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Artículos Científicos

Tipologías de la intervención social con jóvenes

Typologies of social intervention with young people

Tipologias de intervenção social com jovens

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Resumen

Este artículo comprende el proceso de intervención social de cuatro organizaciones de la sociedad civil que trabajan con jóvenes en contexto de violencia y vulnerabilidad en Ciudad Juárez, Chihuahua, México. Se realizó una clasificación de tres enfoques de intervención social: adaptativas, socioeducativas y sociocríticas. A partir de ahí se describe el proceso de intervención que desarrollan las organizaciones. En la literatura sobre intervención social se observó un enfoque de acción general y universal, sin embargo, a partir del trabajo de campo, se encontró que la intervención social en contextos de violencia debe centrarse más en el seguimiento y acompañamiento a las y los jóvenes. Además, es necesario que las y los jóvenes cuestionen sus prácticas sociales desde el contexto social en el que viven. Esta investigación es cualitativa, se hicieron cuatro grupos focales con jóvenes, uno por cada organización. Se hizo un análisis de categorías con la ayuda del *software* Atlas.ti versión 7.0.

Palabras clave: exclusión social y pobreza, intervención social, jóvenes, violencia, vulnerabilidad.

Abstract

This article understands the process of social intervention of four civil society organizations that work with young people in a context of violence and vulnerability in Ciudad Juárez, Chihuahua, Mexico. A classification is made of three social intervention approaches: adaptive, socio-educational and socio-critical, from there the process of intervention developed by organizations is described. In the literature on social intervention, a general and universal action approach was observed, however, based on fieldwork, it was found that social intervention in contexts of violence should focus more on the follow-up and accompaniment of young people. In addition, it is necessary for young people to question their social practices from the social context in which they live. The research focus is qualitative, there were four focus groups with young people, one for each organization. An analysis of categories was made with the help of Atlas.ti version 7.0.

Keywords: social exclusion and poverty, social intervention, youth, violence, vulnerability.

Resumo

Este artigo inclui o processo de intervenção social de quatro organizações da sociedade civil que trabalham com jovens no contexto de violência e vulnerabilidade em Ciudad Juárez, Chihuahua, México. Foi feita uma classificação de três abordagens à intervenção social: adaptativa, socioeducativa e sócio-crítica. A partir daí, é descrito o processo de intervenção desenvolvido pelas organizações. Na literatura sobre intervenção social, observou-se uma abordagem de ação geral e universal, no entanto, com base no trabalho de campo, verificou-se que a intervenção social em contextos de violência deve se concentrar mais no monitoramento e acompanhamento de jovens. Além disso, os jovens precisam questionar suas práticas sociais a partir do contexto social em que vivem. Esta pesquisa é qualitativa, foram realizados quatro grupos focais com jovens, um para cada organização. Uma análise de categoria foi feita com a ajuda do software Atlas.ti versão 7.0.

Palavras-chave: exclusão social e pobreza, intervenção social, juventude, violência, vulnerabilidade.

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Introduction

This document is the result of an analysis of various experiences of social intervention in the context of Ciudad Juárez, Chihuahua. We conclude that there are various ways of understanding and developing social intervention. We can classify them into three types: 1) those that seek to strengthen the social system, 2) those that start from a socio-educational approach and 3) socio-critical interventions. Each of them can obtain results in individuals, groups and communities in a different way. Those that focus on the system are those that seek to integrate subjects into society through the acquisition of skills and abilities; Interventions that focus on education are those that seek, through formal and informal education, to generate attitudes and behaviors that allow people to be able to understand social dynamics; Finally, socio-reflexive interventions are those that allow the social transformation of the practices of individuals and communities.

