

INTEGRATIVE PRACTICES IN HEALTH CARE IN THE CONTEXT OF HIGH SCHOOL: THE EXPERIENCE OF INTEGRATIVE COMMUNITY THERAPY – ICT

PRÁTICAS INTEGRATIVAS DE CUIDADO EM SAÚDE NO CONTEXTO DO ENSINO MÉDIO: A EXPERIÊNCIA DA TERAPIA COMUNITÁRIA INTEGRATIVA – TCI

PRÁCTICAS INTEGRATIVAS DE ATENCIÓN DE SALUD EN EL CONTEXTO DE LA ESCUELA SECUNDARIA: LA EXPERIENCIA DE LA TERAPIA COMUNITARIA INTEGRATIVA – TCI

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ABSTRACT: Analyze the contributions of ICT in students suffering approach from Reference Schools of Secondary Education; Recife, Pernambuco. Qualitative, comprehensive-interpretive research, between February 2018 and July 2019. Challenges and Feelings; Overcoming and Strategies and Learning were defined as thematic axes of Bardin's content analysis, based on the ICT registration sheets and field notes. 33 meetings were held, with an average of 13.5 students aged 15 to 19, of both sexes. Family conflicts, school performance and future prospects, linked to sadness, fear, anger, incapacity and loneliness endorse the challenges of contemporary adolescence, faced through support networks, professional help, personal empowerment and physical and leisure activities. Initial challenges were replaced by the ethics of solidarity in welcoming processes, affective listening and respect for diversity, signaling ICT as a strategy for transforming risk situations for autonomy in the school environment.

KEYWORDS: Care. Integrative practices. Integrative community therapy (ICT). Teens. Public school.

RESUMO: *Analisar as contribuições da TCI na abordagem de sofrimentos de estudantes em Escolas de Referência de Ensino Médio; Recife, Pernambuco. Pesquisa qualitativa, compreensivo-interpretativa, entre fevereiro/2018 a julho/2019. Desafios e Sentimentos; Estratégias de Superação e Aprendizados definidos como eixos temáticos da análise de conteúdo de Bardin, a partir das fichas de registro de TCI e anotações de campo. Realizados 33 encontros, com média de 13,5 alunos de 15 a 19 anos, de ambos sexos. Conflitos familiares, desempenho escolar e perspectivas de futuro, vinculados à tristeza, medo, raiva, incapacidade e solidão reforçam desafios da adolescência contemporânea, enfrentadas através de redes de apoio, ajuda profissional, empoderamento pessoal e atividades físicas e de lazer. Desafios iniciais foram substituídos pela ética da solidariedade nos processos de acolhimento, escuta afetiva e respeito à diversidade, sinalizando a TCI como estratégia de transformação de situações de risco para autonomia no âmbito escolar.*

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PALAVRAS-CHAVE: *Cuidado. Práticas integrativas. Terapia comunitária integrativa (TCI). Adolescentes. Escola pública.*

RESUMEN: *Analizar las contribuciones de la TCI para lidiar con sufrimientos de estudiantes en Escuelas secundarias; Recife, Pernambuco. Investigación cualitativa, entre febrero/2018 y julio/2019. Desafíos, sentimientos, estrategias de superación y aprendizajes, como ejes temáticos del análisis de contenido de Bardin, a partir de fichas y anotaciones de campo. 33 ruedas realizadas, promedio 13,5 estudiantes de 15-19 años de ambos sexos. Conflictos familiares, rendimiento escolar, perspectivas de futuro vinculados a tristeza, miedo, rabia, incapacidad y soledad, refuerzan los desafíos de la adolescencia contemporánea, que son enfrentadas a través de redes de apoyo, ayuda profesional, empoderamiento personal, actividades físicas y recreación. Los desafíos iniciales fueron reemplazados por solidaridad en los procesos de acogida, escucha afectiva y respeto a la diversidad. Se señala la TCI como estrategia de transformación de situaciones de riesgo, para la autonomía en la Escuela.*

PALABRAS CLAVE: *Cuidado. Redes de apoyo. Terapia comunitaria integrativa (TCI). Adolescentes. Escuela pública.*

Introduction

Integrative health care practices and formative-educational processes: dialogues under construction

In the face of the crisis in the area of health and well-being, due to the exhaustion of the assistance model based on medicalization and the increasing use of technologies; the implementation of the National Policy of Integrative and Complementary Practices (PNPICS/MS) in 2008, seeks to resume the strategic actions constituting the assumptions and guidelines of the Unified Health System (SUS) by adopting an approach that promotes well-being, quality of life, resistance and mental health factor. In a broader perspective, we can think of these practices as founding elements of human formation processes.

