Family composing the soundtrack of its reintegration: a theoretical model

Família compondo a trilha sonora de seu processo de reintegração: modelo teórico

Familia componiendo la banda sonora de su proceso de reintegración: modelo teórico

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ABSTRACT
Objective: to understand the meaning of the family's reintegration attributed by the family experiencing it and to construct a representative theoretical model of this experience. **Method:** this is a qualitative study, conducted with four families with a total of 20 interviewees, with Symbolic Interactionism as theoretical framework, Grounded Theory as methodological, participant observation and the experience of musical making, mediating the interview as strategies of data collection. **Results:** a comparative analysis of the data led to the identification of the main category and to the construction of the theoretical model TRYING TO REBUILD WHAT WAS BROKEN. **Conclusion:** the family experiencing reintegration lives a process of reconstruction that allows to revisit situations of abandonment and review the behavior of caring and re-meaning of family coexistence. For the health professional, this study invites to think about this theme and to review the concept of family, in order to create their own sense of care.
Descriptors: Family; Music; Family Nursing; Family Power; Family Health.

RESUMO
Objetivo: compreender o significado do processo da reintegração familiar atribuído pela família que o vivencia e construir um modelo teórico representativo dessa vivência. **Método:** estudo qualitativo, conduzido com quatro famílias com um total de 20 entrevistados, tendo o Interacionismo Simbólico como referencial teórico, a *Grounded Theory*, como metodológico, a observação participante e a experiência do fazer musical mediando a entrevista como estratégias de coleta de dados. **Resultados:** a análise comparativa dos dados levou à identificação da categoria central e à construção do modelo teórico *TENTANDO RECONSTRUIR O QUE FOI QUEBRADO*. **Conclus**ão: a família que vivencia a reintegração experimenta um processo de reconstrução que permite revisitar as situações de abandono e de rever o comportamento de cuidar e de ressignificar a convivência familiar. Para o profissional de saúde, este estudo convida a pensar essa temática e a rever o conceito de família, em busca de criar seu próprio sentido de cuidar.
Descritores: Família; Música; Enfermagem Familiar; Poder Familiar; Saúde da Família.

RESUMEN
Objetivo: comprender el significado del proceso de la reintegración familiar atribuido por la familia que lo vivencia y construir un modelo teórico representativo de esa vivencia. **Método**: estudio cualitativo, conducido con cuatro familias con un total de 20 entrevistados, teniendo el Interaccionismo Simbólico como referencial teórico, la *Grounded Theory*, como metodológico, la observación participante y la experiencia del hacer musical mediando la entrevista como estrategias de recolección de datos. **Resultados**: el análisis comparativo de los datos llevó a la identificación de la categoría central ya la construcción del modelo teórico TENTANDO RECONSTRUIR LO QUE FUE QUEBRADO. **Conclusión**: la familia que vive la reincorporación experimenta un proceso de reconstrucción que permite revisar las situaciones de abandono y de revisar el comportamiento de cuidar y de resignificar la convivencia familiar. Para el profesional de la salud, este estudio invita a pensar esta temática ya revisar el concepto de familia, en busca de crear su propio sentido de cuidar.
Descriptores: Familia; Música; Enfermería Familiar; Poder Familiar; Salud de la Familia.

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INTRODUCTION

Family usually shapes itself as the first group to which the human being belongs to and its main social function is the care, protection and education of its members. The family is expected to perform its function, but if it does not do so, the State, through public policies, can and should intervene[1].

Thus, when the protection of the child and adolescent is threatened, these individuals are removed from the family and begin to live in institutional care and then return to their families or be relocated to another institution[2].

In this context, the Brazil's Statute of the Child and Adolescent (*Estatuto da Criança e do Adolescente*) is applied to guarantee the rights and duties of citizenship of this population[2]. To ensure the preservation of the bond, reintegration or reinsertion into the family is the first modality of intervention for children and adolescents who are in institutional care.

The reintegration does not configure the return of the children and/or adolescents the mother and/or the father's home, but their return to the family context. It can be made with the origin or birth family (father and mother), extended family (grandparents, uncles, older siblings, godparents) or substitute family (preferably people close to the child)[2-3].

Studying the routes of families experiencing family reintegration, it is verified that the family is permeated by family and social ruptures and rootlessness[3], which is a challenging context for health professionals, having to take into consideration the social aspects in their care interventions[4].

