Paulo, with a population of about 80 thousand inhabitants, characterized by the cultivation of oranges. CREAS is located in the central region and serves two types of compliance with socio-educational measures; Probation and Community Service Delivery (CSD).

CREAS as state public equipment within the scope of special social protection is linked to the National Social Assistance Policy, which aims to assist people and families at risk and social vulnerability, with family ties weakened by violence and violated rights. At CREAS, the following are offered: protection services and specialized care for families and individuals, socio-educational measures in an open environment, social approach for homeless people, and services for people with disabilities, the elderly and their families<sup>9</sup>.

Open socio-educational measures are the responsibility of the municipality, as provided by the National System of Social and Educational Assistance (*Sistema Nacional de Atendimento Socioeducativo - SINASE*), in a decentralization process that should mainly involve social assistance, health, education and others, as well as: the Juvenile Court, the Public Defender's Office, the Rights Councils and the Guardian Council in providing and accessing services to adolescents and their families.

Initially, there was a first contact with adolescents with at least three months in probation so that they could learn about the research and demonstrate whether or not they were interested in participating in it. Those who accepted participated later on in the *Health Promotion and Culture of Peace* Workshop, lasting one and a half hours, so that they could get to know the theme, before joining the focus groups, in a process of knowledge and recognition of these terms in their daily lives<sup>11</sup>.

Subsequently, six focus groups were developed, prioritizing the group and collective construction. The researcher could use triggers to help the dialogues to flow continuously during data collection, so that it was possible for the subjects involved to recognize similar realities among the group and understand each other's demands and needs<sup>12,13</sup>. During this, the participants' speeches were recorded for later transcription and categorization of material. The analysis categories could be previously established by the researcher, so that he already had some contact and proximity to the topic addressed<sup>14</sup>.

In the following stages, interviews were conducted with guidelines with the adolescents' parents and guardians, these being semi-structured, in which the interviewee could speak freely, but without losing focus of the established theme<sup>15</sup>. The proposed guidelines were the family characterization, access to public policies, difficulties in the territories and experiences of violations of the rights. The interviews were also recorded and later transcribed.

As the last stage of data collection, there was documentary analysis, which is “a set of research techniques in the search for the meaning or meanings of a document<sup>16</sup>”. This

collection was made possible through the ICP, in order to get to know the families and experiences of the adolescents even more, in addition to their future perspectives.

The content analysis took place from the study and concise reading of the transcriptions made of the experiences lived in each group and interview, and also with the information contained in the PIA and contrast with productions in the area. Content analysis was a systematic, thorough and comprehensive process<sup>15</sup>.

The analysis process was carried out by carefully reading each transcript; the relations between speeches, proposed themes and theoretical contribution; by observing the functioning of groups and the behavior of adolescents; and what was possible to understand through the process of data interpretation and contrast with the thematic area<sup>17</sup>.

As a reference, *Social Constructionism* was used, focused on the daily life and process of building knowledge through speeches and experiences, as a form of social exchange<sup>18</sup>.

For participants' protection, the researcher was characterized by R, adolescents by the letter P, followed by a number, mothers by the letter M and the only father that participated in the research, with the letter F, also followed by a number that refers to the same number of their children.

The project was submitted to and approved by the Ethics and Research Committee of the Universidade de Franca (UNIFRAN), under CAEE nº 03384018.9.0000.5495, considering the determinations of research with human beings, provided for in resolution No. 466/12 of the National Health Council and Resolution No. 007/2003 of the Federal Council of Psychology on the filing of documents and reports. In addition, possession of the Free and Informed Consent Terms (ICFs) signed by parents and guardians and the Terms of Assent signed by the adolescents. The participation of adolescents was also subject to judicial authorization.

## RESULTS

12 adolescents in compliance with socio-educational measures participated in the research. Their ages varied between 14 and 17 years old, both male and female, in addition to their parents and guardians.

The categories listed were: *Family, Violence, Available Services, Rights and Duties of Adolescents, Social Relations* and *Culture of Peace*. However, for this study, only the categories *Family* and *Violence* will be addressed.

