A brief reflection on the process of imprisonment in prison

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ABSTRACT
The article aims to analyze the prison as an institution within the scope of capitalist society, which produces the annulment of social subjects and the standardization of behaviors and social relations. From a critical analysis of contemporary society and homogenizing social practices affected total institutions, the process of imprisonment that is produced and reproduced in the prison environment will be analyzed. The discussions and the process of construction of the article were produced in the research group "Violence, Prison and Public Policies" and in the research entitled "Social Policies and Prison: an evaluation of the penal execution policy", linked to the Graduate Program in Social Memory (PPGMS) of the Federal University of the State of Rio de Janeiro (UNIRIO). The article based on the theoretical-methodological framework of historical and dialectical materialism problematizes the prison as an environment that sickens the subjects, showing how much the processes of imprisonment modify the identity of the subjects who are inserted in the prison system.

Keywords: Prison, Imprisonment, Identity, Annulment.

1 INTRODUCTION

The article presents the debates produced in the research group "Violence, Prison and Public Policies" and in the research entitled "Social Policies and Prison: an evaluation of the penal execution policy", linked to the Graduate Program in Social Memory (PPGMS). The qualitative research has a theoretical-methodological framework of historical and dialectical materialism, aiming to analyze the contradictions implicit in the operationalization of social policies in the scope of penal execution.

The article aims to problematize the prison as an institution within the scope of capitalist society, which produces the annulment of social subjects and the massification and standardization of behaviors and social relations. From a critical analysis of contemporary society (in which the fragmentation of the subject becomes a central aspect of life), in contrast to homogenizing social institutions and practices, the process of imprisonment and "mortification of the self" that are produced and reproduced in the prison environment will be analyzed.

The Criminal Execution Law (LEP) No. 7,210 of July 11, 1984, in its article 5, establishes the respect of the treatment intended for those who transgress the law, that is: "the convicts will be classified, according to their background and personality, to guide the individualization of the criminal execution". In practice, above all, this right is not respected and the individualization of the penalty is not ensured.

Because of the non-compliance, by part of the State, of some legal assumptions, some practices work in such a way as to make the aspects of the singularity of the prisoners succumb to the point of making them a homogeneous mass, leveled from disciplinary criteria. Thus, to analyze how the process of loss of identity of prisoners occurs is, first of all, to understand systems of identification of individuals inserted in a specific social context.

Living in a world marked by transience and ephemerality, the subject would be becoming fragmented; composed not of a single one, but of several identities, sometimes contradictory or unresolved. In a certain way, identities would correspond to a kind of mobile celebration, which is continuously formed and transformed about how man is represented or questioned in the cultural systems that surround him.

The identity of individuals in prison tends to be equalized, the subject is codified, through the reproduction of practices and standardized aesthetic elements, potentially shaping neutral and undifferentiated identities.

> Total institutions regulate the daily life of the individual. In the prison, all aspects of the inmate's life are carried out in the same place and under the same authority. Meals, visiting days, and times of entry and exit into the cells are meticulously scheduled. The rules are established hierarchically and affect the entire prison population, aiming to maintain the productive activity of the institution. (GOFFMAN, 1987, p. 11).

Thus, in addition to the deprivation of liberty, the prison environment turns out to be another form of punishment and justification of the precariousness of the system, and not as a space that allows, in fact, a "resocialization"[1]. The imposition of rules often ends up limiting the power to exercise daily choices by making the prisoner respond only to environmental stimuli.

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[1] The term "resocialization" – present in the LEP and sometimes reproduced by the institutions that execute custodial sentences – has a functionalist conception, characterizing the prisoner as an individual in social dysfunction, who needs to develop skills and sociabilities necessary for social life.

In this context, the use of the word "resocialization" is harshly criticized by some jurists, such as Baratta (2002), who points out the need to question this terminology, since it suggests that the act of committing a crime desocializes a person.

The supposedly humanitarian discourse of "resocialization" actually conceals the true function of the sentence restricting freedom. In practice, it is configured as a real punishment, which punishes the surplus population, which is not seen by the capitalist system as productive.

> Even in the face of the scenario of freedom, the individual does not find alternatives for survival. Their identity is configured from the formation of a social representation of "ex-convict." Stigma causes a problem of virtual social identity because the creation of labels inferiorizes a group and subjugates it, to provide the self-affirmation of others (GOFFMAN, 1963, p.11).

