

Life story of ex-prisoners

História de vida de egressas do sistema prisional

La historia de vida de los ex presos

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How to cite: Novaes BBA, Pereira JKRA, Oliveira MLC, Penso MA. Life story of ex-prisoners. REVISA. 2022; 11(2): 244-57. Doi: <https://doi.org/10.36239/revisa.v11.n2.p244a257>

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Received: 21/01/2021
Accepted: 12/03/2021

RESUMO

Objetivo: Relatar o desenvolvimento do trabalho de campo com uso do método história de vida com mulheres egressas do sistema prisional do Distrito Federal e RIDE (Região Integrada de Desenvolvimento Econômico). **Método:** Trata-se de relato de experiência enfatizando os aspectos dessa vivência por meio de ferramentas originárias de estudos do método história de vida. Apresentam-se os caminhos adotados ao longo do desenvolvimento da coleta, registro e análise das informações, utilizando a observação participante e entrevista clínica. Seguiu-se o padrão cíclico do método proposto por Gaulejac, no qual os dados obtidos foram repetidamente aprofundados por outras observações e análises. **Resultado:** As técnicas utilizadas mostraram-se valiosas para a revelação psicológica. **Conclusão:** As vivências na entrevista clínica foram momentos ricos em aprendizado e investigação, percebendo a amplitude da influência que as dimensões psicossociais têm no cotidiano e comportamentos humanos. O desenvolvimento da habilidade do olhar da psicologia social pode aperfeiçoar as práticas de saúde.

Descritores: Pesquisa em Psicologia; Egressos do sistema prisional; História de vida.

ABSTRACT

Objective: To report the development of fieldwork using the life history method with women from the prison system of the Federal District and RIDE (Integrated Region of Economic Development). **Method:** This is an experience report emphasizing the aspects of this experience through tools originating from studies of the life history method. The paths adopted throughout the development of information collection, recording and analysis are presented, using participant observation and clinical interview. The cyclic pattern of the method proposed by Gaulejac was followed, in which the obtained data were repeatedly deepened by other observations and analyses. **Results:** The techniques used proved to be valuable for psychological revelation. **Conclusion:** The experiences in the clinical interview were moments rich in learning and research, realizing the extent of the influence that psychosocial dimensions have on daily life and human behaviors. The development of the ability of the social psychology look can improve health practices.

Descriptors: Research in Psychology; Ex-prisoners; Life's history.

RESUMEN

Objetivo: Informar sobre el desarrollo del trabajo de campo utilizando el método de historia de vida con mujeres del sistema penitenciario del Distrito Federal y RIDE (Región Integrada de Desarrollo Económico). **Método:** Este es un informe de experiencia que enfatiza los aspectos de esta experiencia a través de herramientas que se originan en estudios del método de historia de vida. Se presentan los caminos adoptados a lo largo del desarrollo de la recolección, registro y análisis de la información, utilizando la observación participante y la entrevista clínica. Se siguió el patrón cíclico del método propuesto por Gaulejac, en el que los datos obtenidos fueron profundizados repetidamente por otras observaciones y análisis. **Resultados:** Las técnicas utilizadas demostraron ser valiosas para la revelación psicológica. **Conclusión:** Las experiencias en la entrevista clínica fueron momentos ricos en aprendizaje e investigación, dándose cuenta del alcance de la influencia que las dimensiones psicossociales tienen en la vida cotidiana y los comportamientos humanos. El desarrollo de la capacidad de la mirada de psicología social puede mejorar las prácticas de salud.

Descriptores: Investigación en Psicología; Ex presos; Historia de vida.