From a social perspective it is necessary to understand that social problems are built, they do not arise naturally. Berger and Luckmann (2003) have already said it: "Reality is socially constructed" (p. 11). And it is the duty of the social researcher to analyze the processes that allow such construction. It is in this context that we have to talk about the historical moments of social intervention, since social processes change and reality always demands new theories, methodologies and intervention techniques. The interventions have a time, a context and are local in nature. Carballada (2012) says that "in its origins, a large part of the meaning of intervention in the social sphere is related to the way in which each age constructs the profiles of transgression" (p. 24). So, we must talk about experiences and intervention approaches that obey a time and context.

Currently, concepts such as poverty, exclusion or vulnerability have been analyzed, explained and have been intervened based on scientific progress, which leads us to say that there are different ways of measuring, evaluating and intervening them depending on the context and time. We can call these differences in intervention paradigms. For example, functionalist and Marxist theorists had two different definitions of the same problem, just as there were profound differences in the forms of intervention.

Long ago, in medieval times, "aid was developed primarily through the community and the family. At the same time, the union systems developed social welfare and protection models for those belonging to the union "(Losada, 2016, p. 18). The Church and charity were key to attend to the needs of the marginalized. With the entry of the modern age, a new form of social assistance is born, public charity, "whose role passes to the municipalities" (Losada, 2016, p.

18). Finally, after the Second World War, the welfare state was born, from which social assistance was established as a right.

It arises at a time when the existing institutions were not capable of solving the problems derived from poverty and inequality generated by the economy. It was a reality that the market was unable to correct these errors and guarantee a more equitable distribution of resources (Losada, 2016, p. 18).

Approaches to social intervention

According to José Sáenz (2008), social intervention “constitutes above all a process of rational order, since it is based on a manifest intention to modify or transform a situation that is considered undesirable and socially unfair, especially for the group that suffers”(p. 189). We must understand it as a social process that is thought of as rational only for the group that is implementing it; For those who look from outside it may seem the opposite. What is behind are the interests of where you want to take the people who are going to be part of an intervention process.

Here we want to show that there are at least three styles of understanding social intervention. There may be a greater number, but with the intention of making a conceptual and epistemological cut within the scientific production that has worked on the subject, we are limited to three, already mentioned above: prosystem interventions, socio-educational interventions and critical-reflective interventions.

It must be borne in mind that social scientists and specialists in social intervention start from an idea of the subject. In this sense, social interventions are not neutral. There is an interest that, in the first instance, does not manifest itself in a natural way regarding the way in which the speech of the intervention is justified. A careful analysis is required to know the destination that is sought in the interventions. Adapt the individual, strengthen the system or transform the system.

The first block of actions, called prosystem or adaptive interventions, seeks to adapt the subject to the social system: educate, train and guide him for work, mainly he seeks to be productive. Thus, with the social intervention legitimized by "society becomes a malleable object, which can be modeled, planned, designed (...) until it is adapted, that fits this model" (Ruiz, 2010, p. 17). So it is about intervening in a conscious and directed way. In other words, the State is clear about where it wants to go with social intervention, whether it be public policy or social policy. "Society cannot be in any way, some have the obligation to determine how it should be" (Ruiz, 2010, p. 17).

From this approach, social intervention is assumed “as a set of actions and practices organized under the figure of a service offer around the social” (Bermúdez, 2010, p. 56). Properly, the user or beneficiary is viewed as a liability. The State and civil groups provide a set of services so that the person assisted can develop socially. However, behind it there is no “theoretical support, but there are conceptions about who the other is, about help, loaded with goodwill and intuition” (Bermúdez, 2010, p. 58).

We would call them adaptive interventions, or prosystem, because they have a care character, we intervene from common sense, we do not previously make a rigorous diagnosis of the social problems where we want to intervene. Neither the causes nor the consequences of social problems are analyzed, nor are evaluation processes of the interventions. We only seek to assist the beneficiary when he has an immediate need. But the fundamental thing is not its characteristics, what matters is where these interventions lead. These are processes of adaptation and social reproduction, in the sense that they are immediate actions that do not seek to modify the beneficiary's attitude or behavior. Furthermore, at no time do they seek to modify social class relations or social structures.

