

RESEARCH-TRAINING AS A SCHOOL DEVICE TO THINK ABOUT THE MENTAL HEALTH OF STUDENTS IN THE PANDEMIC

A INVESTIGACIÓN-FORMACIÓN COMO DISPOSITIVO ESCOLAR PARA PENSAR LA SALUD MENTAL DE LOS ESTUDIANTES EN LA PANDEMIA

A PESQUISA-FORMAÇÃO COMO DISPOSITIVO ESCOLAR PARA PENSAR A SAÚDE MENTAL DE ESTUDANTES NA PANDEMIA

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Abstract

The objective was to develop training in mental health in a public school to encourage debates on themes that involved conditions of protection and understanding of health risk. In addition to investigating the relational dynamics of meetings, which with the occurrence of the pandemic became virtual. The method took place through research-training, a type of scientific know-how that assumes subjectivity in the course of training as important and which is critically-politically centered. The group was composed of the school and academic community. The meetings took place monthly or bimonthly through online platforms, generating logbooks, drawings, photographs, poetry, among others. The evaluated results led to points of debate named as pandemic and common feelings, challenges and reflections from the pandemic and sharing of care strategies. The results pointed to new modes of subjectivation as a result of the pandemic in coping with the interposed reality, the worsening of the health situation of those who were already suffering from illness and the notion that the proposition of a group that gathers to elaborate the experience in a shared and cooperative is a possible health care strategy. The importance of the public school is reaffirmed as an institution that enables, through debate, the understanding of risk contexts and health protection for the purposes of training not only technical but also socio-emotional, ethical, aesthetic and political.

Keywords: School; Pandemic; Research-training; Mental health; Students.

Resumen

El objetivo fue desarrollar una formación en salud mental en una escuela pública para fomentar debates sobre temas que involucraran condiciones de protección y comprensión del riesgo para la salud. Además de indagar en la dinámica relacional de los encuentros, que con la ocurrencia

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de la pandemia se tornaron virtuales. El método se llevó a cabo a través de la investigación-formación, un tipo de saber científico que asume la subjetividad en el curso de la formación como importante y que tiene un centro crítico-político. El grupo estuvo integrado por la comunidad escolar y académica. Los encuentros se realizaron mensual o bimestralmente a través de plataformas en línea, generando bitácoras, dibujos, fotografías, poesía, entre otros. Los resultados evaluados generaron puntos de debate denominados como pandemia y sentimientos comunes, desafíos y reflexiones a partir de la pandemia y compartir estrategias de cuidado. Los resultados apuntaron nuevos modos de subjetivación a partir de la pandemia en el enfrentamiento de la realidad interpuesta, el empeoramiento de la situación de salud de quienes ya padecían la enfermedad y la noción de que la proposición de un grupo que se reúne para elaborar la experiencia en forma compartida y cooperativa es una posible estrategia de atención a la salud. Se reafirma la importancia de la escuela pública como institución que posibilita, a través del debate, la comprensión de los contextos de riesgo y la protección de la salud con fines de formación no solo técnica sino también socioemocional, ética, estética y política.

Palabras-clave: Escuela; Pandemia; Investigación-formación; Salud mental; Estudiantes.

Resumo

Objetivou-se desenvolver uma formação em saúde mental numa escola pública para fomentar debates sobre temáticas que envolvessem condições de proteção e entendimento sobre risco à saúde. Além de investigar a dinâmica relacional dos encontros, que com a ocorrência da pandemia passaram a ser virtuais. O método se deu através da pesquisa-formação, um tipo de saber-fazer científico que assume como importante a subjetividade no intercurso da formação e que centra-se crítico-politicamente. O grupo foi composto pela comunidade escolar e acadêmica. Os encontros ocorreram de forma mensal ou bimensal por plataformas on-line, gerando diários de bordo, desenhos, fotografias, poesias, entre outros. Os resultados avaliados conduziram para pontos de debate nomeados como pandemia e sentimentos em comum, desafios e reflexões a partir da pandemia e compartilhamento de estratégias de cuidado. Os resultados apontaram novos modos de subjetivação em decorrência da pandemia no enfrentamento a realidade interposta, o agravamento da situação de saúde de quem já estava em adoecimento e a noção de que a proposição de um grupo que se reúne para elaborar a experiência de forma compartilhada e cooperativa é uma estratégia possível de cuidado em saúde. Reafirma-se a importância da escola pública como uma instituição que possibilita por meio do debate a compreensão de contextos de risco e proteção a saúde para fins de uma formação não só técnica mas, socioemocional, ética, estética e política.

Palavras-chave: Escola; Pandemia; Pesquisa-formação; Saúde mental; Estudiantes.

Introduction

The present work is a research clipping resulting from the master's thesis and which urged in a moment before the outbreak of the Covid 19 pandemic, but which was intertwined by it, requiring adaptations from the authors in the elaboration of the investigation. This adaptive characteristic of the research process merged with the original proposal, which provided training in mental health for members of the school

community of a state public school, aiming to foster debates on practices and themes that involved conditions of protection and understanding about health risk. In addition to investigating the relational dynamics that would be arranged through periodic meetings, initially in person and then virtual, there was a whole crossing of the occurrence of the Covid-19 pandemic.

Throughout this article, these crossings, marks of an investigative work in a pandemic period, will be problematized and articulated with the guiding themes of the work, which cross the notion of mental health and health in school/health education.

The meaning of mental health, in the context of the research, was understood as something that encompasses a multitude of problematizations about its understanding, given that the attempt for this apprehension is made by opening the scientific gaze to the contribution of different areas of knowledge. It is noteworthy that such interfaces range from medical sciences to human, political and social sciences. Another point that can be made is that the cultural, religious and ideological manifestations of the populations studied cannot be excluded from this complex analysis (AMARANTE, 2007).