The evaluative choice of the work proposal, due to the space of high school in reference schools of education, had as substratum the idea that the so-called “instability crises” can be based on periods of transition in the life cycle of population groups, where the so-called “rites of passage” can pose an additional risk to maintaining the mental health of the individuals involved. Thus, the experience and construction of their own identity, sexuality, and exposure to situations of vulnerability, such as drug use and various forms of violence, acquire special relevance in contemporary adolescence (FERREIRA *et al.*, 2018; OLIMPIO; MARCOS, 2015).

It is in this stage of transition that we expect to find a proactive role in professionalization, self-care and the capacity for valuing choices, with a view to the full development of autonomy and potential for daily living. The acquisition of such characteristics is not done in a natural way, but they are mediated by social living, embodied in the structuring of contexts, which carry a whole range of unequal stimuli, opportunities and openings and not just different. Integrating adolescents in the conduction of their own lives, through participatory processes for their empowerment, results in the construction of youth protagonism, being the responsibility of the whole society. The establishment of efficient communication channels and bonds of responsibility are useful steps for the full formation of citizens.

The present work was founded on the “three-dimensional” meeting of the pillars of support of the university (research, teaching and extension), as an attempt to respond to society, through the studies developed in the formation in Integrative Community Therapy - ICT (BARRETO, 2008), and in doctoral research (CUNHA, 2017; OLIVEIRA, 2011).

ICT, established as PICS, through Ordinance GM 849/2017 (BRASIL, 2018) is a group procedure, whose action is centered on meeting people who suffer or experience the effects of contemporary living, whether in communities or in environments of study or work, in the search for shelter for conflict situations, where care is thought of as “an activity developed with the purpose of improving the subject in his relationship with the other” (FERREIRA *et al.*, 2018, p. 58, our translation), in the perspective of a process of transformation of oneself and with the other and action in the world, from education to health, to life. In this sense, the role of the caregiver, the one who welcomes and cares for the pain of others, is fundamental:

Being a caregiver is not telling the other what he must do, but rather reminding the other who he is. When he reminds the other of who he is, he regains his spirit, his strengths, his course of life. This is the primary function of the caregiver, remembering who the other is, whether through music, dance, massage therapy, conversation, etc. (BARRETO, 2017, p. 75, our translation).

With this study, we seek to understand the contribution of ICT in welcoming the concerns and pains and in the empowerment of adolescents from Reference Schools of Secondary Education - EREM, in Recife, PE, with a view to promoting human development. This implies implementing multidimensional human formation processes, in order to ensure greater existential well-being, improvement of relationship networks, in the face of challenges and impasses in contemporary society.

Methodology

The investigation paths of ICT practices in PE EREM

The methodological processes were based on secondary data - ICT circle record sheets and notes from follow-up meetings - produced when operationalizing the intervention with care practices in welcoming the sufferings and difficulties faced by high school adolescents. The investigation scenario involved two PE EREMs: Ginásio Pernambucano (EREM-GP) and Joaquim Nabuco (EREM-JN), through a partnership with Espaço Família - Legal and Therapeutic Services, NGOs, of which the authors of this work are part. The immersion of the authors in the operationalization of the intervention proposal, carried out previously in schools, allowed the construction of a memory of the experience, based on field observation, bringing a privileged view to the use of secondary data, as it relocates the experiential dimension as an important element of analysis. It is, therefore, a comprehensive-interpretative research with a qualitative approach, where thinking about action is consolidated as an emancipatory educational practice. The definition of the implementation of the intervention involved activities developed in 2 stages:

1) Preliminary stage - Sensitizing the school community. As university professors in the health field and NGO volunteers, in some communities, we were touched by the realities present in the EREM in question. By exercising a qualified eye and listening, observing classes and interrelationships between managers, teachers and students, a certain psycho-emotional-social-existential “malaise” was evident, which signaled the loss of the sense of being there, be it teaching, be it learning. The actions to make the proposal viable included the proposed objectives and the unique dynamics of each of the schools: contacts with management; discussion with the school community in an annual seminar on pedagogical evaluation; realization of ICT circles with teachers and students and dissemination to the school community, to make student participation feasible.