As for the second approach, its appropriate name is socio-educational interventions. since they support educational arguments and promote the development of processes of social participation. Of course, there are a large number of interventions under this approach. In some way, the government, society and the market are expected to collaborate in the intervention processes. "It is the responsibility of all the entities that have responsibility in the educational response as well as in the social and health networks to put the means and resources so that problems can be addressed from education" (Gallardo, 2006, p. 1). It should be noted that they do not intend to modify the social structures or the subject, rather perfecting the system. According to Gallardo (2006), for this type of approach, the participation of educational institutions is not enough, but requires the “collaboration of other systems such as health, social welfare and justice. Therefore, collaboration between the different networks is necessary, complementing each other, since the school alone cannot tackle a multi-problematic situation”(p. 2). There is also talk of "the responsibility of the entire community" (Escudero, 2011, p. 13). And in that same line, the family is spoken of as a key part of the intervention process:

It is considered pertinent to highlight the role played by the family in the spaces of social interrelations, taking into account that each family is permeated by conditions and particularities at the cultural, political and economic level, and taking into account its historicity in the construction of each one of its singularities, such as values, customs, power relations, communication among others (Arnedo, Díaz y González, 2016, p. 32).

Specifically, reference is made to “co-responsibility and participation: it is necessary to take into account the plurality of actors working in the social field, and to involve them in shaping the policies and actions that are implemented” (Diputació Barcelona, 2009 , p. 35).

And on the other hand, intervention is seen as an open process of constant analysis. “It is approached not so much from the immediate search for solutions as from starting socio-educational, comprehensive, flexible and open processes; with a transforming vocation ”(Callado and Martínez, 2017, p. 286-287).

It is a type of intervention where there is the figure of a facilitator, or in its case, a social promoter, where, with the intervention, “it is intended to design, develop and evaluate the actions from the community itself with the support of the facilitator promoting the mobilization of community member groups. The actions will be more effective the more you get involved ”(Mori, 2008, p. 81).

It should be noted that within this approach there is interest in making diagnoses to understand social needs and subsequently design the intervention. At least you have an idea that a project diagnosis, planning, intervention and evaluation should be made. In the first phase of the intervention, a “prior identification of the sociodemographic, sociocultural characteristics, educational levels, health systems, needs, problems, resources, and community behaviors must be done; This will guide us towards formulating development proposals and alternative solutions to adverse situations ”(Mori, 2008, p. 83).

So there is talk of designing educational processes that can empower users, but within the limits of strengthening the system. They are informed interventions, that is, from the beginning it is clear what it is that you want to achieve with the intervention project. "A social intervention project with a view to the individual construction of autonomy and knowledge, motivating adolescents and young people to change and reinforce their potential, elements to contribute to the social transformation of their environment" (Arnedo et al., 2016 , pp. 24-25). In the words of Díaz and Silva (2018), the intervention is understood as "a technology to transform reality and it has four phases: analysis of reality, design and programming of activities, execution and evaluation" (p. 10).

Within this approach there are different axes of intervention: health, education, participation, free time, leisure, job training, rehabilitation, among others, where priority is given to "improving the quality of life and promoting good practices" (Diputació Barcelona, 2009, p. 33), which “also provide greater confidence and security for the participants and agents involved regarding the actions” (Diputació Barcelona, 2009, p. 33). Although these social interventions are never oriented towards criticism and reflection on the system and social

practices, but in reality "help to promote our identity and it is a primary, not a secondary, element" (Poza, Fernández and Ferreira, 2017, p. 214).

Socio-educational interventions are those that have diagnoses, planning, implementation designs and, in some cases, evaluations. However, they do not have the presence of the beneficiaries' voice in the design of the projects. In this type of intervention, the organizations and institutions of the State seek that the beneficiary be productive, have the facility to obtain a job, in other words, acquire the skills and abilities to enter the world of work; but there is no questioning about the social system. Among other elements, the social reproduction of the system is sought.