Considering that the family system represents a favorable space for research, the family's gaze and thought were fixed in their complexity in relation to coexistence, raising the following questions: How does the family define family reintegration? What interactions permeated the experience of the family and often led to family disintegration? What are the expectations of the family regarding the resumption of family life? What are the implications of doing music during family interaction?

It is known that music is for humans, just as humans are for music and that in a democratic society, the sound landscape is not imposed, but composed by those who live in it. Thus, music can be a way of sharing vital emotions, often not spoken through speech, precisely because they lack the appropriate words to say what is meant[5].

In view of this interaction scenario, which involves children and adults in family reintegration, we reflect that music can be allied and mediating in facilitating, opening and expanding the channels of communication between the subjects, favoring greater proximity, completeness and co-responsibility, providing trust between health professionals and this population.

Thus, the objectives of this study were: to understand the meaning of family reintegration attributed by the family experiencing it, mediated by musical making and to construct a representative theoretical model of this experience.

METHOD

Ethical aspects

The study was developed ethically in resolution 466/12, which involves human beings, it was approved by the Research Ethics Committee of the Federal University of São Paulo and all participants signed the Free and Clarified Consent Term. The representation of the families was expressed by the musical vocabulary to guarantee secrecy and anonymity of them, throughout the research process.

Theoretical-methodological framework and type of study

This is a qualitative research study that uses Symbolic Interactionism (IS)[6] as a theoretical framework, and Grounded Theory[7], as a methodological framework. Those allow us to explore topics that have not yet been studied, allowing the research to acquire original contributions.

Methodological procedures

Study scenario

The reference scenario was a shelter association, founded in 1973, located in the South Zone of the city of São Paulo (SP), which maintains children and adolescents in nursing homes. While sheltered, children who were under family reintegration were visited by their families on weekends, fortnightly or monthly; still regularly, family members took their children and teenagers home on weekends, returning to the association late on Sunday with the release of a judge.

At the time of the study, the association received 73 children and adolescents from zero to 17 years old in six homes and the children were taken in three different houses.

Data source

Four families participated in the study, which together comprised 20 participants and met the inclusion criteria: people experiencing reintegration, with children between the ages of 3 and 12 of both genders and who were institutionally welcomed by a protective measure. Families whose children were in the beginning of adoption were excluded.

The search for families was intermediated by the institution's psychologist who, after knowing the purposes of the research, made the selection of them, intentionally and theoretically, locating those that fit the profile established by the inclusion criteria, contacting them and inviting them to participate in the search. According to the Grounded Theory, participants are gradually selected to integrate the sample as the categories are developed and densified until the results are repetitive and the concepts are identified in depth[7-8].

Thus, the number of participating families was determined by theoretical sampling, a process in which the researcher collects, encodes and analyzes the data, defining whether there will be a need to collect more data and where to find them, directing them to the construction of the theory. This process ends when theoretical saturation is reached, when the categories are developed and they become redundant, that is, there

is no need to obtain more data that can develop other properties of the categories or elicit new theoretical intuitions[8].

The characteristics of the families participating at the time of the interview are presented below (Chart 1).

Chart 1 – Characteristics of families at the time of the interview

Family	Family members interviewed	Type of family	Sheltering time/ reintegration	Reason for sheltering
Treble Clef	Paternal aunt and 3 children	Extended	6 months sheltered	Drug addiction of the mother and neglect/ abandonment of the father. The children were locked up alone at home without food and in the middle of a lot of dirt
Bass Clef	Mother and 7 children	Origin	4 years sheltered	Parent negligence. Children have been left alone and without food, having to ask for help at the traffic lights and in the bakery to feed themselves
C Clef	Father, stepmother and 1 child	Origin	2 years sheltered	Drug addiction and maltreatment from the mother. The mother got pregnant of this child after the intimate visit to the father in the prison. The other daughter of the couple was in another shelter for being spanked by her mother
Pentagram	Maternal grandmother, uncle and 3 children	Extended	6 months post-reintegration	Drug addiction and abuse by parents. Everything she had at home was sold to buy drugs and the children were forced to steal and sleep in a motel with their mother and other men

Collection and data organization

Data were collected from April to September 2013. Participant observation and an interview for each family mediated by the experience of musical making were performed at a time and place preset by the institution, which lasted approximately 1 hour, guided by the following guiding questions: What is the meaning of family reintegration for you? What if we compose a soundtrack representing it? The interviews were recorded and transcribed in full to be submitted to data analysis.