2) Fieldwork - Sharing circles with ICT (BARRETO, 2008) on a weekly basis; average duration of 2 hours and six stages - reception, choice of concern/theme, contextualization, problematization, closure and assessment. The latter, only among therapists, with a view to reflecting on the processes of conducting the activity: aspects that deserve to be repeated and/or need improvement, recording of what they learned about themselves and other participants and other measures. In addition to the sharing circles, at EREM-JN, “Oficinas de Sentido” were held from August/18 to December/18, following the Transpersonal approach studied by Cunha (2017).

From the point of view of ethical procedures (BRASIL, 2012), as this is a study using secondary data, without identifying the participants in the intervention proposal, the terms of free and informed consent are waived.

The results of the meetings were evaluated through the frequency of the themes addressed in the circles, the empowerment of the participants and the speeches of the school community. The empirical material presented was produced from reports of field observation and reports of 33 rounds of shares carried out, involving only the public of high school teenagers. The product of this material was discussed based on the content analysis proposed by Bardin (2005), which comprises: 1) pre-analysis, 2) exploration of the material and 3) treatment of results, inference and interpretation. The last step of this process consisted in the treatment of the data obtained with the coding-classification-categorization, thus making it possible to understand and interpret the results. As the author points out, this phase is dedicated to critical and reflective evaluation, which involves intuition and reason simultaneously. The analytical path supported the construction of three major thematic axes: (1) Challenges and Feelings, (2) Overcoming strategies and (3) Learning.

Results

Contributions of ICT to students of EREM in Pernambuco

33 ICT circles were held, with an average of 13.5 direct beneficiary schoolchildren per meeting, resulting in a total of 447 participations, mostly female (54.6%), aged between 15 and 19 years and from the peripheries of the capital and Metropolitan Region of Recife. Despite this apparent homogeneity, they carry diverse cultural stereotypes: while EREM-GP students are seen as belonging to a certain intellectual elite of one of the most traditional schools in the State, which in the past had students, politicians, entrepreneurs and renowned professionals; EREM-JN students are predominantly from Coque Community, known as the abode of death, given the high levels of violence. The care proposal involved, in EREM-JN, students from three years of high school, in an equitable way, while in EREM-GP, only students in the last year of EM participated in the project. In order to understand the elements-components of the narratives of the subjects-members of the study, we seek to organize and discuss each category found as a means to characterize the main contributions of the ICT promoted by the sharing circles.

Challenges and feelings

The concerns raised by the group at the stage of choosing the theme point to the challenges that adolescents and young people from the periphery experience in their daily lives (FERREIRA et al., 2018; PRATTA; SANTOS, 2007). Interpersonal conflicts and other forms of violence, low self-esteem and issues related to the future and the meaning of life are elements that make up the mental landscape and the themes presented by the students, which make it possible to perceive the adolescence phase as a process of discovering latent powers immersed in doubts, insecurities, distrust and other situations of risk for autonomy. When deepening the narrative of their concerns and challenges, the adolescents presented feelings that reflected and potentiated such experiences, characterizing problem situations experienced by youth in contemporary times, emerging in the process of experienced speech-listening. The speeches of the participants were linked to the following dimensions:

(1) Personal/Individual - To understand such concerns, from a perspective of power and competence, which occurs in difference and lack, we use Ferreira *et al.* (2018), when they point out that:

Peripheral adolescents are inscribed in spaces of resistance to all forms of reduction, opening gaps in the dominant structures that take adolescents and youths as a substantial, ahistorical category and capable of responding to the multiplicity of ways of being, not being limited to a predefined form that places adolescence in a pathological space (p. 92, our translation).