Interventions under the sociocritical approach challenge social structures and social practices. The social controller is forced to reject "the universal theories, critics of capitalist society, of class society (especially of Marxist theory), of class society, of relations between classes (exploitation, domination, class struggles)" (Montaño, 2007, p. 12). Due to the way in which they are presented, "social policies constitute functional state intervention instruments to the then hegemonic project of capital" (Montaño, 2007, p. 2). In addition to this, social policies are previously designed to guarantee the reproduction of economic and social capital.

Social service constitutes (from its embryonic link with social policies) a gear in the reproduction of social relations and the prevailing system; their social practice is functional to the maintenance of the social order, capitalist relations (the exploitation of labor, social control and reduction of social struggles and the accumulation of capital) (Montaño, 2007, pp. 2-3).

According to Montaño (2000), Netto (1997), Guerra (2007) and Borgianni and Montaño (2000), the way in which social policies are developed constitutes a gear in the reproduction of social relations and the prevailing system; To avoid this, critical-dialectical thinking is needed to clarify the contradictions of capital-labor, since the intervention generates ways of seeing and understanding the world, justifying social inequality. Borgianni and Montaño (2000, p. 124) mention that processes of "segmentation, naturalization and dehistoricization of social reality" occur. Furthermore, there is no connection between "knowledge and action, between theory and practice". Thus, it is a "methodological apriorism" (Borgianni and Montaño, 200, p.32). By developing social intervention in this way, what we are actually doing is creating a "social technique, or in the best of cases, a set of techniques, a technology, and as such, an instrumental, simple productive force means for the reproduction of capital "(Guerra, 2007, p. 144).

From the critical-reflexive perspective, social intervention has a deeper scope in relation to changes to the system and to social practices. Freire (1976) indicates that any intervention

should focus on a "true praxis, reflection and action of man on the world to transform it" (p. 4). Poza et al. (2018), on the other hand, appeal to a social action that promotes shared work scenarios and youth inclusion processes, trying to respond to social needs and, specifically, aspiring to public and / or social legitimation, influencing interaction and youth participation.

In particular, reference is made to the introduction of a political ethical project where there is "the elimination of all forms of exploitation, domination and submission, as a system of social coexistence and development of substantive citizenship" (Montaño, 2004, p. 9). The intervention process must always be with a critical look at the contradictions between capital and labor. Social intervention should alter macrostructural relationships between class interests, thus having a (ethical-political) role in such relationships. Finally, it must have a function of change in the social structure, and that avoids at all costs the reproduction of the system and the status quo (Montaño, 2004).

Critical-political interventions generate processes of diagnosis, planning, implementation and evaluation of programs or projects. But its main characteristic is that the voice of the beneficiaries is present in the design of the projects. In this type of social intervention there is a questioning of social practices from a broad perspective, that is, the practices of the beneficiary, the community and the State are discussed. A critical analysis of social reality is made, seeking to understand the origins of inequality and create alternatives to the economic model. They are long processes. In fact, instead of naming it intervention, it would be better to call it accompaniment.

Therefore, we would have to speak of a diversity of social interventions made by social organizations and State institutions. Schematically, Table 1 presents a classification of the three types of social intervention.

Tabla 1. Enfoques y niveles de intervención

Enfoques de intervención	Intervenciones prosistemas	Intervenciones socioeducativas	Intervenciones crítico-reflexivas
Participantes	Individual	Individual-colectivo	Comunitario
Responsables de la intervención	Servidores públicos	Facilitador-promotor social	Acompañamiento comunitario
Guías de intervención	Estudios socioeconómicos	Diagnósticos sociales	Reflexiones colectivas
Alcance	Reproducción del sistema	Fortalecimiento del sistema	Cambio de sistema
Origen de los problemas sociales	Persona	Corresponsabilidad Estado-Gobierno	Sistema-comunidad-persona
Técnicas	Encuestas	Técnicas cualitativas y cuantitativas	Grupos de análisis
Modelo	Asistencialismo	Asistencia social	Modelo crítico radical