Introduction

People constantly use a complex system of meanings - which constitutes their culture - to organize their behavior and understand the world in which they live. As subjects, they carry with them their historicity. For the perspective of psychosociology and clinical sociology, the subject is understood as a social being. The concept of social subject brings together a dimension of intersubjectivities, which is constituted from family and social relationships. "As a subject, he participates in the elaboration of a meaning and a collective identity that, in return, feeds its uniqueness." ¹ The concept of social subject brings together a dimension of intersubjectivities, which is constituted from family and social relationships. "Each member, as a subject, participates in the elaboration of a meaning and a collective identity that, in return, feeds its singularity".¹ The psychic questions that individualize and place it as a multidetermined subject are fundamental and structuring points."¹⁻²

On the other hand, historicity, in turn, can be understood as the way the subject means, recognizes his history and is able to act in it, establishing strategies that are legitimized by culture and socioeconomic condition; is the tension that is established between reproduction and innovation; it is in this interval that the subject builds his historicity.³ The articulation between these two dimensions is indispensable, because taking into account only the psychic dimensions would be to blame the subject and place him helplessly before his history.

On the other hand, the social determinants analyzed in isolation do not correspond to the power of meanings that the subject can attribute to his own history. After exposition of the way psychosociology and clinical sociology are structured and understood the phenomena related to the subject and its historicity, these approaches from different areas of knowledge lead to the use of theoretical foundation according to the methods and results to be obtained.

When it comes to the method, life history or life report, in turn, it establishes the strategies of data collection of man in the context of social relations and is committed to the process of recollection and reconstruction of the experience lived by the subject.⁴ The account of the life story does not correspond to the objective description of the lived, but to the act of telling the very story that takes place in the construction and reconstruction of a person's life.⁵ From the countless situations experienced and the meanings attributed by each one, it allows the researcher to know the intertwinings and tensions between the lived, the acquired and the imaginary. In this sense, there is no prerogative of veracity of the facts. It is understood, however, that the way the subject seized the lived enables access to its symbolic, relational universe and its social context.⁶⁻¹⁰

The process of narrating allows the subject to construct other perspectives about his past, present and future, being able to appropriate his own life history, understanding the intersystemic determinations related to psychological, social and historical aspects and, from this, makes it possible to modify the paths that were traveled in his personal trajectory.¹¹ Knowing your history and being aware of it can be a path to personal development.

Life histories allow three different perspectives, they are: positions occupied from professional socio-professional indicators; individual and family

events that influenced the trajectory and historical transformations that interfered in the subject's trajectory.³ The subject, when narrating his life history, can reflect, reformulate and transform his previously defined destiny, as well as situate his life history in the socio-historical context of those who tell it.^{2,12} "The autobiographical method allows us to understand the dialectical circularities between the universal and the singular, between the objective and the subjective, between the general and the particular".¹²

These investigations bring contributions to the performance of psychologist professionals, considering the elements of a given reality, and produce new knowledge from the perspective of the actors involved.

With regard to the population of women egr. in the prison system, in addition to the specific perspective established through the method, there is a scarcity of production in the scientific literature on the subject.¹³⁻¹⁴

Data from national surveys show that female incarceration has increased dramatically in Brazil. The "Thematic Report on Women Deprived of Liberty", of the National Survey of Prison Information (INFOPEN Women) of 2017, points out that, in the first half of that year, the number of women incarcerated corresponded to 37,828 nationwide. According to data from the 2014 report, between 2006 and 2014, the female prison population increased by 567.4%, while the male prison population, 220%, placing Brazil in the position of the fifth female prison population in the world.¹⁵⁻¹⁷ This alone is an alarming fact, considering that only 7% of the prisons in the country are female and 18% are mixed, even with the provision of Law No. 7,210 of July 11, 1984, which guarantees the separation of female and male prisons.¹⁷

Statistical data are permeated by other issues that point to the complexity of the situation. Of the women incarcerated, 50% are young, considering the age group between 18 and 29 years, and 21% are in the age group between 40-45 years. Have low schooling, 68% are black and 62% are serving time for drug trafficking.¹⁵⁻¹⁶ Drug Law No. 11,343, of August 26, 2006, favored the increase of the female prison population in a significant way, and even exemplifies the number of prisons that have emerged in the last ten years. In the country, there are 1,424 prisons, four out of ten of which are less than ten years old.¹⁵