In this way, each restlessness reveals more than pain-suffering, points to hidden horizons of resilience, empowerment and overcoming. This can be illustrated in some themes presented by the adolescents in the studied sharing circles, enabling the acknowledgement/knowledge of strengths and coping strategies. Are they:

Inability and insufficiency to solve something or say no to what you don't desire/want; Anger at yourself; Repentance for decisions not made; Existential emptiness; Frustration with dreams; Difficulty in trusting, talking about your problems; Rejection and loneliness in love relationships and isolation for not feeling accepted; Insecurity in face of life [Challenges and Feelings - original data, our translation].

(2) Family - The role of the family group (PRATTA; SANTOS, 2007; COSTA et al., 2007), has been reported as fundamental in the constitution of individuals, in the determination and organization of personality and the influence exerted on the individual behavior of its members, being considered responsible for the primary socialization process of children and adolescents. The family life cycle with adolescent children presents itself as a particularly

vulnerable period for the family trajectory, insofar as it is characterized as a phase of transition from a state of dependence to blooming it to a condition of personal autonomy - assumption of self-control in replacing the need for external control. In this regard, Olimpio and Marcos (2015) point out that in this phase of life, adolescents “[...] shy away from models and the control of their family members trying to get rid of them. In this stage, the teenager starts to encounter the Other, in an ambiguous movement in which he identifies himself and opposes the ideals of culture” (OLIMPIO; MARCOS, 2015, p. 507-508, our translation).

In this context, the concerns listed in the sharing circles, such as family conflicts and difficulties in the relationship with parents; situations of rupture of family bonds (separation from parents, loss of family members), as well as a critical disapproval look at oneself and others (being a burden to the family, parental hypocrisy, not being accepted by sexual options) generated emotional challenges to be re-signified: revolt and hatred, insecurities, fears, sadness, loneliness, anguish without explanation and willingness to run away from everything.

(3) School - Relationship with Peers and Prospects for the future. There are reports that violence in schools - depredations, manifestation of hostile behavior, lack of limits and disrespect for the authorities, among others, is linked to students' levels of self-esteem (MARRIEL *et al.*, 2006), that is, the assessment of value or importance that each one makes of himself, endorsed by significant people in his education, mainly parents, teachers and friends (FREIRE; TAVARES, 2011). The speeches shared in the circles gravitated around the challenges faced by adolescents at the personal and institutional levels.

a) patrimonial violence and school structure: anger at broken school material and new format of school benches; b) communication difficulties in relation to peers: not having anyone to share problems with, regret for what was said, isolation to avoid conflicts with friends, hatred for people not taking care of their own lives; c) fear of the future: anxiety about pressure from the school, the choice of profession and the new challenges and fears due to pressure from ENEM, of not getting a job, of not reaching the desired level, of not getting a legal future, of not knowing what you want in the face of adult life; d) image that others make of themselves: Despair for the judgment of others, in relation to what they have, not what they are. [Challenges and Feelings - original data, our translation].

Regarding this last characteristic, a concern chosen, for deepening, by 34 of those present in a circle - the desire to escape everything - gave way to the abandonment of the circle. In the dialogue, with one of the therapists, an adolescence doctor, he said he did not “endure” facing the gaze of the others after what happened, as it passed on to everyone the image of a happy, happy person and that the reason he had attempted suicide was linked to the fact that family life had become unbearable, after the knowledge of his homosexual option: “What will

they think of me?”. The focus on questions that sought to provoke a reflection on the reasons why so many colleagues had chosen their story, led to the elaboration that “maybe they also went through what I went”, which strengthened her enough to return to the room, in time to hear stories to overcome and share what he had learned from the experience, in the closure phase.

I left because I was ashamed to show who I am and the family I have. Because I thought that these things only happened to me, but when I heard that others are going through or have been through this and are struggling to face it, I felt relieved and had the courage to speak (M.E.B). [Challenges and Feelings - original data, our translation].

For Olímpio and Marcos (2015), the role of the school in offering students support and protection in adolescence, which is the phase of loosening family bonds, already highlighted by Freud, at the beginning of the last century, in response to the high number of suicides of high school students in his day.

Symptomatic acts, present in anorexia, bulimia, drug addiction, self-harm, suicide attempts, delinquency, among others, mark the helplessness that can put the subject's life at risk. [...] The act that the teenager engenders is a saying in an attempt to be heard (OLÍMPIO; MARCOS, 2015, p. 508, our translation).