It is worth mentioning that, based on a methodological decision adopted after the analysis of the first observations and interviews, an interview with the service's psychologist was also performed as an informant of the family experience to elucidate some aspects of the interactions observed with

them, such as: sheltering length, link with the association and some characteristics corresponding to them.

For the musical experience, a musical scenario containing musical instruments of percussion (drums, caxixis, rattles, triangles, coconuts and clefs) was prepared and adapted, as well as melodic and harmonic ones (keyboard, xylophone, metallophone and guitar) in a room provided by the institution. Musical instruments were used as support for expression of feelings, repertoire and skills, and as a projective support, in order to facilitate verbal expression[10].

During the musical expressions, participants' speeches regarding reintegration emerged and opened space for verbal dialogue, which was articulated by the performance of circular questions[11] complementary to the guiding questions.

Data analysis

According to the Grounded Theory assumptions, the analysis of the data was carried out concomitantly to the collection of the same, starting after the first interview and following the steps foreseen by the methodology: initial or open category, categorization, theoretical coding, identification of the main category and description of the representative theoretical model of the experience studied[8].

The open codification, performed after the transcription of each interview and the musical rendering, consisted in comparing, questioning, interpreting and naming each segment of the data obtained, examined line by line and highlighted in units of analysis, constituting the codes. They were compared, grouped by conceptual similarities and differences, forming themes that describe a relationship between the generated codes, this stage is called categorization.

In the theoretical coding stage, connections between the categories were established, which were enlarged and reduced, until they assumed a more complete form, allowing the identification of the main category, that is, the one that integrates all the others, allowing the development of the representative theoretical model of experience.

This process has emerged a set of categories developed and related to each other and named in the light of the code family named 6Cs, as described below[7-8].

- Cause: it gathers data that represents the origins, reasons, and events prior to the experience;
- Covariance: it gathers data that is related to the cause;
- Condition: it gathers data that qualify experience;
- Context: it gathers data that permeates and surrounds the whole experience;
- Contingency: it gathers data from situations that may facilitate or hinder the experience;
- Consequence: it gathers data representing the results and effects of the experience.

At each interview, due to the intense interaction with the data and because it is a continuous construction process, it was possible, without compromising the rigor and the methodological density, to conduct the research until the theoretical codification, making possible the construction of the theoretical model.

RESULTS

The analysis of the data, made in the light of the IS and the methodological assumptions of Grounded Theory, allowed the construction of the theoretical model TRYING TO RE-BUILD WHAT WAS BROKEN (Figure 1), composed of categories represented by geometric figures, symbolizing a puzzle that, together, form a house in rebuilding.
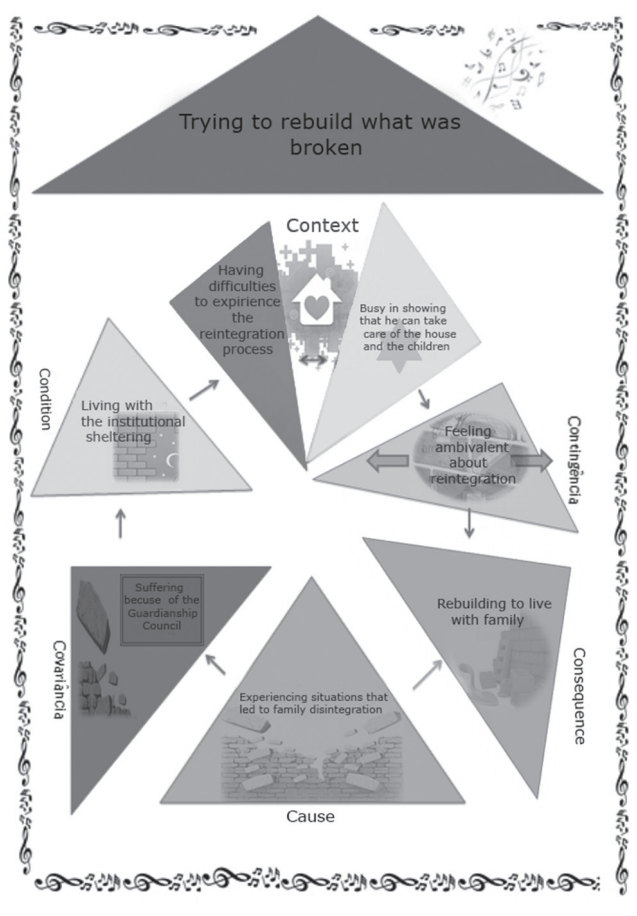

Figure 1 – Theoretical framework TRYING TO REBUILD WHAT WAS BROKEN

Describing the story of the meaning attributed by the family to their experience with family reintegration allowed us to uncover experiences that led families to disintegration, to the need to reorganize themselves, and to their efforts to conquer reconstruction in the sense of building a new family.