Another component of mental health that is indispensable for the investigation proposed by this work is the experience, that is, the construction of a psychological-emotional-cognitive reality subsequent to the experience that stems from the immediate experience. From this stems the understanding of intentionality, important for the concatenation of meanings about the experience, thus generating deeper reflections about the meanings made present by/in the experience, through complex processes of subjectivation (AMATUZZI, 2007). However, the experience, even if not symbolized, because it takes place in the body, leaves traces and dies with it, in an unspeakable and unthinkable format (MACEDO, 2015).

The access to understanding the experience, in turn, according to Macedo (2015) is through the narrative, a resource of organizational intelligibility of diverse affections, wrapped in contradictions and conscious tensions or not. In this sense, an existential phenomenological nature is assumed in the research, in which experiences are conceived as events that occur to individuals, constituting singular interpretations, translated as tacit experiences, and which provoke the researcher to be open to the indeterminate (AMATUZZI, 2007).

For the aforementioned reason, it is believed that the relationships arranged in meetings are necessary for the production of meanings (ANÉAS; AYRES, 2011). This notion aims to break with the model of “technological medicine” that focuses primarily on biomedical knowledge, disregarding aspects related to interactions and affective exchanges that drive ethical and involved health care.

The second central theme has to do with health at school, which, based on a historical review, brings to light the welfare perspective in the 20th century, in which the school constituted a field of practice aimed at measuring and evaluating diseases in schoolchildren, motivated by for the pretense of combating and eradicating diseases in society, exclusively on account of socioeconomic interests. Creating, with this, an ideal of a healthy body, and anyone who did not participate in this model should be marginalized (GUIMARÃES; VELARDI, 2008).

Education with a hygienist focus conceives the school as a privileged space for disciplining childhood and the proliferation of uncritical models of behavior. From the fifties in Brazil, many proposals thought of school failure as a neurological issue or caused by child malnutrition, putting in perspective practices attributed to pathological diagnoses (GUIMARÃES; VELARDI, 2008).

As a result, health practices were discussed at school, predominantly through information campaigns about habits that aimed at preserving life, in a purely pathological and uncritical way, as other social health issues were disregarded. However, through struggles to strengthen democracy and citizenship in the country, specifically from the 1980s onwards, health education expanded, incorporating new notions about health in the debate at school, thinking of it then as an agent of participatory transformation in care processes, understanding the importance of environmental conditions, social and family life as significant factors in health promotion (GUIMARÃES; VELARDI, 2008).

Thinking about health at school has become a dynamic construction, based on the principle that health development is a practice of liberation from oppression, whether subjective, social, cultural or relational. What makes the role of the teacher important for encouraging the emergence of critical positions, because by having a

performance that takes into account the co-participation in educational development, instead of a “banking” conception, that is, a depositary action of contents disconnected from reality, an analytical awareness of the contextual phenomena in the lives of subjects can be made possible, which can be understood as “permanent redoers” of their realities (FREIRE, 2018).

Subjectivity is seen in this work as a singular process of constant transformation, because in the interaction with the other and the culture, the subject places himself and resignifies his positions, ideas, values and affections on an interpsychological level. With this, individualistic and watertight convictions are broken, because it is in tensions, conflicts and discrepancies that new symbolizations are built (OLIVEIRA; SBANO, 2017).

That said, it is known that the subjectivity of adolescents is often neglected in the school setting, as educational practices can be based on mostly normative roles, which are only concerned with the transmission of information, since they are based on the neoliberal model of production, in which the teacher and other members of the school community are subject to an economic logic that intensifies and precarious working conditions, implying the devaluation of relationships.

Adolescence, following a socio-historical notion, is marked by characteristics and meanings mediated by culture, not only with regard to biological issues, but also social and psychological ones, since this symbolization is based on perspectives of the time in which we live, for through social actors and representations expressed in language (OZELLA; AGUIAR, 2008). Therefore, to understand adolescence from a critical perspective is to undertake in the investigative field the opening to a meticulous, reflective, integrative, problematizing and collaborative look, given that all school actors are seen as authors of the reality that is constructed and reconstructed.

In this sense, it is understood that the school is a privileged space for proposing actions, educational discussions and health promotion (CARVALHO, 2015; FONTENELE et al., 2017), as access to this institution presents itself as a right that must be protected by the State and civil society. Thus, for this work, which dialogues with the field of health, quality of life, psychic illness and care strategies for basic education students, the object of investigation was the discussion of topics regarding mental health that

involved conditions of protection and understanding about health risk, which, in turn, surround the educational environment, even crossed by the Covid-19 pandemic, which encompassed new educational configurations, thus opening space for listening and propositional reflection of sometimes neglected narratives, since the subjects discussed were designated by the training group made up of representatives of the school community.

From what has been exposed, we raise some questions that guided the organization of this article: What did the students have to say about their difficulties and coping strategies in relation to mental health? In a research-training process, which experiences and meanings were possible? How was the investigation that was crossed by the pandemic and social isolation?

Method

The adopted methodological proposal is of a qualitative nature, adopted more specifically through the research-training model. This type of research proposes to question the hegemonic positivist scientific paradigm, which has long denied popular knowledge in the production of knowledge. Thus, this new way of doing science bases its practices on political and collective mobilization in order to promote the joint elaboration of knowledge of the different actors involved in different social realities. Therefore, research-training is concerned not only with the results disposed of its doing, but with the process by which training is built with the actors (LONGAREZI; SILVA, 2013).

In this research model, it is also apprehended that the researcher should not ignore his subjectivity implied in the process of scientific work, he should, however, be attentive to the problems that are inserted with his participation, that is, his interests and Cartesian rationality arising from of your training. Thus, this way of thinking about research inserts a dialogic view of science, as it presupposes an intersubjective encounter rather than a data collection between researcher-researched, which, in turn, imposes rigid places on this process (PERRELI et al., 2013).