In the book "The letters from Prison", Gramsci (2005) problematizes how prison standardizes behaviors and nullifies the subjectivity and identity of imprisoned subjects. Throughout the letters that Gramsci (2005) sent to their relatives we perceive the daily life and routine in prisons and the narratives of people deprived of liberty reporting that they are very tired, that they sleep little and that even so, they still try to be strong. In this way, it is possible to realize that all this repetitive and massive routine within the prison environment, ends up causing many to be mentally exhausted and end up experiencing an erasure of their memories and subjectivities.

When the subject enters the system, his life is delimited by the State, by the routine of the prison unit. From the moment that the individual is "registered" in the system, his entire family network, the one that gives support and material help to the prisoner is also inserted within the prison context. Thus, the whole family begins to experience its social relations from a societal perspective loaded with judgments about the integrity of its members.

Daily, this user is subjected to a repetitive and idle routine, where scarcely available activities can fill the void of an overcrowded prison, daily he goes through the "confere", lunch and dinner and weekly there are visits and recreational activities such as soccer.

With each passing day, the subject who is in prison detaches himself from the social reality already experienced previously, and freedom begins (more and more) to be desired in the face of deprivation, routine, and discipline. The reality of the Brazilian prison is demarcated by the secretariat of each state, although there is a set of norms that describe what has to be provided to the prisoner so that he integrally returns to society, prisons have their way of functioning that goes beyond the normative. The subjection of prisoners to the rules of the unit and to the penal police detaches the subject from his autonomy, from his perspective on life.

Prison affects the subject's relationship with the conception of freedom, the almost total limitation of his personal life, of his individuality, and distances the individual from a perspective of life. Imprisonment reflects an internal death for those subjects, who are no longer seen by society, being treated with various violations of their rights and known for the crime they committed, and not as a subject who is serving a sentence of deprivation or restriction of liberty. The death of their essence makes these subjects disbelieve that they have rights or are deserving of a dignified life, of the possibility of change, of the freedom to be someone different, to write a new history.

In this sense, the article briefly analyzes the process of imprisonment and "mortification of the self" experienced by subjects in deprivation of liberty, highlighting the loss of identity and the erasure

of memories, as well as, contradictorily, the possibility of creating spaces of struggle, resistance and creation of memories in prison. To this end, the article is subdivided into two subsections: In the first part, based on the works of Bauman (1998, 2001), Draibe (1996), Frigotto (1995) and Mota (1995), we highlight the characteristics and main issues related to the scenario of modernity[2] , which contribute to the process of estrangement and annulment of social subjects. In the second part, we problematize the process of "imprisonment" and how the loss of identity and subjectivity influences the mental health of prisoners, using mainly Thompson (1980); and Haney, Banks and Zimbardo (1973).

2 THE SETTING OF MODERNITY

To understand the process of imprisonment and loss of identity of the subject in deprivation of liberty it is necessary to highlight some characteristics of the contemporary scenario, and specifically of the neoliberal ideology that highlight the configuration of a society based on presentified and individualistic relations. Bauman (2001) uses the metaphors "fluidity" and "liquidity" to characterize the nature of the *new phase* in the history of modernity. The author considers "liquid modernity" as the phase of melting solids and dethroning the past, leaving a gap for the development of new solids (Bauman, 2001: 9). In this sense, we present in the first part of this article some "solids" that have been melted and destitute in the modern scenario, among them the dismantling of the Welfare State, the process of deprotection of social networks, the configuration of new labor relations and the realization of a new interface between the public, private and third sectors[3].

The first "solid" to be melted in the modern scenario was the Welfare State, as an institution providing social rights and the social safety net. That is, modernity triggers a process of State Reform and reorganization of capital in response to the economic crisis of capital.

The economic crisis of the late 70s and early 80s, characterized by the crisis in the pattern of production and capitalist accumulation of Fordist-Keynesianist basis, favored the development of neoliberal ideology as an important strategy of framing and formatting the State to the new times of spending and insufficient public resources for the maintenance of the standards of social protection typical of the post-war period. According to Mota (1995) the neoliberal context is marked *"(...) by the denial of state economic regulation, by the abandonment of full employment policies and by the reduction of social security mechanisms, in prol, of course, of market-operated regulation."* (1995, 56).

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[2] We clarify that the term *modernity* used by Bauman (2001) is equivalent to the set of changes in capitalist society implemented at the end of the twentieth century.