### **Family**

The statements show the conceptualization of the word "family", family formations and transgenerational relationships particular to these families.

P11: *My father and my mother. It's important because it's good for me.*

P1: *My mother and my sister. She gives me structure.*

The relationships in regards to the extended family and its functioning:

M6: *I start to cry, because, it's kind of complicated. Well, I'm a daughter... I have a father and a mother and I have three other sisters. Only I never got along with any of them.*

M1: *My family is not very connected, like that.*

The absence of a paternal figure:

P5: *I didn't know him. My father abandoned me when I was a little boy.*

P6: *I live far from my father because he is in jail. If that wasn't the case, we were supposed to stay together.*

The mother as a financial and emotional support for the family and the new family configurations:

M12: *Because, I think my mistake was not hitting them, because I was beaten a lot in childhood, I was very troublesome, my parents thought that hitting me would solved the issue, and I thought that no, sitting and talking about it was the solution, but it is not resolving it. (Apologizes and cries)*

It was also possible to observe a distance and even a rupture in the nuclear family and/or the extended family in the speeches of the adolescents and their parents . The

adolescents revealed a strong connection with the maternal figure, as the most important person in their lives, becoming overwhelmed in situations of violations.

Family relationships with adolescents show fragmentation and disruption of affective bonds, and permeate social problems that directly affect these individuals, such as access or non-access to health services, social assistance and education, in addition to employment, income, basic sanitation. and several other social factors, such as race, sex and gender.

### **Violence**

The relations of invasion of property, privacy and the arbitrariness of public security:

M1: *Before I even came, the police caught my son, who was sitting at the door of our house, listening to music with headphones on.*

M4: *I saw it when they got [P4]. His face was all swollen. They hit him in the face. And they said to [P4]: 'if you say we hit you, we'll come back'. So, it makes them angry. Are they wrong? They are not right. But it ends up creating an anger in them.*

The violence recognized and exposed on the speeches:

P2: *When the guy punches you in the face, "right"!*

P1: *And verbal.*

R: *And when do you experience this?*

P1: *Anywhere, anywhere.*

Violence against women within territories:

P3: *I've seen it several times. It's normal. These days it's normal. But it shouldn't be, right?! I don't think it's right.*

The existing inequalities:

P2: *Not either. There is no equality. The children of the rich are not treated like the children of the poor. It makes us feel more unsafe. It's what makes us unsafe. Yeah, we have no freedom.*

The majority of adolescents in compliance with socio-educational measures described here committed the offense of drug trafficking, in addition to part of them using some type of legal and/or illegal drug, especially alcohol and marijuana. It is also noteworthy the use of drugs present within their families and the fact that some parents are in jail for various crimes, including drug trafficking itself.

## **DISCUSSION**

In the *Family* theme, the adolescents showed an explicit difficulty in naming the word "family" and conceptualizing it in view of its importance or not for them, as well as demonstrating signs of fragility and expressive ruptures with at least one of the family members, like the father.

The absence of a father figure was directly present in the adolescents' statements. No only on the aspects of transgenerationality in the use of drugs, but also in incarceration and in the breaking of bonds with the extended family. The paternal function can be established by anyone who is considered the one who names the rules and limits given to the child and adolescent, such as the mother herself<sup>19</sup>. However, it is essential to note that, in this scenario, the absence of a father, as a socially established male figure appears in the speeches of those who lose him, as a reference and experience the mourning of this distance<sup>20</sup>.

New configurations and familiar compositions must be understood. Here, the focus is not on the mother or father, but on those who exercise the function of care and protection. The maternal and paternal functions do not focus on the father and mother or man and woman, but on social roles and representations. The grandmother can exercise a paternal function as much as a homosexual couple can have any of the functions, always cherishing the care for the child and/or adolescent. The paradigm of a socially imposed family model based on the outdated patriarchy must be broken<sup>7,8</sup>.