Therefore, 20 representatives of the school community participated in the study, who were assiduous or not throughout the process. Among these, 5 primary and secondary school students, between 14 and 17 years old, of both genders, collaborated; the proposing researcher (since research-training involves the researcher in the training and knowledge construction process itself); a graduate student in Psychology as a collaborating researcher; a high school student from another institution as a scholarship holder in scientific initiation; 7 teachers; 2 pedagogical and auxiliary technicians, of both sexes, justified by the importance of a group disposed in a mixed way, integrating the maximum diversity to the collective, in an attempt, in turn, to embrace the reality lived in the confrontation of problems related to psychic issues and subjects of everyday school life.

The group of participants from the school was selected by the school's own team, with the help of the proposing researcher and by free adherence of the participants and their guardians, obeying all ethical regulations. This group had a semi-open character, considering that the study covered a prolonged period of time and that members dropped out during its execution time, requiring the participation of other members who were available. This specific question will be better detailed in the results that demonstrate the process in more detail, since these aspects matter in understanding the dynamics of the investigation.

The devices used in data collection were participant observation and the logbooks of the researcher and the participants of the training group, which contained notes of each meeting held by recording elements considered important from the perspective of each member of the group on the activities and products implemented through research-training. The logbook is a data transcription technique that allows reflection on the researcher's practice, facilitating, in turn, contact with the affectations and perceptions of the same about reality (OLIVEIRA et al., 2017). Participant observation dates back to anthropological research and is instrumentalized here, by conceiving an attentive, active and adaptive engagement of the researcher in data collection (MÓNICO, 2017).

Furthermore, it is necessary to understand that the dynamics of the group's own meetings and the materials produced by it presuppose a horizontal, participative and autonomous construction of the members, which also indicates an evaluative instrument for obtaining interpretative results. It is important to take into account that the evaluative processes, therefore, reflective and contributory to the training research, were developed during the course of the research, following up on significant points and enabling improvements throughout the process.

The materials used depended on the shared construction of the training groups, their themes and their face-to-face or virtual variation. In this sense, the cut chosen to report in this article were the meetings based on the virtual format, in which the previous organization of meetings at school, gave way to remote scenes and “mediated video” during the pandemic and the impossibility of face-to-face meetings due to lack of classes in public schools, a consequence of social distancing proposed as a way to prevent the disease. With the insurgency of the pandemic, the secretary of education organized itself to offer remote access study tools, but with little student adherence, motivated by actions not contextualized to their reality, it culminated in the junction of the 2020-2021 school Years.

The first contacts with the training collective in 2019 made it possible to join the research and bonding among the participants, even with the investigation dynamics modified by the complications caused by the year 2020, with regard to the pandemic. With the extemporaneous directions that the research was taking, new designs had to be taken. In this way, it was agreed that meetings with the group would form sporadically remotely, on some virtual meeting platform, varying between “Zoom” and “Google Meet”. This ended up being an obstacle to the adherence of many students with problems connecting to the internet and with the new domestic and work demands that were formed, due to the socioeconomic difficulties brought about by the pandemic. In the meantime, the vast majority of professors also had difficulties in engaging in the new work proposal, given that many felt a strong impact on the perception of their health-disease processes, as reported by them and by the coordinating team that received complaints from direct way.

Thus, these meetings, which initially aimed not to lose connection with the school and the training group, comprising five meetings during 2020 and the last one in 2021, adding up to six moments with the group, were able to build a significant space for dialogue fortuitous events and acceptance of anxieties in the face of the pandemic. As well as being a place of support for the lack of information that prevailed at the beginning of this scourge that changed the cadence of life as it was once known, constituting, in turn, an essential part of the search for an understanding of viable ways of collective construction in the face of the new, the unexpected and the crisis.

With this, for better understanding, the second cycle of the research is presented below, a summary table of the steps taken through the new reordering of the same:

Table 1. Cycle 2: Virtual windows, openness and reception in the pandemic

MEETINGS	PARTICIPANTS	INSTRUMENTS
1. WhatsApp chat: How am I feeling in social isolation?	8 people including students, educators and the proposed researcher.	Drawings shared by WhatsApp group.
2. Videoconference chat: With the advent of the pandemic, how is our relationship with the school?	5 people including students, educators and the proposed researcher	Dialogue and post conversation logbooks.
3. Videoconference chat: Being a woman in the pandemic.	4 people including educators and the proposing researcher.	Dialogue and mentions of excerpts from books and lectures on Youtube.
4. Videoconference chat: Reports on the state's position on the school's situation in the pandemic and the group's affectations in this Regard.	6 people including educators and the proposing researcher.	Dialogue and post conversation logbooks.
5. WhatsApp chat: What I did during the year 2020?	6 people including educators and the proposing researcher.	Photographs shared by WhatsApp group.
6. Videoconference chat: Evaluation of the research so far and redirection to narrative interviews.	6 people including educators and the proposing researcher.	Dialogue.

Source: own elaboration

The moments above were requested by the proposing researcher or even by the participants of the training collective - who were adhering less and less to the propositions, even ceasing to participate actively, in which 11 members still maintained contact, despite the fact that the fixed number of people attending the meetings were for 5 people - and varied from 40 minutes to an hour and a half, with a frequency that ranged from monthly to bimonthly, depending on the affective and occupational conditions of the participants. At the end of these meetings, written records were made

or in the form of drawings and photos to be sent to the researcher, or even shared in the WhatsApp group, created for collective communication, even before this change in the research, in which feelings were reported, ideas and perceptions provided by the meetings.

In the intervals between these meetings and the uncertainty about going back to school and creating a vaccine that would provide a return, even if progressive, to usual life, if that is still mentioned, there was a moment in the researcher's academic life dedicated to participation in training courses, presence in online events and production of manuscripts.