The EREM-GP's invitation to the Family Space, for the realization of the ICT circles, arose in the search for embracement to give vent to the contents underlying the dysfunctional symptoms in the school environment, considering that five suicide attempts among adolescents of the second year of high school have come to their attention. The intervention took place in the following year, available to all students in the last year, offering students the opportunity for sensitive speech-listening, in addition to the apparent.

(4) Rights, Security and Citizenship - Facing the socio-cultural phenomenon leads to facing (and) being involved in the different contexts and situations of the social fabric, such as prejudices (color, race, ethnicity, class, creed, etc.), prostitution, living conditions, transportation and leisure that configure other ways of being in the world for adolescents (FERREIRA *et al.*, 2018). In the sharing circles, we find themes that well characterize this perspective focused on socio-political-cultural aspects:

Fear of starving by Communism, if a certain candidate were elected; Sadness due to political illiteracy in the present moment in Brazil; Anxiety in the social environment, for not feeling understood and accepted in your sexual option; Anger for intolerance, prejudice; Fear of aggression and apprehension in the

face of conditions of violence today [Challenges and Feelings - original data, our translation].

(5) Health - The repertoire of concerns presented by the student-participants in this study involved depression, hyperactivity and suicidal thoughts, sometimes as experienced feelings, sometimes as illustrations for adopted coping strategies. In addition, they were present throughout the other stages: Sadness for being bipolar; Fear of yourself and being bipolar. The change in the profile of illness especially neuronal, whose psychic pathologies emerge and configure a new scenario of diseases at the beginning of the century (HAN, 2015), corroborates the scant reference to organic diseases in the ICT circles: Fear of not becoming an athlete due to the projectile on his leg; Sadness for the injured foot.

The concerns listed in the speeches of the participating adolescents are echoed in reports by Ecuadorian students on preparatory courses for university entrance and on the first periods of higher education, described by Mey *et al.* (2016), where issues such as personal psychological suffering and interpersonal conflicts, with a predominance of those of a family nature, assumed a prominent position. It drew attention to the absence of reports about concerns regarding the use/abuse of drugs, even in the case of students living in areas considered at risk for such a situation. Costa *et al.* (2012), with regard to drugs in a high-risk area, reported that family, social group, school, life in a high-risk area and the media appear in the statements of adolescents, sometimes as aspects of influence, sometimes as protectors; while social support networks stand out essentially as protective. This leads us to think that for students participating in this work, presenting such themes directly, in a school environment, can still be “frowned upon”, a “taboo” to be reflected on.

Overcoming strategies

Among the identified benefits, emerged from the students' speech, there were overcoming strategies aimed at personal empowerment, support of relationship networks, professional help and others such as listening to music, practicing physical exercises and reading/studying, a new look in the face of the difficulties experienced; contribution to the debate on non-violent modes of communication and respect for diversity; the realization that they are not alone in their personal journeys and reflection on their potential to face them. The participants' narratives highlight the main strategies adopted related to:

(1) Strengthening/Personal empowerment/Self-care - The actions aimed at this category were the most shared by the adolescents participating in the circles. This result corroborates the

study presented by Barreto (2008), when he points out an index of 31.37% of shared overcoming strategies, aimed at personal empowerment, in the sample of 10,005 therapies performed. Aspects such as focusing on yourself and your goals, self-care and self-knowledge, highlighted by the students, were systematized as the key elements of the main overcoming strategies presented.

a) Focus on yourself, seeking your strength: Look for something new to feel happy; Turning criticism into yes, I can; assessment of personal qualities; assume responsibilities; b) Focus on objectives: Adapt to new situations; Take the focus off the problem; Plan actions, focusing on the study; Do things you like. c) Self-knowledge: Learning that suffering generates experience; understand that in "bad things" they have something to learn; To know that I did my best; Self-confidence, not generating expectations; to value what I have, what I am. [strategies - original data, our translation].

Such actions reinforce the arguments that adolescents on the periphery have a power that impels the reinvention of themselves with the production of a multiplicity of meanings and actions that promote the development of skills in the face of the challenges and needs of the socio-historical process involved (FERREIRA *et al.*, 2018).