One in four women serving time in the Federal District went through the socio-educational system as a teenager and 80% have children out of prison and declare that they have other relatives in prison, with 15% of them partners and 45% of other family members.¹⁸⁻¹⁹ The report "Weave Justice: prisoners and provisional prisoners of the city of São Paulo" also pointed out that 81.2% of women in prison were mothers, and 14.1% had five children or more, and 64% of women in prison were responsible for the support of their family.²⁰ Over the years, women have ceased to occupy a secondary position with regard to incarceration and, around the 2000s, Brazil began a change in the profile of incarcerated people, experiencing a phenomenon that can be called feminization of prisons.¹⁸ This same phenomenon was observed in European countries in previous periods and in Latin America in a period analogous to that of Brazil.

With regard to the level of education, despite the low schooling found in the group of women in the execution of sentence, they still have higher education

than men in similar situation and 25% of women in penalty are involved in some activity related to educational and/or professional training.¹⁶

The Brazilian data are in line with the Scenario of Latin America where, in 2011, 94% of the women arrested were mothers and had on average three children and 63.5% were the main source of income for the family.²¹ In addition, discussing the issue of imprisoned women requires observing some aspects, it is a system in which there is a lack of public policies that guarantee basic rights, women are a public mostly forgotten in the prison system, there are issues related to gender, social inequality, collective health and human rights, which accentuate the processes of suffering from the reality of the women who go through the condition of incarcerated.²²

The historical trajectory of women as a social subject is marked by subordination in the private field and invisibility in public spaces and even with the transformations of the logic of capital and the new social roles that women began to occupy in society, patriarchal mechanisms still prevail in relationships, such aspects reverberate in the prison experience, it is also highlighted that by becoming important the stigmatization suffered by women is tied to sexist conditions that generate feelings of self-blaming, failure and submission.²³

Prison conditions constitute human rights violations and incarceration has consequences for women and their families, both with regard to bonds and the capacity to sustain and social reintegration.²⁴

The consequences of the criminal penalty extend to family members and the group of peers and have psychological, social and economic effects (Cabral & Medeiros, 2015). Goffman (2004) states that stigma spreads in decreasing waves to family members in the institutional environments they attend. The concept of stigma is directly related to the construction of the subject's identity, and may be linked to a question of body, character, tribe, race or religion, but it is always a derogatory attribute on the moral status of the individual. The author defines stigma as "the situation of the individual who is inebilitated for full social acceptance".²⁵

There is a tendency of generalization that is possible to observe in relation to stigma, this mark reduces the individual to his group, without taking into account his identity peculiarities and the differences between the members of the stigmatized group. The stigma and the place of social exclusion around the prisoners are transferred to the family, which causes society to relate to both as if they were just one, and this extends even in the moment of life after prison.²⁶

The aim of this article is to report the experience of the authors in conducting and developing fieldwork using the life history method with women who are from the prison system of the Federal District and RIDE (Integrated Region of Economic Development).

The experience report is characterized as one of the important methods in scientific production, especially with regard to the areas that are implied in subjective processes, it has been that it is a theoretical-practical construction based on the experience itself, which is shaped through the look of the subject who researches, in view of its historical and cultural context.²⁷

From the perspective of qualitative research, the experience report is delineated as a production that requires processes of memory and implication of

the subject, which was affected by the experience, there is a multiplicity of methodological theoretical options, with the aim of a descriptive, interpretative and comprehensive narrative elaboration of the phenomena in question, anchored in a theoretical framework and historical time in which they succeed.²⁷⁻