In this line of construction of group knowledge, the need to talk about self-care and self-knowledge emerged, in addition to the adolescents' attitudes towards their families and how the use of a certain drug, mostly marijuana, directly affects the reality of these families, in addition to trafficking and its influence on the territories.

Families also became ill over time, such as: cancer, depression, anxiety and syndromes, malnutrition.

The family has always been seen as extremely important by those who defined it. However, family conflicts were emphasized in the parents' speeches, due to fragmentation in the relationship with their parents and siblings (extended family). For mothers, the distances caused suffering and feelings of "*absence*" and longing.

New family configurations and compositions are observed in families composed of matriarchs as a source of care, protection and income. The relationship with the parents is distant, especially when they lived in different houses. The absence of the paternal function, as the one that represents rules and the limits under the psychosocial aspect, is a loss of reference for these subjects, in addition to existing social norms in which discipline is imposed and a "desirable social behavior is standardized" or "acceptable"<sup>20</sup>.

The adolescents wondered... *Who is my father?, Why was I abandoned?*, and the speeches reflected an absence still reflected in behavior and actions. A mourning still poorly worked out, for someone who is gone or absent. This aspect still comes up against the sense that the subject gives themselves: *Who am I?* which reflects concepts of autonomy and self-knowledge<sup>20</sup>. On the other hand, it was found that part of the adolescents knows their father, but they do not have any bond to him.

Understanding these aspects of functionality is essential to understand how adolescents develop this structure in the environment around them<sup>7,8</sup>. The family understanding and its dynamics, explains the subjects' knowledge, their socioeconomic conditions and cultural aspects in which they are inserted. What has been observed forms families without a father, permeated by financial difficulties, in which the mother is absent from work and is overburdened with caring for the home and her children<sup>20,21</sup>.

Family conflicts are also described in the ICP by the CREAS reference technician, who is the professional who accompanies the adolescent and their family during the fulfillment of the socio-educational measure. In the ICP, there were conflicting discussions, pointed out during the initial interviews, to comply with the socio-educational measure. At these events with their parents, at home, the adolescents preferred to leave the house so that things would settle down, and they used some legal or illegal substance to calm themselves.

The drug becomes a refuge from an unstable environment, which causes illness to all who live there and becomes a mediation strategy between internal and external world, in order to achieve survival in the face of non-existent freedom, since they feel insecure to come and go in a society that does not meet this essential right, made possible by the democratic context. The adolescent wants to put on themselves, even if it is for a single moment or hit, but knowing that, in the long run, these actions may cost their health and their freedom, with an "escape" from reality in the face of violence and vulnerabilities experienced.

Parental and social relationships form subjects. Adolescents in compliance with a socio-educational measure live in social exclusion and look to "their peers" for a way to strengthen themselves. It is possible to observe and show how much family conflicts reflect social dynamics that are imposed around each family<sup>21</sup>. It is necessary to understand that family ties do not demand a pre-established norm or standard, but they become possible in the expanded dialogic space and when people recognize themselves, as individuals, with their own characteristics.

Understanding families demands a more critical look, which goes beyond barriers of socioeconomic conditions to consider cultural, ethnic, sexual, gender, social exclusion, use of psychoactive substances, domestic violence and whether or not individuals are included in the job market, in addition to the prevailing informality in the reality of the low-income population in Brazil<sup>22</sup>.

The housing conditions of the families, the low education of parents and school abandonment by children were also addressed. Although most of the families were the

owners of their homes, they were only acquired through social housing programs thanks to partnerships between municipal, state and federal governments. Also, in several cases, the survival of families depended on some benefit that one of the members receives, such as the *Benefício de Prestação Continuada (BPC)*, *Bolsa Família* or also *Renda Cidadã*.

With regard to social protection system and social benefits, such as cash transfers, not all families and individuals had access to them. It is added that unemployment, insufficient income, low schooling, children's learning difficulties (which contributed to school abandonment) were common, considering that access to education is one of the effective and essential ways to overcome cycles of poverty. There was also a demand for the training of professionals who serve this population, seeking through CP, strategies and actions that would enable well-being and quality of life<sup>3</sup>.