[3] According to Montaño (2002): "The 'third sector' would be the articulation/intersection materialized between both sectors: the 'public' but 'private', the public activity developed by the private sector." (p. 54). For the author, the third sector is characterized as the "non-state public", consisting of non-governmental organizations, non-profit organizations (NPOS), philanthropic institutions, citizen companies and others.

In neoliberalism, the idea of the constitution of a strong state is associated with the creation of conditions necessary for the expansion of the market and the free economy. The market comes to play a fundamental role in the regulation of social relations and capitalist society. According to Frigotto[4], in neoliberalism, the *"market constitutes the regulatory 'god' of social relations."* (1995, 82*)*.

Neoliberals consider the State and its intervention in society as anti-productive and inefficient, which justifies a reduction in public social policies based on the need to reduce public spending, reinforced by the discourse of the fiscal crisis. According to Draibe:

> (...) the liberal proposal means the cut in social spending and the deactivation of public programs, the action of the State in the social field should stick to welfare programs – poverty aid – when necessary, in a way that complements private and community philanthropy. (1996: 91).

The State thus reduces its intervention in dealing with the social issue, elaborating or privileging social programs aimed only at the most impoverished population, characterized by the selectivity and focus of social policies. According to Frigotto: *"In reality, the idea of the minimal state means the state sufficient and necessary solely for the interests of the reproduction of capital"* (1995, 84).

Behind the argument of excessive social spending and inefficiency of the Welfare State, we highlight the primacy of market profitability and the process of de-accountability of the State, characterized by the transfer of social responsibilities from the state public sphere to civil society. According to Bauman (1998): *"There is no longer collective insurance against risks: the task of dealing with collectively produced risks has been privatized."* (p. 52).

In this scenario of the configuration of a Minimal State, the economy began to occupy a determining role in modern society. The meltdown of solids, in the terms of Bauman (1998) – among them the Welfare State – triggered the process of liberalization and deregulation of the economy and, consequently, the absence of control and regulation of the financial markets.

Another characteristic of modernity is the centrality and exaltation of individualism to the detriment of collective action and social movements. Individualism consists in the antagonism of citizenship, being considered as citizen that individual who tends to seek his well-being through the well-being of the collectivity. Whereas the individual is concerned only with his specific, particular issues, representing the possibility of corrosion and disintegration of citizenship. According to Bauman (2001):

> If the individual is the citizen's worst enemy, and if individualization heralds problems for citizenship and politics founded on citizenship, it is because the cares and concerns of individuals as individuals fill the public space to the top, asserting themselves as its only legitimate occupants and expelling everything else from public discourse. The "public" is

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[4] FRIGOTTO, Gaudentius. The Delusions of Reason: Crisis of Capital and Conceptual Metamorphosis in the Educational Field. In: Pedagogy of exclusion: a critique of neoliberalism in education. RJ, Vozes, 5th ed, 1995.

> colonized by the "private"; The "public interest" is reduced to curiosity about the private lives of public figures and the art of public life is reduced to public exposure of private matters and confessions of private feelings (the more intimate the better). (p. 46).

The public space is considered by the individual as a projection of their private concerns and issues. In this sense, the disintegration of the social network and the overthrow of the effective agencies of collective action represent both a condition and a result of the new organization of capital and power, which has as tools:

> (...) Disengagement is the art of escape. For power to have freedom to flow, the world must be free of fences, barriers, fortified borders, and barricades. Any dense network of social ties, and in particular one that is territorially rooted, is an obstacle to be eliminated. Global powers are inclined to dismantle such networks for the benefit of their continuous and growing fluidity, the main source of their strength and guarantee of their invincibility. And it is this debacle, the fragility, the brittleness, the immediacy of human ties and networks that allow these powers to operate. (Bauman, 2001: 22).

The safety nets "woven and sustained personally" (Bauman, 1998) by families and neighborhoods are weakened and disintegrated due not only to the emphasis on individualism, but also to the encouragement of exaggerated consumerism. According to Bauman (1998): *"Unlike the productive process, consumption is an entirely individual activity."* (p. 52). In this sense, consumption is demarcated by the power of seduction and freedom, where the action of choosing the object of consumption is more important than the thing chosen and consumed. The activity of consuming is characterized as a solitary and individual activity.