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Method

This work uses as theoretical and methodological basis the studies of Social Psychology, which constitutes an interdisciplinary field, covering knowledge of both social sciences and psychology. Thus, the method that guided the construction of the report was the life story, or life report is a biographical method that is committed to the process of reemoration and reconstruction of the lived by the subject.⁴ From the countless situations experienced and the meanings attributed by each one, it allows the researcher to know the intertwinings and tensions between the lived, the acquired and the imaginary. It is a necessarily historical, dynamic and dialectical method, which can narrate through an individual case, a reality shared by a group.^{7-8,10}

To access the participants, the research field initially built was the contact with the Foundation for Support to the Apenado (Funap), created by Law 7,533, of September 2, 1986, and whose main purpose is to contribute to the inclusion and reintegration of people arrested, through the training and professional insertion intra and extramuros. Through the articulation with Funap, we obtained access to the Companhia Urbanizadora da Nova Capital do Brasil (Novacap), for which the women included in this research provide services, through an agreement formed between these two instances.

Seven women from the prison system, living in the Federal District and/or RIDE (Integrated Network for Economic Development), aged between 20 and 45 years, among them, were interviewed in the home system and two were in the semi-open. Regarding the marital status of the interviewees, five were single and two married, among them - single and married - four have children. Regarding education, one participant has incomplete high school, three have completed high school, one has incomplete technical education and two have incomplete higher education.

The participants were previously selected for the clinical interview by the immediate manager at work and later according to inclusion criteria, after this first selection, it was verified the availability of time and desire to express their experience. In view of the requirements for selecting key informants. No exclusion criterion was established regarding the time of exit from the prison system or the type of crime committed.

Three instruments were used for data collection: semi-structured clinical interview, family tree and social trajectory.

The semi-structured clinical interview consists of a previously elaborated script, which aims at at the same time to bring out subjective meanings, through the subject's speech, and to be the objective of the research. It is used to know and study the set of values, norms and representations of each individual. It was divided into three moments: 1st moment: Understanding the participant's

history: family, social and historical aspects that marked their life trajectory. 2nd moment: The experience of conflict with the law and incarceration 3rd moment: Expectations and resources for the future extramuros.²⁹

The family tree is a graphic representation of the members that make up a family, taking into account the last three or four generations, explaining name, age, profession, geographical location, etc. The instrument relates to the socioaffective origin of the individual and allows us to understand what are the elements present as a family inheritance, the relationship of the individual with the family's life history and how it interferes in the personal destiny of the subject.³

The scheme of analysis of social trajectories is visual and intends to illustrate the path and elucidate the transition between the inherited position and the position acquired by the subject in his own history. To this end, the subject's history is constructed from three parallel lines, which put in perspective the characteristics of the various social positions occupied from socio-historical indicators, the main personal and family events and the historical events and social changes that interfered in his course of life.³

During the course of data collection, another stage was included in the process, which consisted of the return for each of the interviewees. The return consisted of a previous organization of the data and the construction of a narrative that contemplated the history brought by each participant in the various moments and the reading for the participant. At that time, it was indicated that they could change anything in history or even suppress some information if they did not feel comfortable. In addition, the participant was asked to choose for themselves a pseudonym that would be used at work.

Throughout the fieldwork, the elaboration of a field diary was adopted, where interventions, date and duration, informal conversations and the researcher's impressions were described. The situations experienced of emotional mobilization, such as crying, watery eyes, change in tone of voice, were recorded soon after the interview in the field diary, seeking to recall the details observed. In a way, these scenes could be described only partially, containing my perception as a master, and according to the time and space in which I was located, since many events occurred at the same time.

The field diary contained the experiences, ideas, problems or other perceptions that arose during the fieldwork. The analytical and interpretative records expressed the reflections, generalizations and interpretations of the reading of the previous records.

Data were collected from January to March 2021, totaling three months of field work. All meetings took place in novacap facilities, the women's workplace, in a space assigned to use the research during the interviews and other stages. The meetings took place individually, with approximately 1 hour and 30 minutes of duration each.