In addition to the transgenerational issue, the position that the State occupies in neglecting family needs and depriving individuals of their constitutional rights becomes relevant, instead of guaranteeing solid and effective social protection. The family must be seen as a microsystem within macrosystems, which is increasingly expanding and undergoing interference<sup>19</sup>. Each action or decision taken in a sphere of these systems directly influences other groups, who are not always prepared to deal with a given situation.

CREAS also served families seeking to broaden their understanding of the violence they've experienced as a cyclical and continuous process, in which the violated subject, if not receiving any support, may also violate. This service is important in the social work performed, strengthening bonds and mediating existing conflicts as a fundamental point that fits within the PC and its insertion<sup>22,23</sup>.

However, the precariousness of services and the overload of the few professionals in them, especially in the work with socio-educational measures, hinder the quality and effectiveness of work for this population, in addition to not corroborating for the CP.

It is essential to understand that ECA<sup>1</sup> considers having a family and being a part of it as a fundamental right for children and adolescents. When thinking about the CP, it is not possible on a situation of family conflicts, intrafamily violence, rupture of bonds, territorial and community problems and violations of rights, which further strengthen the reproduction and mediation of violence, and not that of peace.

It is necessary to establish an effective comprehensive protection<sup>24</sup>, in which the State must guarantee these families the minimum conditions for survival, development and sustainability. And, for this to happen, public policies must be established in such a way that all the rights provided for in the Constitution are guaranteed, and that all demands and needs are dealt with equitably, according to each reality presented. The action of policies in health, social assistance and the Rights Guarantee System (*Sistema de Garantia de Direitos - SGD*) is based on the principle of universality and opens doors to guarantee an established CP.

*Violence* must be understood as a social and historical phenomenon present in humanity, but which in no way must be accepted. In several situations throughout Brazil's growth, several rights have been violated, in addition to risk factors and health inequities<sup>25</sup>.

Violence is a public health problem, but not just that. All public policies must talk to each other, including professionals and services, who must perform an intrasectoral, intersectoral and interdisciplinary work, encompassing a constructive and mediation process in the face of discourses, needs and demands<sup>26</sup>.

Focus groups with adolescents and interviews with parents and guardians pointed out a plot of violence practiced by public security agents, mainly in their ways of approaching subjects and entering their homes, which creates situations of embarrassment and even of persecution.

It was also verified: inefficiency of various social protection agencies and services, denial of vacancies in public schools, difficulties of the Tutelary Council in guaranteeing rights established in ECA, lack of professional qualification and, still, demands for access to the job



market, in which the subjects' consumption and desires prevail in the current capitalist system. In addition, prejudices were identified for living in a certain neighborhood and territory and for the need for financial aid by the family.

The speeches exposed conflicts with security agents, in addition to fear for the public space and denial of the right to come and go in a calm way. The adolescents also discussed violence in territories, such as sexual abuse of children, which is not tolerated by organized crime, in addition to the high number of cases of violence against women, which have shown to disagree with the attitudes of such partners.

Other intrafamily violence and sexual abuse were also found. Some statements addressed sexual abuse against children and adolescents and how the community around them reacts to this type of situation. Violence against women also comes into question and in the open speech, it was clear how much this type of violence has spread socially among different cultures, realities and subjects.

In terms of ECA<sup>1</sup>, none of these situations and conditions of vulnerability and violation of rights should occur and, mainly, mischaracterize the way the State and the police still act with adolescents, which is still permeated by punishment, aggression, exclusion and denial of rights. In this sense, the prison population in the country reaches high rates and, with adolescents, it is no different, in addition to the high homicide rate against the adolescent, black and male population in Brazil<sup>27</sup>.