The story begins when the family, regardless of its configuration, experiences situations that led to family disintegration.

She [mother] *has burned him* [son], *and spanked the girl's head* [older daughter of the couple] so *much that she doesn't see or walk anymore and she lives in another shelter* [with serious injuries]. (Father - C Clef Family)

I gave the house, the furniture, I gave everything to them. They sold everything to buy drugs and now they have no food. (Grandmother - Pentagram Family)

All these situations led to complaints, culminating in the withdrawal of the children from the family. The complaint was almost always made by neighbors or even by close relatives who witnessed the difficulties experienced by them. Thus, the family finds itself suffering because of the Guardianship Council.

Why did you [grandmother] *decide to report your daughter?* (Researcher)

Because of the risk the children were taking. My oldest granddaughter told me they have slept elsewhere with a rounded bed. When she told me that I couldn't believe it, I was shocked. (Grandmother - Pentagram Family)

Care for children becomes shared between the family and the shelter during the family reintegration. The family faces feelings of guilt and incapability because it has been reported because parents do not know how to take care of the children, but at the same time it identifies the shelter as a suitable place to take care of the child, considering it planned and structured to carry out the care, because they have significant financial and material resources for the development of children, although they recognize that they miss their parents.

They [institution] *have support from other people, they have a control system. I say to my husband children over here have everything, nothing is missing... in relation to goods... They* [children] *only miss their parents* (Mother- Bass Clef Family)

Nothing is missing in the shelter for the Bass Clef Family, i think the mother feels she cannot provide to her children, in the future, what the shelter provides, so the children's reintegration last longer. (Psychologist)

Given this scenario, reintegration is proving time-consuming, since the family needs affective availability and time to rebuild itself to take care of the children and with the passage of time the family is experiencing difficulties to carry out the visits to the shelter.

It's not about the difficulty of going to the shelter, but it takes a long time to solve it. I left jail last year on August 24th, and I'm fine, I work at a gas station and on my own as well. I'm willing to care for my son. (Father - C Clef Family)

At the same time, the family demonstrates accepting their failure as a group and engaging in a movement to redress the sensitivity and behavior of caring, and is concerned to show that they can take care of the home and children. In this process, while its members interact with themselves and with

each other, the desire to live together and to develop mutual care emerges, showing that they are capable and willing to live together in the family.

> I can care for a child; I have already cared for one long time ago. I have three adult sons and two grandsons from the girls I raised. I raised two orphans, and another one whose mother went to jail because of drugs; she had four children and they all stayed with me to care for them. (Aunt -Treble Clef Family)

Gradually, the family takes the risks of this challenge of a new composition and functioning, which represents a willingness to reorganize itself, that is, to try to rebuild what was broken. However, faced with so many difficulties previously experienced and the needs resulting from the demands of this reorganization, knowing this path makes the family feel ambivalent about reintegration, fearful of not managing to rebuild and having to relive a new process of disintegration.

> Don't you wanna leave the shelter? (Aunt - Treble Clef Family)

> I don't know. Do you promise me you will never mistreat anyone? (Child - Treble Clef Family)

> Is this a condition for you to live together? (Aunt - Treble Clef Family)

> Yes, it is. (Child - Treble Clef Family)

The shelter, in reintegration, becomes supportive in the context of care and awakens the rapprochement between the family and the child. In this symbolic interaction that the family establishes with the children and with the shelter, the family, as a reference group, values and strengthens itself, in the sense of rebuilding itself to intensify family bonds, revealing that being "among" and "with" the family can be very pleasurable, pleasant, comfortable and safe. In this scenario, family and children know each other and stabilize relationships, seeking family intimacy and expressing their desires and the function that each member idealizes to exercise within it.