Fuente: Elaboración propia

Method

The fieldwork was done with four civil society organizations.¹ The organizations are located in the northwestern and southeastern zone of Ciudad Juárez, Chihuahua. They have about 30 years of experience in social intervention with young people. Its facilities are consolidated to receive nearly 100 young people a day. In its facilities, in addition, there are areas for teaching music, painting, urban circus, computing, Spanish, and math workshops, among others. They serve around 80,000 young people living in vulnerable and irrigated conditions.

We start from the assumption of research that civil society organizations are limited in terms of economic and human resources to carry out their work with young people, which leads them to generate short-term strategies focused on entertainment and fun, which it does not allow changes in the social practices of young people in the long term; However, despite these limitations, there are young people who change their behavior.

¹ Para garantizar el anonimato de las organizaciones de la sociedad civil se reservan los nombres.

The dimensions of analysis that are considered are the following: support in organizations, family, school, entertainment, fun, self-esteem, stress, social aspirations and recommendations for civil society organizations.

This research aims to show the intervention experience of four civil society organizations that work with youth in vulnerable contexts in Ciudad Juárez, Chihuahua, Mexico. We analyze the experience of young people in the process of intervention and accompaniment by educators. Specifically, we focus on young people who dropped out of formal school and who are now within organizations and are being supported to present their middle and high school exams at the Chihuahua Institute of Adult Education (ICHEA), in order to complete their upper secondary education studies. To develop this research we resorted to the focus group technique.

As Miguel Aigner (2002) points out, the dialogues achieved through the focus group technique are intended to record how the participants elaborate their reality and experience as a group. For Aigner (2002), an important question to consider is that, like every communicative act, it always has a cultural and social context, which is why, in the analysis of the information collected, the understanding of these communicative contexts is established as a priority. its different modalities.

The focus group technique proposes an open and structured exercise that most of the time is developed as a group conversation, in which the researcher raises some themes and questions associated with some antecedents that guide its direction, in accordance with the research purposes.

In this sense, the focus group:

It differs from a colloquial conversation because the researcher previously raises the topics and, if it is the case, the topic is not considered exhausted, returning again and again since it is interesting to capture in depth the various points of view on the matter discussed. (Aigner, 2002)

This technique, under its group modality, also becomes an exchange of experiences, since generally when a participant perceives that his interlocutors have a similar experience or experience or knowledge on the subject, he reacts positively, since this communicational situation feeds back his interest. by topic. In the specific case of this exercise, we worked with homogeneous groups, which allowed us to achieve the aforementioned purpose.

Korman (1986, cited in Aigner, 2002) states that a focus group is a meeting of a group of individuals selected by researchers to discuss and elaborate, from personal experience, a theme or social fact that is the subject of research. And following this same author, the focus groups require processes of interaction, discussion and elaboration of agreements within the

group about some topics that are proposed by the researcher. Therefore, it is interesting to know what is the meaning that the participants in the focus groups give to their practices, through a comprehensive approach to their narratives, in which they pour and contribute their experience.

In this way, the characteristic point that distinguishes the focus groups is directed and conscious participation and conclusions resulting from the interaction and elaboration of agreements between the participants (Korman, 1986, cited in Aigner, 2002).

Selection criteria:

- A total of four focus groups were made; one for each organization.
- The selection criteria is that they were in some program that each civil society organization has.
- Participation in each of the focus groups was between 6 and 12 participants.
- The groups were held between May and June 2018.

Results

Within this section, we address the forms of intervention that civil society organizations develop with young people in situations of violence. And it is a question of answering the following question: what type of training and accompaniment do young people need that allow them to question their social practices in contexts of violence and vulnerability? At first, the opinion of young people regarding the support they receive from civil society organizations, the family and the school is addressed. And we close the section with what young people request from organizations and our proposal for social intervention.