Modernity is also characterized by the rationalization and reengineering of capital, triggered from the implementation of productive restructuring, which introduces flexible specialization of production (antithesis of the production system embodied by Fordism/Taylorism) due to the volatility of consumer demand, aimed at the ability to respond quickly to changes in consumer demand. The productive restructuring is characterized by the introduction into the production process of flexible automation supported by microelectronic technology; in the increase of production without proportional increase of demand for labor power (structural unemployment); decentralization of the production process in companies and the globalized world; demand for a skilled and cross-functional workforce; and the flexibilization of time and space. The changes introduced in the organization of the productive order trigger transformations in the world of work[5], among them we highlight the process of flexibilization and precariousness of labor relations, as well as the weakening of the demands movements of the working class and the unions themselves.

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[5] Concerning the transformations of the world of work and the process of flexible accumulation, see Antunes (1999) and Motta (1995).

In this process of productive restructuring, space is deterritorialized (loss of its borders) and time is increasingly flexible, intensified and presentified, thus ensuring favorable conditions for flexible and speculative capital. According to Neto (2005):[6] *"We are always owed time for tasks, work, our affective lives (...) The past is retold every moment, the future does not yet exist and we remain in the present. But the present does not exist since it momentarily transforms into the past. If everything is present and the present does not exist, we are in a process that everything is fleeting and disposable."*

Modern society, and therefore industrial capitalist society at the height of its expansion and consolidation, sought strategies of global reach to the various nations scattered throughout the world, and one of these strategies was the concentration of coercive power in the State and the standardization, through the globalized world, of a modus operandi of social life. This system depends on majority adherence so that social relations develop fully. To those who are not absorbed by the new system there are two ways out: their elimination in a violent way through assimilation or the exclusion of these subjects, aiming to erase them in the eyes of others.

For BAUMAN (1998) all societies produce "strangers", but each of them produce and deal with them in different ways. The "strangers" can be characterized as the population that is on the margins of the social order, are often subjects who do not have work, do not have access to consumer goods and live in ghettos and peripheries.

Strangers are subjects who are suppressed from their freedom, but who are not situated within the scope of their social relations in places of power, and freedom is characterized as a relation, a relationship of power (BAUMAM, 1998). With this in mind, BAUMAN characterizes, in his debate, how much the position of non-access and social subservience places strangers beyond the process of marginalization, but of annulment of their identities.

Identity is not something solid in consumer society, while although it is palpable it is as liquid as the social relations of contemporary society. This is because identity, or rather, identities are created from experienced sociocultural processes, and in the face of the globalized world they are as solid as they are diluted. That said, strangers as socially marginalized subjects in a position of absence of power in the face of their social relations are directed in the position of subservience of the other subjects, while their existence is necessary and at the same time erased by the processes of consumption that generate belonging.

Faced with these characteristics of fluidity of modernity and the processes of annulment of strangers, we highlight below the process of imprisonment and annulment of the subjectivities of subjects in deprivation and restriction of freedom.

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[6] Transcription of the lecture by Professor Alfredo Veiga Neto (UFRS) held at PUC-Rio on 03/23/2005.

3 THE PROCESS OF "IMPRISONMENT" AND MENTAL HEALTH IN PRISON

In this section we present the concept of imprisonment and problematize how the process of annulment of the individuality and subjectivity of subjects in deprivation of liberty can trigger – articulated to other dimensions and characteristics of the social institution prison – problems in the scope of mental health, such as depression. Thompson, in his work "The Penitentiary Question" (1980), in chapter III, points out relevant issues to problematize the concept of prison, emphasizing that it is the "adoption to a greater or lesser degree of the uses, customs, habits and general culture of the prison" (Thompson, 1980, p. 23). According to Thompson, imprisonment is a process inherent like prison coexistence, and is an inevitable process. That is, every individual in deprivation of liberty suffers, to some extent, the process of imprisonment, starting with the loss of status, by transforming, from one moment to another, "an anonymous figure of a subordinate group" (Thompson, 1980, p. 23).

The penalty of deprivation of liberty and the nature of prison coexistence provide the isolation of the prisoner with his family, his segregation about society, the system of power (controlling all the acts of the individual), contradictory and ambivalent relations between the subjects who work in the prison and the imprisoned subjects (the ambivalence of the role of custody and education that permeates the prison context).

The prison is a social institution constituted by a system of formal totalitarian power, by which the imprisoned subject is monitored daily, constituting a set of routines and the standardization of customs, which give materiality to the prison culture. In this sense, imprisonment can affect not only prisoners, but all subjects who experience the daily life of prisons, such as managers, criminal police professionals.