Trafficking is a much broader system within a society, which purpose is money and high financial gains, through trade. They are goods and possessions that speak for the subject. Consumer power is the main desire of adolescents, in the face of exacerbated capitalism<sup>28</sup>. Young people are just the basis of a much broader system, in which their leaders are not always liable to be held responsible for their actions under the law. And, in this sense, one violation leads to another, and violence generates violence, however, society only tends to blame the poorest and most vulnerable subjects and families, ridding themselves from their responsibility.

The adolescents made it clear in their speeches the types of violence they live with: physical, moral and psychological violence are the most constant, especially the latter, which happens all the time and anywhere<sup>29</sup>. They question discrimination, inequality and lack of freedom. A society in which the "*children of the rich*" are treated very differently from the "*children of the poor*".

ECA<sup>1</sup> aims to guarantee rights and ensure social and integral protection to the developing subject. There is still a lot of misinformation and denial of essential rights. In this sense, it is necessary to empower subjects so that they can dialogue and face such violence and violations.

The rights must be guaranteed in their entirety, and duties, put into practice by the adolescents and their families. The research subjects want to have an active voice in a process of freedom and autonomy, so that they can have control over their own lives and existence. The ICP, which is built with the reference technician, becomes a differentiating service for the adolescent in conflict with the law and their family to actively participate in the process of complying with socio-educational measures<sup>2</sup>.

Violence is the mediator of actions and discourses, and the extent to which this scenario is reproduced in an expanded way by the absence of the Social State to establish public policies, which reaffirm the judicialization of poverty, punishment and repression.

When talking about the care of adolescents and their families, one must think about the centrality of this study, which is the Culture of Peace, which is only possible through the existence of affirmative public policies that rescue social rights and cause a change in the discourses, making peace a mediator of realities and experiences.

There is a need to understand the demands and statements, and include the subjects in the decision-making process provided for in the democratic system<sup>30</sup>. And this participation is

only possible when there is a commitment of public policies, networking and concern for well-being and quality of life.

## CONCLUSION

Within the Brazilian scenario, health promotion from the perspective of its policy must be established as a priority when relating to various public policies that, together, enable the reach of the Culture of Peace and its effectiveness in the territories. In this way, social protection is only achieved with networking and the enhancement of social justice.

This study has limitations for making generalizations about categories discussed here, as its focus is directed only to research participants. However, it opens doors for new research on the theme of Culture of Peace, family relationships and adolescents in conflict with the law that may be developed in several other spaces and territories, seeking to expose the different faces of Brazilian realities.

In the family constructions of adolescents in compliance with the researched socio-educational measures, the importance of implementing the Culture of Peace is highlighted, including the training of professionals, the structuring of services and bodies, the democratization of the decision-making process and the active participation of all actors.

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#### CONTRIBUTIONS

**Luciano Aparecido Pereira Junior** contributed to the conception, collection and analysis of data and writing. **Matheus Colombari Caldeira** and **Thercius Oliveira Tasso** worked in writing and revision. **Regina Célia de Souza Beretta** participated in the conception, data analysis, writing and revision.

#### How to cite this article (Vancouver)

Pereira Junior LA, Caldeira MC, Tasso TO, Beretta RCS. The weakening of family bonds among adolescents in probation. REFACS [Internet]. 2020 [cited in *insert day, month and year of access*]; 8(Suppl. 3):975-986. Available from: *insert access link*. DOI: *insert DOI link*.

#### How to cite this article (ABNT)

PEREIRA JUNIOR, L. A.; CALDEIRA, M. C.; TASSO, T. O.; BERETTA, R. C. S. The weakening of family bonds among adolescents in probation. **REFACS**, Uberaba, MG, v. 8, p. 975-986, 2020. Suppl. 3. Available from: *insert access link*. Access in: *insert day, month and year of access*. DOI: *insert DOI link*.

#### How to cite this article (APA)

Pereira, L.A., Jr., Caldeira, M.C., Tasso, T.O., & Beretta, R.C.S. (2020). The weakening of family bonds among adolescents in probation. *REFACS*, 8(Suppl. 3), 975-986. Retrieved in *insert day, month and year of access* from *insert access link*. DOI: *insert DOI link*.