With regard to the manuscripts, one proposed to briefly discuss the dynamics of the meetings that took place in 2019 and the affectations produced by them, as well as the other briefly reported the results of interviews with students about the pandemic experience outside of school. There was also a production focused on the 2019 meetings, which addressed the initial contact with the school, transformations in the participants' modes of subjectivation, as reported by them. Another writing aimed to understand the mental health status of adolescents in the period of social isolation, seeking to know the contexts of risk and protection that involved the lives of these students during this period from the narrative interview and finally, one that dealt with the experience of being a graduate student in a pandemic context and the reverberations brought in personal and professional life. The book chapter discussed remote teaching in Brazilian education.

These products originated from the use of aspects that exceeded the research objectives, but which did not fail to relate to the general scope of the investigation (RIBEIRO & RIBEIRO, 2020ABC; RIBEIRO & RIBEIRO, 2021). In this way, these contents are related to the dissertation, but will not be worked directly in this hermeneutic construction.

The logbooks, the perceptions about the dynamics from the training group and the experiences and materials produced, both in person and virtually (the focus of this work) such as drawings, photographs, poetry and the material taken and transcribed from the chat in the group of WhatsApp dialogue, among other products, such as narrative interviews (which were not included in the evaluation here) were analyzed

through content analysis based on the intercritical hermeneutics proposed by Macedo (2009) aimed at understanding the interlocutions provided.

Macedo (2009) points out, initially, that after a period of immersion in the research field, the researcher must question himself about the pertinence of his data, turning reflexively to his guiding questions. This stage indicates “data saturation” and the beginning of the analysis of the empirical corpus. Then, the development of an intercritical hermeneutic systematization begins, which aims to answer the central question of the research and the intellectual direction of the organization and synthesis of open-ended relational totalizations, which will point to an outcome in the (in)conclusive considerations (MACEDO, 2009). This moment accompanies the assumptions of the phenomenological method through the phenomenological reduction resource, in which the parts of the description considered “essential” with regard to the research object are separated.

In the content filtering process described above, the usual and common technique of “imaginative variation” is used, which consists of elaborating/meditating on the parts of the experience that bring affective and knowable meanings to the researcher, in order to reflect on their interconnections or not. This embodied movement of “reduction” from the description to the consciousness of the experience is named as units of meaning.

After this process and subsequent (re)readings, the subsuming notions – also called analytical categories – emerge from the regrouping of information, which accommodate subsets of contents and understandings that will flow into a theoretical piece of rich and heuristically understandable construction. It is important to point out that the construction of answers/results to the questions proposed by the research can also fertilize new propositions, interpretations, ideas, analyses, understandings and conceptualizations.

In short, for the organization of the analytical categories, delimitations were carried out from the readings of the materials collected, transcribed and arranged in separate files, in which it was outlined, based on the marking of text of varied colors in alignment with the objectives, the emerging and significant content for research. From then on, after a re-reading of this pre-selected material, what “jumped out” to the researcher was paraphrased, forming, in turn, a set of symbolizations, which were later

divided by significant association of subjects, that is, integrating similar and/or dissonant ideas about certain topics, forming subsuming notions.

Results and Discussion

Taking into account the content analysis proposed by Macedo (2009) from the materials and experiences provided by the research in the virtual context, as already mentioned - logbooks delivered to the researcher, drawings, photographs, poetry and other speeches extracted from the communication group of the study – analytical categories were created that will develop possible interpretations within the references chosen for this research, namely: pandemic and feelings in common; challenges and reflections from the pandemic and sharing care strategies.

The elaborations built here intend to reveal the perceived formative processes, from the description and examination of the experiences constituted through the meetings, as well as to report the acceptance and sharing provided by this moment of the research. In addition, it aims to make evident the contexts of risk and protection in relation to the investigated themes, through studies developed in the training space, in addition to identifying the understandings of mental health that will be presented throughout the training process.

For a better understanding of the objectives, with regard to the analysis, it was necessary to contextualize them to the current mode of operation of the investigation. With regard to the first objective, the meeting spaces were not necessarily intended to be for studies, although through the reports it was possible to undertake discussions aligned with the theoretical frameworks specific to the participants. With regard to the other objective, understandings of mental health were being perceived through the perceptions of the members of the training collective through narration of the experiences of their realities.

- Pandemic and feelings in common

The new world scenario imposed some changes in the daily life of all people in the world, marking experiences through social isolation as a common point for all, given the exchange in the cosmopolitan lifestyle for the centralization of the domestic environment. In the meantime, not only work practices had to adapt, but also socio-emotional interactions with people, which provoked a set of feelings that the literature has been certifying to be shared.

In 2020, with the high prevalence and contamination of the coronavirus disease, it became impossible to carry out activities at the school, causing a distancing in relations with the training group, both between the researcher and them, and between the other members, given the calamitous situation that had erupted and the consternation arising from this unprecedented situation that also generated an infodemic. This term comes from the phenomenon of great circularity of information about a particular topic, which, in turn, can compromise the quality of supply of this content, generating misinformation and emotional overload (GARCIA; DUARTE, 2020).

In this sense, in an orientation meeting for this research, more precisely in April 2020, when the research was on pause, it was agreed that regardless of the uncertainties regarding the duration of the pandemic, it would be necessary to maintain the link with the training group. And this would happen through videoconference meetings with those participants who could and who were willing to adhere to this proposition. Thus, in the same month, the first virtual moment took place with the group, since communication had been taking place until then on WhatsApp, in which were discussed about the state government's decisions on the situation of closing the school and the unpredictability of the return to classes.