Social intervention in organizations

The categories or codes of analysis of the information collected in the fieldwork focus on the following: support in organizations, family, school, entertainment, fun, self-esteem, stress, social aspirations and recommendations for organizations in society civil. With these categories of analysis we will answer the research question related to the types and challenges of social intervention with young people in contexts of violence.

The work of civil society organizations is linked to the work of the family and the school. In this first part we are going to measure the opinion of users regarding the support they receive from organizations. Beneficiaries' opinions are somewhat divided: some users say they receive support for schoolwork, others mention that they do not.

One of the participants commented that “in my case they have helped me a little with materials that I am going to lack, they support me in continuing to study and not lower my

grades" (2018, focus group). Another said: "They help me to guide the high school" (2018, focus group). "They only tell me 'come to the exams' and now" (2018, focus group). One more mentioned that "me too in studying and doing my homework" (2018, focus group).

There are beneficiaries who have greater depth and maturity regarding the feeling of support they receive from organizations. "To me to continue with school, do my homework and when I have problems with school, they go and talk saying everything I do here, and also when I need someone, the educators are here and they listen to me" (2018, group focal). Another young man commented: "It helped me more with hyperactivity and with my motor skills and also to meet more friends" (2018, focus group).

Regarding the support they receive from organizations, other beneficiaries express that they do not see it as real: "I would say no" (2018, focus group). "They have not helped me control anger" (2018, focus group). There are opinions with greater determination, for example, that have not supported them "at all" (2018, focus group). "I'm not abrupt at all" (2018, focus group).

The family as a factor for the protection of young people is essential for the prevention of violence, crime or dropping out of school, however, for some who attend the organization, there are signs that families are absent in the process of socialization and training, which causes that from an early age they have to make adult decisions.

In some organizations, young people express that their families monitor the educational process of their children. "In the studio, they tell me to start studying, that they don't want me on the street" (2018, focus group). Participants talk about the financial and motivational support they give them at home. "In money, because my mother motivated me to continue studying" (2018, focus group). And at the time some talk about motivation "to keep going" (2018, focus group). In some cases more talk specifically about financial support: "Yes, they give me 250" (2018, focus group). There are young people who mention that they have good family protection: "Well, I would say that in everything, when I come to school, they worry about me, that I get up early" (2018, focus group).

There are young people who comment that the family plays an assistance role. One of the participants said that he received "shelter, food" from his family (2018, focus group). Contrary to this, within the focus groups there were also young people who said that they do not receive any type of support, "not at all"; In your case, some families ask their children to go to work (2018, focus group).

In the school environment there is widespread discontent on the part of young people. Schools do not develop integration mechanisms for young people with family, social or

personal problems. Basically it is zero tolerance: as soon as they commit some type of violation of school regulations, they are expelled.

Discipline within schools is very strict. Young people express that due to conflicts with peers they are expelled immediately. "In high school I had problems, I fought, and I had no opportunity and I could no longer enroll in another, and I decided to take an open one, because there was no space and because of personal problems" (2018, focus group). Another participant said that "they ran me from high school too, because I had a fight with a teacher" (2018, focus group).

There are comments where young people say that they no longer wanted them in schools and that the earliest solution to the problem was expulsion. "No, they didn't want me there anymore. It was very disastrous "(2018, focus group). It should be noted that they accept that they had behavior outside the rules of the school, however, the issue is to generate integration mechanisms for these young people who present different behaviors. It is necessary to make a connection with the family, so that the intervention occurs between the school, the family and the young person. According to the youth, none of their teachers asks them about the situation within the family or on a personal level.

One of the topics that should be discussed is the axis of intervention. Without a doubt, civil society organizations want to make changes to their users or beneficiaries. It is known that the projects that are financed by agencies have a very short duration, despite the fact that processes of this type must last more than a decade to perceive changes, or where appropriate, in order to influence people's behavior.