> Family Zia, very agitated, cool, nice, it will be super cool, super cool. I wanna live with my mom. I wanna live with my mom. There will be barbecues, parties, birthday parties, surprises, gifts,it will be a real fun. There will be fights, funks [Brazilian music style]. Tchum tcha tchatchum tchum tcha!" (funk lyrics by Bass Clef Family)

> Do I have to call you mother? No... you can call me aunt, because I am your aunt and your parents are alive and I'm hopeful that your mother will be what she was before, a good mother, and that I will help in anything she needs, and if she wants to care for you, I will help too. (Aunt- Treble Clef Family)

While this movement is carried out towards reintegration, the family mobilizes to re-adjust to the new roles and the new family configuration, implying in facing new separations and with new bonds. This is because the family that reintegrates often does not have the financial conditions and space to stay with all the children. Thus, the siblings who were together in the institution may not come to live in the same residence after the reintegration. As a result, other family members are willing to welcome some of the siblings, with the commitment to maintain the affective bonds between them. That is, to reintegrate, it is necessary to re-adjust to new roles, new situations, new environment and even a new family configuration.

> At the time they were sheltered I was only with him here [mother points to one of the sons who live with her]. Afterwards she came, [mother points to one of the daughters who live with her] during this time, after they were sheltered I realized I was pregnant of her and then she came [mother points to one of the daughters who live with her], but then I have gone on surgery. It isn't good separating siblings, some live with me, some live in the shelter (Mother - Bass Clef Family)

> You have reintegrated the five grandchildren... How did you feel like separating from the other three? (Researcher)

> It was very difficult [emotional moment when the grandmother cried a lot]. They didn't wanna go: "grandma, we don't wanna go". They had no choice. (Grandmother - Pentagram Family)

The desire and satisfaction of being in the family encourages the will to overcome the challenges that could prevent family reintegration from taking effect. In this sense, children and adults continue to validate family coexistence, redefining "family" as something good, which brings happiness, which everyone wants to have, which is fundamental to the structure of the individual, revealing unity, support and warmth as important and considerable aspects to its rebuilding.

> What does mean to you coexisting with family? (Researcher)

> For me, everyone has to be united. As we are family, I think being together is very important. Being with family is comfortable, is feeling cozy when needed. It is a friend to count with. (Mother - Bass Clef Family)

When composing a representative soundtrack of its reintegration, among the many possibilities of music available on the keyboard, the family symbolically chooses those that show the desire to be together and rebuild as a new family: London Bridge is Falling Down, La Cucaracha, Noite Feliz, Pinheirinho Agreste, Beethoven's Ninth Symphony, Marcha Nupcial, Twinkle Twinkle Little Star and Alegria de Quem já Conhece a Jesus, who express situations of destruction, disintegration, effort, reconstruction, birth, warmth and languor. This fact occurs even without having contact with the songs and without having prior knowledge of the message expressed in these compositions.

When experiencing musical making, the family also produces a bodily and sonorous movement, as if remodeling a

house or carrying out a construction. In this sense, one of the children is also willing to try to repair the guitar string that was broken, even without another one for replacement, not revealing at any moment, the desire to give up playing the instrument; the string, even loose, was played by the child and the guitar was not removed from the musical scene. In this constant movement, the family follows as if it had in its hands loose pieces of the figure of a house, but that did not fit because they had been broken and had its modified form, making difficult the fit. When the experience of reintegration was presented to the family, it was as if she tried to gather the pieces and put each one in its place, to form again the figure of the house, rebuilding it.

However, this reconstruction is not an easy and quick task and, however difficult it was to know how to start, due to doubts and ambiguities, it was necessary to rebuild, so that the family could reintegrate. Thus, the theoretical model TRYING TO REBUILD WHAT WAS BROKEN represents the essence of what it means for the family to experience family reintegration.

DISCUSSION

The use of music to mediate and broaden communication in family interaction shows, in this study, a way to understand the family's way of acting, both inside and outside the family, as the relations between its members were considered and not only members individually.

The interaction between the family and the music generated the musical making of the family, through the individual/music, individual/group/music interaction. This gave expression to the weakening of family ties, important resources such as the desire to have availability and sensitivity to care, and validation of family coexistence. However, it is worth mentioning that, according to this perspective, the capacity to perform musical making is independent of having a formation in music, as it facilitates reproduction and the construction of meaning[12].