The meeting produced many elaborations about the distance from the school and the pandemic moment, which, until the end of this research cycle, brought up common feelings in this process of waiting for school to return and return to usual life, making it possible to create a space of shared reception. The reports at all times when there were meetings, which, as already mentioned, took place at a monthly or bimonthly interval, demonstrated feelings that varied between idleness, anguish, anxiety, fear, worry, stress, missing school and research, missing physical contact,

perception of new learning from the challenge experienced, conflicting feelings between productivity and procrastination, thus generating guilt, a sense of loss of freedom, anger at government decision-making, uncertainties, sadness at not being able to celebrate significant dates such as birthdays and festive celebrations, among many other experiences such as hope, gratitude for the family's health, joy and satisfaction in sharing experiences.

Researches that was developed at the beginning of the pandemic sought to investigate which health compromises were developing due to the impositions for a new way of life that encompasses relational restrictions, such as fear, sadness, anxiety, boredom and anger. Some of these issues are manifested by injuries in pre-existing conditions of suffering, which, without proper professional monitoring, can lead to the incidence of mental disorders (LIMA et al., 2020). This is an important concern for public health and was even demonstrated from reports by students in the group through a survey aligned with the present one, carried out simultaneously with this period of investigation and which details the experience of adolescents in the pandemic from their narratives , as can be seen:

Well, it's been pretty boring, I almost don't do anything. The longing of school and friends is great, but we are leading as life wants. Sometimes sad, sometimes happy, but nothing out of the ordinary... I rarely get sad, but when I do it's because of longing, wondering when this quarantine will end... and some disagreements with family and friends. (RIBEIRO & RIBEIRO, 2021, P. 281).

According to Garrido and Rodrigues (2020), other important states of illness that intensified with the pandemic were common mental disorders (CMD), which are characterized by the occupational, economic, family, social and political structure linked to specificities such as social class, existence or not of a support network, income, education and gender that demarcates a high incidence in population groups around the world through the experience of fatigue, irritability, insomnia, difficulty concentrating, forgetfulness, somatic complaints, and anxiety disorders and depression (FONSECA et al., 2008).

These disorders are possible to notice in the narratives that were developed from the making of a drawing that proposed to report the health status in the daily life of the

group in the pandemic, being linked to the events in the country and in the world and merging with the psychic suffering already expected in this scenario: “All of this has made me extremely anxious, worried and very afraid of the future. Fear that it will never go back to normal. Worried about everything that is happening and the chaos in the world” (student 03). One technique even points out:

“Irritated... in the face of news of mismanagement of public money in this pandemic; I prefer to believe in incompetence to the bad faith of our rulers. Purchases of the wrong equipment, poorly explained defaults... bordering on the height of absurdity!” (Educator 04)

As for the psychic suffering denounced by the malaise reported in common by all members of the training group and other feelings experienced, it is worth mentioning the condition of idleness and the consequent conflict experienced between moments of high productivity and procrastination, which generated an exhausting guilt. As can be seen in the following reports: “I've been working twice as hard on these online classes around the county... and I've also been trying to finish reading two books. At least one I reached the half “hahaha” (Educator 04).

“Sometimes I feel guilty about having free time. My teacher friends are so tired with their new routine and they vent to me... I've been taking courses and I've been cooking, but there are days when I don't do anything productive... it bothers me (Educator 01).”

“This isolation has been very hectic, in addition to dedicating myself to household chores, I continue to study... I got a job at night... sometimes I have some judgments about myself for the idle time, but it's being something that I need to deal with.” (assistant researcher).

These sensations can be explained from the essay *The Weariness Society* by Byung-Chul Han (2015), which assesses that the social structure that was based on negativity gave way to the paradigm of positivity and high performance, emptying experiences of their potential contemplative created by boredom and idleness, due to the large proportion of perceptive stimuli through the media and their productive reverberations.

This neoliberal operating arrangement caused transformations in the ways of thinking, feeling, being and acting, in which efficiency and self-exploration are

prioritized, despite the experiences of illness resulting from this, such as the Burnout syndrome, that is, a profound psychic exhaustion caused for work activities. Because of these motivations, guilt is a consequence of a non-critical posture in the face of the perverse capitalist panorama. In view of this, there is an ontological movement, beyond the biological impositions of rest, which generates the need to slow down to access a reflexive attention path, which, when not attended to, generates anguish (HAN, 2015).

This type of anguish is a signaling affection, in other words, it is concerned with boosting the property of Being by locating possibilities of meaning and problematizing inauthenticity (HEIDEGGER, 1993) proper to the neoliberal experience of uniformity of life and restriction of potentiality, as one can note in the following narration: “I believe that this moment is tense and intense... I am at the extreme of lack of freedom and that is very distressing” (Educator 05).

Other important feelings expressed in the meetings were related to uncertainty and fear in the face of the pandemic, since a new world presented itself to contemporary society, in which an unknown and potentially deadly virus, the script of so many apocalyptic films and apparently far from reality, despite the scientific predictions, it prevented/prevents the daily unfolding of life.

Modern man got used to idealizing guarantees, making predictions and gaining control over the phenomena of life from the cultural, philosophical and ideological turn that enthroned science as a contribution to transformations in the world in the 18th century. All of this suggests that there is a certainty of dominance over things in the world, both with regard to natural resources and what is related to the manipulation of living beings or not, whether they are microbiological or multicellular, not to mention the management of human life itself as a receptacle for combining and managing variables.

From this angle, described above, the cosmovision that people have in an inseparable relationship with their praxis, which in its shift is formulated from the countless scientific advances, implies perceiving the world as controllable and everything that escapes pre-scheduled projects in a script structured by capital is worthy of terrifying affective mobilizations, given the significant disruptions in routine caused by the coronavirus (MORETTI et al., 2020).