In the field of this investigation, listening is related to "what the egressas say about themselves", which already represents an action, because talking and listening is a psychosocial intervention, therefore, allows the egressa to recognize themselves as a subject and contributes to her narre and listen to her own life story from another perspective.

The interviews were transcribed in full and then the texts were revised in relation to spelling, without the essence being modified. General narratives were constructed in order to organize the stories from a temporal logical flow of the facts.

After that, the information was submitted to treatment and analysis, through the content analysis technique, which focuses on speech, as an element that enables the understanding of latent contents. This method of analysis consists of a set of techniques aimed at obtaining, through systematic procedures for describing the content of messages, indicators that allow the inference and interpretation of the messages, respecting the stages of pre-analysis, exploitation of the material, processing of the data and inference of the results.³⁰

The categories of analysis were constructed after the organization of the data. The first stage took place through the reading of narratives and the election of relevant topics for analysis, from the theoretical perspective of psychosociology. The second stage was structured from the common themes that were transversal to the stories. The third stage occurred with the elaboration of a table that contemplated the themes, categories and literal statements of each participant, thus evidencing what was actually more frequent and striking. It should be noted that the same category may count similarities or antagonisms of analysis.

The project was approved by the Research Ethics Committee of the Catholic University of Brasília under caae:9919118.0.0000.0029 and is funded by the Federal District Research Support Foundation (FAP- DF).

Results and Discussion

Next, the methodological paths adopted since the entry into the field, use of the techniques of participant observation and ethnographic interview, field diary, analysis of information and exit from the field will be discussed.

Entry in the field

The entrance to the field occurred through facilitators who contributed to the accomplishment of this study. Initially, previous contacts were made with people identified as middleman, that is, those who knew the place and could mediate other contacts and information about the study scenario with Funap. This entity aims to make contributions of inclusion and social reintegration of tickets and graduates of the prison system.

At the time of the request for authorization to carry out the study, the director of the institution was contacted, who made a general presentation of the possible locations for the research.

In a second moment, a meeting was held at the institution to present the objectives of the research project, as well as to verify the possibility of starting data collection, in which three meetings were initially expected to be held with each study, including: 1st Clinical interview on life history; 2° Family tree construction; 3rd Analysis of social trajectory. It was explained that it was

intended to hold these meetings individually and in the place where the students performed their work activities.

After this meeting, the development of the research was approved and articulations were made between the institution and one of its contracted companies, in which it was established that the research activities could be developed in two distinct centers of the same organization, which has the character of a public company of the Federal District and has an institutional link with the Secretary of State for Works.

Despite the prior authorization and availability found in the immediate managers of the participants, a rapport was performed at the first meeting to explain the voluntary nature of participation and the objectives of the research. These places employ women in different functions: in the first place, visited, the employees perform administrative functions, in the second, they perform functions related to the profession of living.

With regard to the institution, it was possible to observe that it served subjects on a provisional basis, semi-open regime, closed, conditional, conditional suspension of sentence and imprisonment and house. In view of this, it is perceived that this institution develops actions in the field of work both within prisons and in extramural organizational environments.

Analysis of the researcher's implication

In view of the use of the life history methodology, as well as the objectives of action research, the entire research process described was also composed by the notion of analysis of the researcher's implication, which is characterized by the understanding that the elements that make up the life trajectory of those who propose to investigate are not dissociated from what is investigated, thus, the researcher always leans towards the implication in a movement in which knowledge, life, desires and ethical doing are articulated (Amado, 2005). The implication is a tool in the investigative process that seeks to understand how the scenes lived, heard impact on the researcher himself.³¹⁻³²

Thus, it is possible to verify that it is not feasible for the researcher to be neutral in the field of analysis, because in the meeting possibilities of recognition are produced, with regard to the impacts that the processes experienced in the act of research influence his own life history and vice versa, bringing an overview about the place that it occupies in social relations, for instance.³³