The family, in the context studied, expresses an abandoned family image, starting from the repetition of situations of abandonment portrayed by the rupture of the affective bonds of its members, that to return to live with family needs to be reconstituted, that is, to rebuild what was broken. The set of absences, related to income, education, work, housing, social and family support network leads to abandonment and, consequently, institutional reception and often to the destitution or suspension of family power[13].

In his verbal discourse, mediated by the soundtrack, the family expressed their life history permeated by situations of abandonment, which invites to reflect on the abandonment of the family or the orphan family system lived by the family in the context of reintegration. In the present day, abandonment is associated with lack of affection and care, constituting a socially constructed phenomenon, that is, a product of the system, which incites social exclusion[14].

The question related to the destitution of family power over children raises many reflections, since the coexistence with the institutional reception experienced by the family in reintegration is palliative, since other children are born and, again, there must be abandonment[14-16]. The birth of other children, as indicated in the literature, also occurred in one of the families participating in this study.

The data also revealed how much the family in reintegration needs to show itself in a happy, affective, perfect family model, according to common sense, very different from reality, demonstrating that both the families and the professionals who follow the process have, as a reference, crystallized and socially established definitions of family and this seems to be another obstacle in the brevity of the reintegration. These data confirm and show the influence of society on how the family should act, emphasizing what one has and not what one is and emphasizing one's lack and not one's desires[16-17].

During the family experience, it was revealed in the soundtrack that the fact of taking the children as children causes the redefinition of social roles, so that the occurrence of a father or a mother by people who previously had other roles within the family[17]. But in the experience of families, having someone to call a mother and being called a child seems to transcend definitions of roles, that is, these roles need to be rebuilt so that the aunt, grandmother, for example, of mother and when it comes to reintegration into the family of origin, the role of mother needs to be rebuilt, so she can get the children back.

Thus, the data that emerged in this research, in agreement with the literature, allow us to understand that the family, in the context of reintegration, experiences abandonment or becoming orphans, which triggers ruptures, family and social uprooting, but which, however, do not exclude the representations of the "family feeling"[14,17]. In this way, it is possible to rebuild what was broken and perform the family rebuilding, considered a new phase in the life cycle.

In this sense, there is a movement of construction and deconstruction in the affective and social relations of these families, but they indicate the family as the best place to live and live.

We believe that the experience revealed here can contribute to thinking about the family and to deconstructing the idealization of a family model, broadening the vision about the different family arrangements and the elaboration of strategies to strengthen the affective bonds between its members, preserving the own family life, as revealed in the theoretical model proposed from the understanding of how this process occurs.

Study limitations

Although this study presents limitations on the size of the population due to the great difficulty of finding families who are experiencing this process, it does not limit the validity of the results, since this experience gives credibility to the possibility of a "reconstruction and a rebirth", provoking the to rethink the importance of other studies aimed at coping with family abandonment, in minimizing poverty situations and in the construction and elaboration of laws that also include and think about the family, and to actually

consider the breaking of the family cohabitation process in the last instance .

Contributions to the area of nursing, health or public policy

In view of the results revealed in this study, it can be affirmed that family reintegration is a process of reconstruction, in which family members revisit situations of abandonment and reconsider the behavior of caring, with a movement towards the re-signification of the family coexistence.

Based on the above observation, it is clear the need to invest in the family and, with this, this research contributes to the necessary adjustments in the public policies in relation to the viabilization of the safe return to family life.

In addition, this study is an invitation to family health professionals to think about family, considering their social aspects in their care interventions in the care of families in primary health care.

Thus, it contributes to nurses contemplate the family context in their actions of caring and not their members in isolation, being able to use musical making, not as a therapeutic practice, but as a strategy of approximation between the professional and the assisted family.

FINAL CONSIDERATIONS

The family needs to be cared for, integrally, in the reintegration. Therefore, it is necessary to create and expand a multiprofessional team in order to prepare it for this theme.

There is also a need to reflect on the disloyalty of families in their efforts to care for their children. Family life should be valued and preserved.

Professionals involved in the reintegration need to review the understanding of working with family and reconsider the concept of family to transpose this media vision.

It is worth mentioning that this study was limited to the understanding of the experience of the family reintegration, therefore, it does not consist of a closed model, and can be expanded from new researches developed with families who are experiencing or have experienced family reintegration, or with other actors, such as the professionals involved in this process.

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