This point is visualized in the narratives that show, consecutively, both the clear perception of suffering in the face of this situation, as those that reveal a paralyzing silencing that still demanded the creation of new meanings: “I am feeling a mix of emotions that fluctuate a lot... feeling fear, emptiness, pessimism, anger at our mismanagement... I am so emotional that I cried watching the National Journal.” (Educator 01); “Right now I have no words to describe what I'm feeling.” (Educator 07).

As can be noticed, the meetings functioned as a possibility to tread paths of expression of what was said and what was not said, of the manifest and latent contents that permeated the experience of experiencing the imminence of one's own death and that of one's peers, as well as the mourning for the hitherto known life, encompassing barred projects and in more serious cases including the look at the amplification of socioeconomic and psycho-emotional vulnerabilities.

In cases where significant difficulties were perceived in narratively elaborating meanings about the experience of adapting to the new lifestyle, members were also offered private listening moments, which occurred on a few occasions, twice with two students and once with a girl. professional, each moment in different instants. A peculiarity about these tapings is that when they were requested by students, they occurred via WhatsApp, while with the professional it was via videoconference, which can comprise different ways in the ways of establishing communication between the participants, since the adolescents were more brief and punctual. and demanded more attention than a chain of meanings.

Despite this, there was space in the host group not only for complaints related to suffering, but for awareness, assessment of the way life was being lived, estrangement in the encounter with the mystery and uncertainties that led to new learning, sharing of longing nourished by school and physical contact with people, strengthening of resilience, as well as the look turned to hope. The fragment of a poem created by one of the participants and some points can be expressed in the following statements: “I hope that this poetry with so little expression / brings my colleagues some reflection / I noticed simplicity / and a lot of humanity / in a moment of distress.” (Educator 06). “... I've always lived in a hurry... now I want to give myself the right to do

other things and intensify my relationships and loves, even if a recluse and under the pressure of an invisible being... now it's family and health, the rest leave it for when the time comes to decide” (Educator 05).

About today's meeting, it was like it always is: light, full of hope and it seems that I'm reconnecting with the person I've always been: connected to work and school. Sometimes I feel empty without it... Finding people who are so dear and such partners at work, who fight for a quality public education gives us a boost. It was amazing! (Educator 01)

Training in a collective field consists of the possibility of transforming oneself and the reality in which one lives (JOSSO, 2007) and when supported by care, as an ontological (HEIDEGGER, 1993) and cosmological (BOFF, 2017) condition, it helps in the analysis, interpretation and reflection on experiences, both in the construction and critical elaboration of a know-how, as well as in what concerns its presence in the world and the relationship established to take care of oneself and the other (SOUSA; RIBEIRO, 2021). Thus, it can be seen that virtual meetings have established themselves, albeit without pretensions, as a welcoming space throughout their significant co-production, as they were involved in care as a formative possibility, based on relationships of care, affection, concern, attention and love.

- Challenges and reflections from the pandemic

As already expressed in previous moments, the pandemic, with its extraordinary nature, has brought numerous changes to everyday life, which are linked to social isolation as the main measure, leading to transformations in work, teaching, domestic and/or affective relationships, in institutions, in the media, in public policies and even in the work carried out by governmental or non-governmental bodies. All of this required people to adapt at the behavioral, psychological, emotional, economic, spiritual and work levels.

In this way, in the videoconference meetings and WhatsApp chats, the theme of trying to adjust to the atypical scenario was an elaboration constructed by the group participants, even though they initially shared positive experiences such as the feeling

of pardon, that is, seeing the opportunity to stop from usual life due to the coronavirus, as a temporary moment of rest. There was also, right after this moment of feeling like a vacation, the experience of astonishment in the face of the unpredictable and of death with the spread of the virus. Finally, before productions of reframing the suffering caused by the pandemic, the narration of experiences such as shock and soul reactions during the period of seclusion, such as apathy, prevailed (Medeiros et al., 2020). This enclosure, by the way, is/was experienced by Bolsonaroist (non)governmental choices, which reveal the state necropolitics advocated by its political siege, even after the creation and circulation of vaccines that would protect the population.

The study by Medeiros et al. (2020) based on the work of Viktor Frankl explains how the emotional reverberations of the concentration camp are similar to experiences lived in social isolation from three moments called “state of shock”; “the apathy, adaptation and meaning of life in the camps” and “after liberation”. Here it is interesting to discuss the relationship between the experience of the training group and the first two points.

With regard to the first stage, it is natural that, in the face of atypical issues, people weave soothing ideas, to feel comforted in the face of the difficult period that is presented, that is, relying on cognitive and affective resources close to the reality hitherto known (MEDEIROS et al., 2020). Thus, many comments at the meetings mentioned the possibility of time off, which was even a reflection of the news that still assumed that the pandemic would be brief and that it was a flu destined for only one age group. The idea that circulated was that the moment made it possible to focus on dormant projects, based on media speeches or even those related to unsuspecting and uncritical speeches by some personalities who suggested that the pandemic would be an opportunity for personal, professional and self-growth. familiar. This can be seen in the narratives below: “I've been taking courses and I've been cooking.” (Educator 01); “I've been trying to include new activities... like cooking, reading, practicing my English” (student 01); I take the opportunity to make the home cozier, cleaner and less suffocating for everyone (Educator 05).

The passage to the other stage would take place from the awareness of the difficult situation that arises, in which the psychically activated health protection mechanism would be apathy, with the objective of reducing the factual perception (MEDEIROS et al., 2020). This type of experience can be seen in statements such as: “... bored at home, just sleeping, eating and on the couch” (assistant researcher 01); “I have the feeling of agony, because I feel like I have a lot of free time and I don't know how to use that time” (student 02).

However, as the virtual meetings were configured as a possibility of welcoming the suffering experienced by all, as well as a space for dialogue and collective elaboration of meanings, some creative adjustments became noticeable over time, both through insights from everyday life in which the adaptation was emerging and being shared in that place, as well as through the moments made possible in the group, which, in turn, raised reflections important for the care of oneself and the other.