From the moment the professional (manager, technician or criminal police) "gets carried away" by the routine, becomes institutionalized, ceasing to reflect critically on the institution and begins to indiscriminately exercise his institutional power, forgetting that the imprisoned subject is a social subject, who has human and social rights, this professional is already imprisoning himself.

Life in prison is a massified and standardized life, causing the process of annulment of the subjectivity of prisoners, a central characteristic of the prison process. Among the effects of imprisonment, the feeling of inferiority, infantilization, loss of identity and acquisition of a new identity stand out.

To better understand these effects we can take as an example, the exposition of the work of Haney, Banks and Zimbardo (1973) that allows us to understand more clearly the relationships established in the prison universe, in addition to the implications and psychological impacts of the idea of "loss of identity", even if experienced for a brief period.

The experiment was simulated with university students, volunteers, paid, selected based on criteria related to the emotional stability of those involved, middle class, strangers to each other and who were randomly assigned to serve as guards or inmates. In a situation that physically reproduced a small prison, the experiment was conducted, with a scheduled duration of two weeks. Students assigned to serve as inmates were given contracts guaranteeing them adequate food, clothing, lodging, and medical care, and were aware that they would lose some of their civil rights and that there would be no physical mistreatment of any kind. Students assigned to serve as guards were told that the purpose of the experiment was to study the behavior of inmates and that they should maintain a reasonable degree of order in prison without using violence. The guards were given uniforms and batons and the inmates only a camisolão-like outfit.

Although planned to last fourteen days, the experiment lasted only six, due to the extreme depression and anxiety of the inmates. It witnessed the transformation of some of the American students from ordinary people to hostile guards, who quickly redefined the rights of prisoners (e.g., food and sleep) as privileges that could be taken away. Similarly, other students turned into self-deprecating inmates (supposedly, due to arbitrary regulation and loss of personal identity), who sided with guards against other inmates who created problems (Haney, Banks, and Zimbardo, 1973)

The fact that it has limitations to produce what the prison system would be like in "reality" (once considered that in this experiment it was forbidden to resort to any type of physical violence and other factors), does not nullify the fact to understand that the prison system is a social system, where several conflicts of power and identity clashed (several personalities, tensions of coexistence and violence both physical and symbolic), but these tensions occur in a micro social environment, where there are their doctrines, that is, the identity of inmates in prison tends to be equalized through the reproduction of standardized practices, potentially shaping neutral and undifferentiated identities.

We can thus see that the restriction of freedom is one of the punitive forms, there is no one, the space itself and the practices adopted, are punitive forms. Thus, it can be seen that with standardization the control of inmates is much more effective, shaping behaviors and values and correcting "bad natures"".

Among the various aspects of imprisonment, we would like to briefly highlight the right to health of the prison population. The Penal Executions Act of 1984 establishes the rights and duties of prisoners to make reparation for the offence committed, while it must also ensure the physical, mental and social well-being of the person in deprivation of liberty. And among the rights typified in the legislation that refers to people who are inserted in the penal system, is the right to health policy that was established with the Federal Constitution of 1988.

In the same way that the incarcerated population suffers from the same injuries that the population as a whole suffers, this population also has its right to comprehensive health care established by law. However, the reality found in prisons makes it evident that health policy is not executed efficiently. Prison conditions intensify the emergence of health problems, and impose a series of obstacles to access to medical care.

When entering the prison system individuals have more than their right to freedom suppressed, these individuals end up having their human and social rights violated and within the health policy in the scope of penal execution this fact is very evident. And the violation of these health-related rights is notorious for the infrastructure of prisons, which keep the population in overcrowded environments with poor lighting and ventilation, where individuals enter with infectious diseases in an environment that facilitates the contamination of other people and also for the lack of access to medical care within the prison units.

Incarceration, the removal of family and community ties, idleness, the loss of autonomy over aspects of daily life and the unhealthy environment of prisons are elements that contribute to the degradation of the mental health of inmates. Studies show that people deprived of liberty are significantly more affected by mental disorders than the general population.

In the U.S., it has been found that more than half of the prison population suffers from mental disorders, reaching the number of 64% of inmates in local prisons. A study conducted in Chicago in the USA showed that the inmates of that state had rates of mental disorders up to 4 times higher than the local population, and that among the women inmates it was found that approximately 81% of them had at least one psychiatric disorder during their lifetime, indicating a worsening related to gender issues. The main disorders presented were depressive symptoms, drug abuse, and post-traumatic stress disorder. In countries such as France, Honduras, England, New Zealand and Scotland, high rates of mental disorders have also been observed among the prison population.