According to the above, the analysis of implication becomes a fundamental instrument of the process of knowledge construction, being a process capable of making emerge the psychological and social aspects, as well as their relationships, considering that, when in contact with the institution, the researcher is able to work with the path of the senses, the experience that distances itself from objectively investigating the phenomena reaches the meanings.¹

Therefore, such clinical posture in research presupposes a subjective implication that leads the researcher to the recognition of aspects of his trajectory in the articulation and composition of his intellectual productions.³¹

However, this relationship, which culminates in psychosocial processes, does not result in characterizing the implication as a kind of emotional junction between researcher and researched, it is a methodological work that passes, first, through the way of speech and listening, resulting in an investment of analysis of the lived, difficulties, expectations, absences, privileges, giving vent to the enunciation of emotions, for example, and all this experience is documented through writing.¹

The elaboration of the implication analysis was carried out after each meeting of field work, this production followed a guide script pre-established by the research group. Which sought to opportunistize a space for reliable and spontaneous textual production, of reflection about what was experienced in the experiences of research.

Participant observation and clinical interview

As the women were presenting availability and desire to share their stories, questions related to the ethical and methodological aspects of the meetings were presented and discussed, being aligned with CNS Resolution 510/16.33 Permission was requested to record the interview and informed about the confidentiality of the information, as well as that no report would be prepared for justice or for Funap itself on the content of the visits worked during the meetings. After providing all the clarifications, the free and informed consent form was signed.

During the interventions, a great expectation was observed that the specific meetings with the psychologist would generate a kind of solution to the problems experienced in daily life. There was a need for a space for dialogue and clarity about the difference between a research that, despite having an interventional dimension, did not have a perspective of systematic clinical follow-up. In view of the observation of this demand, from the need assessment, referrals were made to the formal health network and self-help groups such as anonymous narcotics.

As the interviews took place, more correlations were established between the paradox of intramural life and the experiences of reestablishing an extramural coexistence and life. The participants, in the first days of external work, reported a feeling that life is very raced, of having a lack of time to organize all their personal issues and their family contacts. In the semi-open regime, women had an exact time to leave and enter the prison considering their work routine and the organization of all personal life issues. As if extramural time were perceived and lived differently from the routine imposed institutionally. In the dimension of the institution, time was regulated by the rules imposed and by the group, causing self-management and the variables of an extramural life, such as traffic, the waiting time of public transport to be lived strangely.

Another interesting aspect was, what can be called, the rites of passage of intramural and extramural moments. When they left, they looked for a beauty salon to cut, dress and dye their hair, and they were very concerned with the differentiation of the garments. Within the prison environment, these women can only wear white clothes and slippers and, when they make the transition, even

in the day time to be at work, they make a point of not being seen with the clothes used. In addition to the dimension of appearance the prison also fixated on the body gestures of women, being reported the strangeness when in the extramural environment they do not need to walk with their hands to the back and lower their heads. They reported a sense of freedom in the face of the possibility of moving without rules or an imposition of subjugation.) One cannot reduce the performance of the penitentiary system only the restriction of freedom, but also the application of various punishments in modalities and intensity with varied objectives. It is through the small rituals and the impediment of the exercise of autonomy and spontaneity that prison establishes marks on the psyche of each one who has passed through it. From the repression to the use of certain colors, such as identifying a status to preventing elements that have individual meaning.³⁴

This dimension is part of identity, as if there was a social space where she was seen as prey and another where she is seen as a citizen and subject. In the role of prey, due to the crossing of the institution, loses its autonomy and possibility of constructing new everyday meanings. In the exercise of his citizenship, it can be said that it is a citizenship in half, because, despite working and transiting through the city, it is invariably reduced to the position of discharged. The functioning of the total institutions provides for such situations of removal of individual symbols that have a direct relationship with the identity of the subject. Through this dynamic, processes of mortification of the self are established, which take away the individual's ability to represent himself or her. The necessary adaptation that the space requires associated with the compulsory segregation that imposes, causes the establishment of new identities in affective, professional and interpersonal relationships. Women's clothing and vanity elements can be understood as a symbolic element of support for this citizenship fantasy.²⁵

Analysis of clinical interviews and field exit

As data were obtained from observations and interviews, time was taken to transcribe and analyze them, elaborating new questions to direct the fieldwork. At the same time, theoretical support was sought in other life history studies and in the learning of the method to direct the performance as a researcher.