Some elocubrations started to be conceived in a more critical way and gained important meanings for a process of political-reflexive autonomy. Such as: the reconfiguration of the professional role along with anguish with students' learning in this period of remote activities; rethinking one's own identity, dreams, existential projects and the relationship established with chronological time and occupational activities.

With regard to the new representation of work, professionals revealed anxieties not only in relation to the technological and relational challenges that arise from remote education, but the access and effectiveness provided by the teaching-learning process in these new terms, given that the State Government of Bahia (2021) did not resume curricular activities in 2020, in an assertive and organized way the institutional and contextual reality of schools, but decided to condense the curriculum in 2021.

The Ministry of Education (MEC) declared on March 17, 2020, through Ordinance No. 343, that the replacement of face-to-face classes should take place by digital means for the duration of the coronavirus pandemic. Soon after that, on March 18, 2020, the National Council of Education (CNE) dealt with the elucidation of how academic activities should take place from this reorganization. In Bahia, through the State Council

of Education (CEE), Resolution CEE No. 37 of May 18, 2020 was published, which signaled a unique conduct for the application of curricular activities in students' homes through the use of printed didactic material, digital or mixed with both (MOREIRA; SANTOS, 2021).

Despite these attempts, education, which already faces challenges in consolidating itself as a right for all, was not implemented using these strategies in the research school in question, nor in many others in the state, carrying out only a few partial activities, so as not to lose the bond with students and not leave them unassisted, as also points out in the research by Moreira and Santos (2021). As can be seen from the statement described in a diary about the relationship with the school in times of a pandemic:

...going back to the school, I'm going to save some action proposals, but nothing will be forwarded, and or developed without first knowing, seeing and feeling the participants (school community). I believe it will only be meaningful if it is for and with them. So... let it go back to generate a new order together. (Educator 05)

Concerning this new configuration that was outlined for school work, the professional role gained new meanings, without ceasing to rely on ethical principles related to know-how, since professionals were always commenting on the affective care they were receiving. having contact, even if virtual or by telephone, with the students, since the curricular issue presented itself as a great challenge, due to the lack of resources of the institution and of the adolescents, who for the most part do not have access to technological resources such as cell phones, tablets and notebooks or still do not have a quality internet network (MOREIRA; SOARES, 2021).

Even in the face of this constant concern on the part of professionals, care in the relationship with students, which was already an axis of their work, ended up intensifying, revealing that the pandemic, as much as it is a major health, social, political problem and economic and which most notoriously revealed the inequalities in the field of education, provided that educational practices were involved in more affection, dialogue, care, attention and zeal, in an attempt to placate curricular shortcomings, which often centralize professional practice in a contentist sense. These questions led to a reflexive resumption of professional identity, as can be seen from the following narrative:

“My relationship with the school at the time of the quarantine is called saudade. When I chose to be a teacher, it was because during my life as a student, the school space was always seen as a place of friends, welcome, knowledge... I never missed classes, literally not even sick (only if it was something very serious 'lol '). Being on the other side, I have the same feeling and an even greater commitment, because I feel useful in helping students achieve their goals, to learn something, to understand themselves as subjects of history. This is motivating”. (Educator 01)

Within this new work model, both for students and for professionals, there was the possibility of rethinking projects and the relationship established with chronological time and occupational activities, in the face of the encounter with anguish, which is the mobilizing affection for understanding of the sense of being, in the face of impersonality.

In contemporary ways of life, the idea has been legitimized that the condition of mortality is a distant subject that can be extended with numerous medical techniques. However, life brings unforeseen events that make man collide with the radical helplessness brought by finitude, evoked, in turn, by anguish in dealing with meanings not given simply by the position of existing (DANTAS et al., 2009). In this, there is an interesting parallel with the pandemic, since science did not promptly bring restorative answers as usual, leaving humanity at the mercy of its inexorable condition.

From the experience of the lack of sustaining references that the most proper possibility of existing arises. Thus, in the meetings and chats provoked by the formative research, there were many times when there were complaints about the hectic and unreflective lifestyle that preceded the pandemic, as well as the expression of narratives that repositioned the way of being-in-world (DANTAS et al., 2009). This can be seen through elaborations built from these conversations:

...is to calmly enjoy each situation that occurs in the family's day-to-day life. It's an important feeling that I felt bad before... Now it's a reality. To this end, I feel honored and very happy! Not to mention that I really wanted to sleep more. And I'm getting it. It's time to think about these interests and also their proportions and so... Think about our various identities. (Educator 05)

The beginning of the suspension coincided with the end of my paternity leave, so I amended one thing after another.... School has always had a great meaning in my life, being far away is complicated, but I understand that this distance is more than necessary, even more so for me, a first-time father who is taking advantage of the opportunity to help my wife take care of our son. (Educator 02)

In this way, the 23presente23 temporal inversion becomes 23presente in a chronological perspective for a kairological one, that is, the members of the formative collective demonstrate to have revised the look on existence, which was placed through a flow of updates in which the 23presente would occupy the centrality between the past (not now) and the future (not yet now), for a conception in which time is qualitative and 23presente23 in the crisis. Revealing, with this, the openness to the new, to the non-programmed, in which there are no guarantees, but the possibility of linking the past, 23presente and future in na active historical way (RAMALHO, 2018) through poetically created meanings, that is, a poetic production revealed in the relation to be able to be.

- Sharing care strategies

With regard to the transformations that occurred in society through the Covid-19 pandemic, and in the more specific context of the formative group of this investigation, which have already been widely discussed here, despite the difficulties and challenges that the collective encountered in this new process of experiencing life, the from the dialogues undertaken by videoconferences and chats on WhatsApp, it was possible to catalog health care strategies to minimize the effects of suffering or pandemic illness.