(2) Search for solidarity networks - Participation in the ICT circles proved to be a powerful reference for building and strengthening solidarity support networks, whether experiencing the exercise of dialogue with family and friends, or by identifying support in the school environment, expanding the horizon possibilities of healthier bonds in the construction of personal space, when reporting strategies to overcome the concerns presented, including the space of the sharing circle:

Conversation with those who have the problem; Stay at school looking to chat with friends to relax; Invest in new friendships, in case you get disappointed; Create emotional bonds to overcome difficulties; look for and stay close to people; Support from friends and teacher; Chat with family and friends; Trust people, even if they make mistakes and move on; exercise forgiveness; look for self-help groups. [strategies - original data, our translation].

For Rossi *et al.* (2019, p. 216) the mental health demands of adolescent users of assistance services - CAPSi - are linked to “intense feelings of anguish, sadness and worthlessness, ideation and attempted suicide - experienced as an individual problem”, which denotes a failure of the social support network (FERNANDES; MATSUKURA, 2015) in welcoming, acting preventively in crisis situations, which corroborate the isolation and intensification of risk situations for the youth emancipatory project.

(3) Seeking religious or spiritual help - According to Barreto (2008, p. 344), "The use of the spiritual world is one of the most frequent ways of nourishing hope in the fight against adversity". A concept of integral spirituality "[...] reveals the new role of religion and the stages of development of spirituality" (FERREIRA *et al.*, 2018, p. 160, our translation). In the language of adolescents, the search-encounter of these instances goes through an existential experience, "incorporating" the transcendent to the immanent, in order to obtain the necessary support to overcome the challenges they face:

Seek to identify yourself as a Christian to overcome adverse situations; Have new experiences with religiosity; Participate in church and NEIMFA activities (Reiki, Healing Circle); Search for spirituality (going back to church; looking for Jesus); Faith in God (it is a moment and it will pass); Get support from religion, from the church [strategies - original data, our translation].

(4) Caring for and relating better to the family/community - A study with adolescents and young people, involving aspects of interpersonal relationships, points out the support of friends and family members as promoters of high levels of trust and expectations of offering the necessary contribution (ROSSI *et al.*, 2019). Among the participating students, overcoming the difficulties faced in their daily lives, in addition to the more general family focus, there is reference to grandparents (OLIVEIRA; PINHO, 2013) and older brothers:

Respect and recognition of parents for their difficulties; talking to father and grandmother; Grandma welcomed her pain; venting to her cousin and 2 years older sister; Listen and talk, trying to understand both sides; Tried to please the family a little, as much as possible; Get out wherever and whoever is causing stress [strategies - original data, our translation].

(5) Seeking professional help - The role played by the mental health worker in the daily lives of young people points out that "[...] the quality of the relationships in professional practices in the strategic equipment of attention to mental health for children and adolescents" (ROSSI *et al.*, 2019, p. 6, our translation) as a prominent factor in the experiences regarding mental health care. In this context, "it is possible that the social support network composed mostly of professionals from CAPSi, reinforces the understanding that this equipment is one of the rare, if not unique, contexts of insertion of these young people" (FERNANDES; MATSUKURA, 2015, p. 222, our translation).

The strategies shared by adolescents reinforce this argument, when they point to seeking help from general and mental health services (psychiatrist, psychologist, CAPES); support from school management and meditation practices. Such strategies also illustrate the arguments of

Barreto (2008), when he states that “the appeal to social institutions reflects a certain awareness of the responsibilities, duties and rights of citizens” (BARRETO, 2008, p. 346).

(6) Search for cultural and technological resources and citizenship actions - show a diversity where modern and ancient practices coexist, centered on strategies:

a) Cultural and artistic expression - participation in social projects and volunteer work, dance groups, theater reading, writing, drawing listening to music, films and videos, dancing b) Physical and homemade activities - judo; boxing; soccer, playing with pets (dog and cat); c) Self-care: taking care of nails, hair, eyebrows; d) technological - use cell phone applications, follow digital influencers, youtubers; electronic games, seeking knowledge, research on formation; e) Development of Spirituality - Listening to mantras, contemplating nature, Accepting the dynamics of life and; f) Voluntary activities - helping people, walking with their nephew; social actions [strategies - original data, our translation].