In this section, it is our responsibility to talk about how youth interventions are prioritized, that is, what activities are designed so that users of organizations can change their behavior and lead a life of recognition of social rights.

Youth priorities are in entertainment and fun. At school they focus on training, they are constantly busy doing school activities, breaks are actually short; thus, the space for coexistence is reduced. On the other hand, within the organizations, the youth prioritize entertainment activities: "I had told them to put on a theater and a dance workshop for camping; He had also had the idea of going out to the parks to live with the kids who are playing there or are bored sitting there. Give as a swimming workshop too "(2018, focus group). One participant commented that being in the organization "has served me well when I get stressed and relaxed, and when a new person arrives, I start talking to her" (2018, focus group). There are young people who want the organization to be a space to strengthen their self-esteem, "well, rather to vent, because if I want to paint a sad landscape, I use more or less sad colors and took out everything I bring" (2018, focus group). Another of the beneficiaries said that "I am the same

as I am in society, as I am here; So, I do not enter the workshops, that is, I am present but I do not carry out activities, but rather I keep talking; So, out there, if you take me with your friends, I am one of those who takes confidence very quickly; So, I bring the outside, in society to the workshops ”(2018, focus group). The organizations offer a space for socialization to young people who have similar problems, which makes some of them highly sought after. “Being in (the organization) helped me to live better, when I got here it was not questionable and in high school I was very withdrawn, and when I got here, I started with better experiences and socialized. Thanks to that, it is what I want to dedicate myself to ”(2018, focus group).

There are other cases where it is mentioned that the workshops that are given help them express their emotions.

Personally, it has helped me a lot in expressing myself through music. Sometimes I listen to music and distinguish things that one sees in class. It distracts me from problems I have at home or at school. That is what I have most left of the workshop. And in general, with music you can express yourself and make you more passionate about music, transmit your feelings through it (2018, grupo focal).

There are several activities carried out by civil society organizations that have an orientation to entertainment and social fun. We must be clear: young people are not expected to be the promoters of the social class revolution, but at least a change in their aspirations is sought. Getting to university is not everything, but it is better that young people have that option to continue studying at that level than they do not have it. In other words, that economic problems are not a limitation for young people; above all, that within the families of these young people there is the interest of educating their children in universities. That cultural limitations are not an obstacle. That early marriage is not the only option, or that the maquiladora is not the only space for work.

One of the questions that was asked to the participants is about the recommendations that they make to the organization so that there are more attendees. Some of them said that they would like “to be set, with music” (2018, focus group). Another young man said that, in his case, the organization is a good space for socialization:

Many come because they have nothing to do at home on weekends, but they do not realize that in reality here they socialize more, here you de-stress a little, something different from normal, because almost always those who are in the morning: in the morning it is going to school, in the afternoon doing homework and then in the afternoon going out with my friends or sleeping; But it is very different to go out with those friends that one has on the street to come with the

friends who are here in the workshops, because here, doing the activity, we talk more, we socialize healthier (2018, focus group).

One of the thematic axes that were addressed in the focus groups was aspirations. We believe that it is essential to know what they would like to be as adults. So far, the opinions of young people are limited by context, their aspirations are marked in the short term, or where appropriate, in technical activities.

There are young people who are not clear on what they would like to work on when they grow up. Some of them view the organization of civil society as a space to be employed. There are young people who would like to develop trades: "I still don't know what I would like to be when I grow up, maybe a mechanic or an electricity ... driver" (2018, focus group). Others prefer to finish high school to be employed in the maquiladora: "Nothing more than high school to work in the maquiladora" (Focus group participant, Ciudad Juárez, 2018).