In conversations in which they mentioned going through this adverse situation in a problematic or distressing way, the participants always supported each other empathically, listening attentively and suggesting methods that they had discovered in this scenario as producers and preventers of mental health, or that they were already coping techniques used in crisis situations.

Ways of experiencing this process were illustrated based on alternatives such as maintaining virtual contact with loved ones, such as the advice that one teacher gave to another, referring to having lunch accompanied by an online companion, since she felt lonely and bothered by it; intensify the affective look for contact with pets; have reading habits; avoid prolonging cell phone use through applications that measure internet usage time; practice meditation, yoga and other types of physical exercise; vent and

contract with family members about challenges experienced in domestic dynamics; comfort peers about not being able to produce in such an overwhelming context, in addition to sharing words of motivation and hope. Some statements along these lines can be seen below: “Last week I started doing meditation and it has been helping me a lot to filter out good things, to feel better.” (Educator 01); “...I understand that it is for a single period. It will pass! As long as it takes, it will pass...” (Educator 04).

The moment in which the host group meetings occupied the research, despite having permeated 2020 and 2021, occurred with more intensity in the first months, in which the focus was on understanding the experience of being in a new context of life production and health in tackling the problems that erupted in this new reality. The other meetings always had a welcoming tone, although they did not always focus directly on the pandemic and health issues as a focus, but rather on the explicit and implicit reverberations in the daily life of this event, such as economic, labor and social uncertainties.

In view of this, feelings of fear, hopelessness and anguish emerged at first, as expected, since in unpredictable situations like these there is no clear way to know which direction will be reached in the areas of security, education, economics, family, social, among many others. In any case, given this conjuncture, and so many others that face challenges, it is important to be resilient and able to change the reality that presents itself, because without the dimension of the future, the elaboration of projects of meaning for life lacks supply and does not enrich human possibilities and potentialities.

Thus, according to Alarcão and Sotero (2020), resilience is being widely discussed in the literature, as this content is significant in the context of the pandemic and has been demonstrating openness to comprehensive dimensions, at levels ranging from individual and family to organizational, community and global.

Resilience can be understood in actions in which, in moments of crisis, creative adjustments are made to give meaning to the experience according to the cosmovision of the person or group, or even with the formation of new paradigms. Resilience requires a positive vision so that it is possible to extract lessons from the situation experienced, as well as being hopeful and persevering in the direction of a possible

project in the face of adversity. To be resilient is to understand that there is no going back to the past and the previously known reality, there is the construction of a possible reality, which must be celebrated and shared with peers (ALARCÃO; SOTERO, 2020).

In this regard, thematizing care in times of coronavirus enabled the training collective to strengthen the affective bonds created and recreated from the research, as well as stimulated resilience in times of crisis, through the sharing of meanings, victories, sadness, joys, worries, inspirations, fears, creations and successes. The research, in addition to focusing on the level of training in identifying and solving health problems, fostered at all times the care and love that one sees in the crossings caused by alterity, the ability to look at oneself and the other with respect and solidarity.

Final considerations

Research-training is a political-pedagogical practice in scientific investigation that subverts the logic of subordination of the researched subject to the researcher, given that it is guided by collaboration in teaching-learning in the relationship between both. Given its epistemological, ethical and methodological condition, some principles guide the commitment of this type of investigation to comprehensive education, which, in turn, encompasses much more than formal school knowledge, as it encompasses not only the professional level, but also the personal one.

In this scenario, research-training confronts discriminatory, excluding and oppressive practices in the areas where it wants to act, because at its core it aims to raise awareness and emancipation of its actors. It is because of this that the implication, respect and sharing of knowledge in the research collective are important for the construction of reflections on the chosen themes.

This type of research is shown as a form of resistance in the face of the social situation that presents historical, cultural, ideological and economic marks such as individualism, competitiveness, consumerism, exacerbated and accelerated productivity, the withdrawal of rights and their consequent dehumanization, among so many other issues that need to be faced and overcome.

In this sense, in a neoliberal context in which there are broad budget cuts and even attacks on public schools and educators with the dissemination of fake news, the present research proposal was able to politically confront massive research practices in Psychology that believe that the investigation agent is an unscathed object, since the look on this actor would be linked to a neutral and purified posture.

Thus, in view of the epistemic understanding of research-training and the arrangements made throughout this work, even in the face of epidemiological adversities with the occurrence of the coronavirus pandemic, it was possible to envision that, through the research proposal, important results were obtained for the investigated training collective, such as the improvement of institutional and relational interactions, since through the dialogical perspective there was the possibility of openness to learning in communion, as well as the development of understanding, empathy, acceptance, resilience, autonomy, listening and shared care.

In addition, it became known and discussed pre-existing conditions of suffering and health problems, which without specialized professional support, or even without collective discussion spaces, affect mental disorders when they are not cared for, since the mental health of adolescents in the face of the school scenario, it is sometimes neglected, not only due to lack of training skills or specialized care, but due to the lack of curricular space for debates and professional postures that welcome the student's subjectivity and enable their autonomy with a view to claiming and political organization of your rights. In addition, following the particular conditions of the students, forms of care were woven and shared among the group that envisioned inventiveness in health in facing a situation of serious harm and relational and material deprivation.

This highlights the political importance of a psychological science committed to investigating and proposing actions in public services, which in the case of the research in question approached the school institution. In this bias, knowing the lack of health professionals in the public school staff, even with the recent approval of Law 13.935/2019 that provides for the provision of psychology and social services in basic education, this research could help health training of the school actors directly or indirectly involved in the research.

Finally, the importance of the public school is reaffirmed as a privileged place for the creation of inventive actions that subvert the mass and capitalist logic of this institution as a body for the reproduction of injustices, since education focused on an existential formation that guides components of life personal, professional, community and citizen can broaden the fight in the transformation of human life conditions.

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