In Brazil, data from the State of São Paulo were published in 2006, which also show the high number of prisoners with mental disorders, which at the time was 61% of the state's prison population and as in the study done in Chicago, evidences a higher incidence among women prisoners.

Research aimed at the study of the mental health of people deprived of liberty is recent and was initiated by the World Health Organization, through the "Health Project in the Prison System" created in 1995. From this first project, international standards were established to define the quality of the treatment offered to prisoners, with the objective that prisoners did not leave prison in a worse state of health than when they entered, a fact that unfortunately is common to this day.

From a cross-sectional study of self-assessment of the health conditions of the prison population of the State of Rio de Janeiro in 2013, data were collected on health conditions, lifestyle habits and the

use of health services. The study was conducted from a sample of 1573 prisoners from a population of 24,231 incarcerated from 33 state units, 1110 men and 463 women, excluding hospitals, employers, shelters, agricultural colonies and military units.

In the study, the Beck Depression Inventory, which is an instrument that reflects the increasing degrees of depression severity, and the Stress Symptoms Inventory for Adults regarding the phases of Stress were applied.

The research, approved by the Research Ethics Committee of the Oswaldo Cruz Foundation / Fiocruz, begins by bringing a profile of the prisoners, more than half are up to 29 years old, are black and brown and 80% practice some religion. Among men, 47.2% are single and 43.7% are married, while among women the number of single women is higher, totaling 58.8%.

The good relationship with the family bond was reported by 77.4% of men and among women the number is 68.7%. Men also receive more visits, totaling 73.9% while women have a percentage of 58.6%.

The results of the Inventory of Stress Symptoms for adults showed that women are the main victims of this symptom, totaling 57.9% of the women who participated in the research and among men the percentage was 35.8%. Women also suffer more from severe depressive symptoms, adding up to 7.5%, while men add up to 6.3%. Regarding moderate depressive symptoms, the number of women is significantly higher than that of men, totaling 39.6%, while men total 24.8%. It was observed that prisoners without family ties or with a bad relationship with the family bond are more likely to develop mental health problems, both men and women. Other factors such as religion and work activities also contribute to the state of mental health, inmates who practice religion more often and who have some work activity inside prisons are less likely to have mental disorders.

The research makes it evident that a large part of the incarcerated population of the State of Rio de Janeiro suffers from stress and depressive symptoms and as previously stated, this reality is not only present in Rio de Janeiro, but also in the rest of the country and the world. These data reiterate the importance of mental health services for the prison population, especially women. As well as the realization of social rights (to health, work, education, culture established by the Law of Criminal Executions.

Despite the urgent need to develop health policies for the mental health treatment of inmates, the State of Rio de Janeiro, according to the DEPEN analytical report of June 2022, has 62,437 thousand people in the prison population distributed in 51 penal establishments while it has only 24 psychiatrists and 32 psychologists.

Given these data, it is important to reiterate the need for investments in health policy in the scope of penal execution in general and also with a focus on mental health, to expand the development

of mental health research aimed at the prison population in conjunction with the development of strategies to strengthen family ties that are so important when it comes to mental health. There is a need to rethink the entire policy of penal execution, because the prison population has its human and social rights systematically violated and the living conditions in prisons, the infrastructure itself, overcrowding, torture and idleness in which the population is subjected are determining factors for the emergence and aggravation of mental and also physical problems.

4 FINAL CONSIDERATIONS

The prison is an arid, contradictory terrain of denial of human and social rights, nullifying the historicity and citizenship of the various imprisoned subjects. The article highlights some contradictions inherent to the prison scenario, emphasizing the importance of giving visibility and breaking with the processes of massification and alienation.

From the movement of apprehending reality and leaving the level of appearance, it becomes possible to demystify and decode the prison scenario, thinking coping strategies and social mediation. Reflecting and intervening in an institution such as prison, characterized by the violation of rights, is a challenge.

It is relevant to emphasize the need for studies and research that unveil and present critical reflections on the prison context, highlighting its contradictions and emphasizing the importance of strengthening the instances of monitoring, supervision and social control of penal execution, to guarantee rights.

The observation of the prison as an environment that sickens the subjects brings the light of the need for visibility to the theme, showing how much the processes of imprisonment modify the identity of the subjects who are inserted in the prison system, being a space of social control that shapes new subjectivities for individuals and detaches them from their previously lived reality.

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