It is also important to note that there are young people who have aspirations to pursue a professional career: "Well, I would like to have a professional career, but I still don't know which one" (2018, focus group). Another young man commented that "I still do not know, I am between being a dancer, graphic designer or nurse" (2018, grupo focal)

Discussion

We want to be honest with organizations. We know that they do what is in their hands. With the financial and human resources they have, it is not enough to make long-term social interventions that allow changing the aspirations of young people. There are limitations to thinking about long-range activities. It is necessary to have a wide range of variables to ensure that some young people distance themselves from violence, crime, addictions, or that they change paternalistic, clientelistic or authoritarian attitudes, that is, stop waiting for the possibilities of change to come from outside and not of them and their families. Nothing is lost, at least protection and containment mechanisms are required to build different opportunities for young people. Families have the right to think that there are other opportunities for working life other than the maquiladora, however, for them it requires processes that involve deep reflection on young people.

Specifically, our proposal is that civil society organizations be an alternative to healthcare interventions. Instead of entertaining and entertaining young people, even if they request it, it is a priority that other mechanisms of social intervention exist that promote the reflection of young people as political subjects. It is also necessary to generate intervention

processes with a sociocritical approach, for example, within the literature review we find alternatives that focus on politically constructing identity from photography.

According to Angela Molina (January 29, 2019), there are several theorists and artists who claim “the function of photography as an art of public affairs, construction of identity and consciousness” (para. 6). Molina (January 29, 2019) argues that “photography can change our perception of reality and transform the world. The image —analogical or digital— captures fictitious bodies and diverts real bodies from the identities and functions that have been assigned to them ”(para. 1). The idea is to conceive the artist as a producer of social sense, since, based on his artistic work, he interprets and claims reality. Photography, according to this same author, seeks to create "the alliance of the literary and the political" (para. 3). In the words of Benjamin (quoted in Molina, January 29, 2019), "a political art that allows the receiver to become a producer." Photography can change our perception of reality and transform the world (Molina, January 29, 2019). In sum, photography is a social process that allows social emancipation, "the objectivity potential of a type of representation that allows us to understand social complexity must be defended as an instrument of emancipation" (Molina, 29 de enero de 2019, párr. 6).

One of the limitations of our work is that the research is qualitative, which implies that the results cannot be generalized for all civil society organizations that work with youth. There are different ways of intervening with young people in the city, in this case, the results are only valid for the context where the field work was done. Regarding the strengths, the information collected in the field work is considered to be very relevant because it rescues the testimonies of young people living in situations of vulnerability, and in this sense, their usefulness would serve to modify public policies that focus on this population group.

Conclusions

It is necessary to make clear that the subject is not a passive, active, rational being, but has a multiplicity of nuances. In a sense, we cannot speak of a universal human being, we will have to rescue one with multiple social practices. We must build a social intervention with a multiple vision that obeys social contexts. The objective is not to build a social intervention for each subject; Our proposal is to design social interventions that focus on questioning social practices, as well as social structures. We believe that socio-critical interventions are required in contexts of vulnerability.

We must seek the interests that each group has and classify them into social practices. Hence, we need to collectively design the strategies to develop to carry out the intervention. The design of the intervention strategy will have to be carried out between the users and the intervention team. In short, we must focus the intervention on social practices, not on behavior. Thus, the design will have to focus on successful intervention experiences, with the intention of modifying, directing, or changing social practices that lead subjects to social rights environments.

Among the topics that some civil society organizations in Ciudad Juárez are working on today stand out the claim for difference, social exclusion, education and social capital, and they even work in the order of groups, such as children, youth, women, adults greater. What international organizations, financing agencies and some state institutions are currently dealing with with civil society organizations is that they serve to integrate into the system a part of society that has been marginalized from the global economic system; But they are only assistance actions, which is why long-term social interventions are required that allow the questioning of risky social practices for young people.

In relation to contributions to future lines of research, we will focus on a quantitative analysis. The idea is to generate a statistical model that allows knowing the social and family conditions that allow social changes in the behavior of young people in contexts of violence.

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