(7) Participate in Integrative Community Therapy - Self-help groups like ICT are powerful community resources. For Barreto (2008, p. 349, our translation), “These groups become existential UTIS. They are wanted all the time. They are accessible groups, made up of people of great availability and determination”. In the speech of the adolescents, “Participating in the school's ICT circles: I feel much better when I speak” (our translation).

Similarly, considering the interface between student difficulties and health and work conditions of teachers and managers, greater knowledge about risk situations can enhance the search for strategies to minimize the indirect effects of this event on the teacher population (stress situations), as well as preventive measures and/or other interventions on the problem (greater resilience to conflicting situations at school, reinforced by increased participation in social support networks/groups).

Learnings

We share with Barreto (2008, p. 355), when the author points out that “in the general reading of spontaneous testimonies and sharing, at the end of the therapy, we noticed the marked predominance of testimonies regarding learning”. For the aforementioned author, this demonstrates the alignment of ICT with one of its theoretical pillars, which is Paulo Freire's pedagogy.

The small number of students participating in the meetings, compared to the student universe of the schools, brought up important paradoxes: the contribution to the debate on non-violent forms of communication and respect for diversity, a reinforced tonic among the participants of the sharing circles, contrasted with reports related to the maintenance of

interpersonal conflicts and other forms of school violence, which signal for the maintenance of risk situations for the integrity of the student community.

Participation in the circles contributed, in the speech of the students, to the formation of support networks. In addition, it made it possible to discuss the place of the family, the school, the community in the face of the educational-formative process and the health (complete physical, mental, social and spiritual well-being) of adolescents today. For students involved in these activities, the circles promoted different types of learning, feelings, experiences:

I learned that there are several overcoming possibilities and strategies to deal with sadness, loss and emptiness; Very good, because sometimes we think that the problem is only with us; Gratitude for the opportunity to be sharing things that are not talked about on a daily basis; Relief: I took the burden off me; I am most responsible for myself, feeling of freedom, reflection, satisfaction, happiness; Creating trust in the ICT Group, shared friendship and giving value to those who deserve it; Hope that the ICT circle works as an enzyme, that is, it accelerates the process of getting out of suffering; Keyword: self-acceptance [Learning - original data, our translation].

In this sense, we understand that the main learnings promoted from the circles contributed to a process of education for health, of human formation which awakes and allows to experience the “GIFT” (MAUSS, 2012), giving, receiving and to repay. In ICT's sharing circles, the gift implies “giving” (providing) a space for affective speech and listening, receiving “overcoming strategies” and giving back to the world with individual and collective learning and actions. In this context, the gift can be found in the family, in social relationships, in education, at work, in politics, in the economy, in the arts, in everything that exists. We can think of it this way, the gift as the flame that illuminates and warms the sharing in the wheels and why not say in the “wefts” of life.

Final considerations

The importance of ICT was noticed in the promotion of well-being and health for the young students of the investigated public schools, considering the community dimension of the practice. Despite typical characteristics of the adolescence phase, related to shyness, shame, rebellion and irreverence, perceived in the meetings, the increase in the participation of students in sharing their concerns and overcoming strategies presented themselves in an increasing way.

The initial challenges were gradually replaced by the ethics of solidarity in the welcoming processes, affective listening and respect for diversity, which constitutes the theoretical and methodological framework of the Integrative Community Therapy - ICT. In this

sense, we note the contributions of integrative community therapy in the face of changes in the behavior of students participating in this study.

The themes discussed in the sharing circles also revealed how the current issues of society have produced concerns of different dimensions, which allowed us to problematize speeches, concepts, paradigms, building-deconstructing “places and instances” from the perspective of integrative community therapy. In this way, ICT stands out as an overcoming strategy for application in the school environment and consolidates itself as an approach that contributes to the community in a different way today.

Thus, the use of sharing meetings with ICT as an integrative care practice is consolidated as a proposal to contribute to the improvement of the well-being process and relationships within the school (empathy with peers) and as an intervention in world(s) of the participants, as an agent of TRANSFORMATION in the educational field, promoting aspects of mental health.

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