At the end of the fieldwork period, much was learned from the seven interviews, both with regard to the experience of graduates and their expectations for the future.

The exit from the field occurred abruptly, with the resumption of a limit situation in relation to the Covid-19 pandemic. From The GDF Decree No. 41,874, of March 8, 2021, activities were suspended and women who were in a semi-open regime had a regression of the sentence, returning to the closed regime and making it impossible to continue data collection. In the days following the Declaration of the World Health Organization (WHO) on March 11, 2020, that the Covid-19 outbreak would become a pandemic, most federative entities began to restrict social and economic activities in order to widen social distance between individuals.

The first Federative Unit (UF) to adopt a mandatory measure was the Federal District, on March 11, when events involving a large number of people were suspended. Since then, the degree of restriction has expanded rapidly in states, municipalities, federal government and foreign governments.

In view of this determination, the research group began to perform the analysis of life histories based on the records obtained from the fieldwork up to that moment. The first step involved reading the sample identifying the semantic relationships and the terms covered and included.

Final Considerations

The daily experiences of collecting life stories were moments rich in learning and research. At the end of this study, the identification of the intersection of social and psychic dimensions in the life trajectory of these women was learned, understanding the breadth that the psychosocial dimension has in daily life and in human behaviors. Throughout the development of the stages of fieldwork, the scenario - including the physical structure, the actors and their relationships with each other - the scenes and events of daily life were unseen and, as the stages occurred, the bond that is constituted between the researcher and the actors was perceived. One of the aspects that had been listed as an important marker of analysis was the question of gender. Despite the few available literature on women and their condition of the inpatients and/or rough, there is unanimity in stating that there is, as an egressa woman, an overweight greater than that experienced by men, however, this dimension was not identified in the participants' statements. The invisibility of patriarchy agencies is present even if there is no awareness on the part of these women.

These data on reality and clinical interviews allowed us to know the symbolic device, institutional characteristics and expectations of care, according to the interpretation of women who experience the prison system. How this moment psychically marked the participants and how this brand remains even after leaving the institution perpetuating itself in the lives of the participants. Degrading and humiliating practices place marks on subjectivity and the search for dignity is as pressing a necessity as the material elements of life.³⁵ Moreover, the application of punitive logic distorts and prevents the execution of one of the main legal objectives of prison, which concerns resocialization.

The first relevant aspect identified in the participants' speech is what can be called a peninthes within the prison system. In addition to the restrictive penalty of freedom, there is the use of other elements such as the restriction and commitment of the quality of food, clothing and other elements that can serve to subjugate the subject in the execution of the penalty.

The use of a life history method favored the direction of action in the field, in view of the objective that was sought to achieve. The process of hearing the reports and weaving the stories was of fundamental importance for the construction of the narrative, presented at the moment of return to each of the interviewees. This was the moment when the method was made practical.

We constantly learn in the social life of our daily lives, perhaps not explicitly, as in the role of researcher. In the process of approximation with the interviewees, the performance of the implication analyses and, consequently, the elucidation of the reviews that each of us has in listening was also a relevant point. This is because our beliefs and values are built on a solid basis and often unconsciously, throughout life.

The development of the ability of the psychosocial look among health professionals, especially psychology professionals, due to the proximity they develop with the human beings they care for, can improve health practices.

Acknowledgement

To the present research entitled Prison System Graduates: Stories That Matter was carried out thanks to support and CNPQ, public call no. 20/2013, process no. 25000.229370/2013-81.

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