



INTEGRAL EDUCATION AN INSTRUMENT FOR PREVENTION OF MENTAL SUFFERING AND PRESERVATION OF THE WORKER'S HEALTH

Resumen / Abstract

En este artículo se enfoca la educación, la comunicación y las relaciones humanas como medios de prevención para la salud de los trabajadores, y como catalizadores para los cambios en el adulto. También se expone el análisis de principios de educación integral y autodescubrimiento, promocionando la acción de cambio, haciendo que el trabajador graduado tome conciencia de su conducta hacia él mismo y hacia otros trabajadores, lo que hace posible la reducción del sufrimiento mental.

This paper approaches education, communication and human relationships as means of the worker's health prevention, and as a catalyser for changes in the adult being. It analyses the principles of the integral education and self-discovering, promoting a changing action, making the worker gradually aware of his behavior towards himself and the other workers and also of the possible reduction of mental suffering.

Palabras claves / Key words

Educación, comunicación, relaciones humanas

Education, communication, human relationships

INTRODUCTION

We are living remarkable days. In each new step, science gets to the conclusion that its model, its limits should be enlarged, transformed and reconstructed in concepts of integral optic, in complete studies that integrate the idea of knowledge of the human being, sowing many scientific approaches from subjects of psychology, psychoanalysis, physiology, psychopathology and psychodynamics of work.

We are facing the significant moments of the worker's life, in a set of information of different areas, showing that never has the knowledge of men bent so much towards an approach to this interest, to this field of investigation, that is, to the study of man as an integral being in any field of actuation. The quantic physics affirm: everything that is measurable for man maybe the most elementary part of everything that he does not know yet. We are in a stage of knowledge up to where our brain can reach.

The last century notable discoveries permitted the human mind so many other next centuries discoveries and with the dominance of this knowledge, permeated by the man's insatiableness, the process of the redo hit own concepts begin, already established since the acquired knowledge.

According to Saint-Exupéry¹ "the essential is invisible to the eyes". Nevertheless, the risks the worker faces nowadays in all productive processes are visible and concrete due to the compromise with health, quality of life and accidents at work.

Besides investigation and confirmation of these problems, there is an urgent necessity of attacking the mental suffering of the worker with the prevention, in an organized way and according to the current development of humanity. The integral education that follows the sloping/field of

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communication and human relations may get efficiency and efficacy by helping the whole view and proportioning concepts which involve the worker and his activity.

EDUCATION

Man must have an education within the integral view in order to live with himself, with his loneliness, with his limits and anxiety, learning to manage himself in a way that he can share emotions, conquests and spaces with all those who have the opportunity to involve themselves in the emotional area.²

The education develops the comprehension of ideas that influence man to live better in society; It also permits the acquisition of important abilities to the personal development of communication and human relations.

According to Rohden³ "besides everything, education is more an art than a science. Science deals with intellectual analyses, whereas the art exceeds these and reaches the cosmic institution as well".

To educate integrally is to administer the physical, emotional and mental problems in a simple way, giving man conditions to prevent himself from them and / or better his health.

In the physical part there are two ways to be followed. On the one hand, the food that depending on its quality and quantity may be beneficial or not to the health of man. On the other hand, the necessity of adequate regular exercises that work the aerobic capacity of the body, keeping the essential mobility and flexibility towards a good work performance and quality of life.

In relation to the emotional aspect, it is important to develop in the human being the capacity to relax, mediate, so that the tensions do not damage the physical body. The effect of this aspect can prevent situations of physical discomfort. In the absence of this orientation, everything can complicate itself and still compromise the emotional health in a definitive way. So, the human beings, acquire countless rules and live according to them in an automatic and habitual way. But the habit and the automatism necessary up to a certain point can become a source of mental suffering if they become a whole automatic process.

The quantic physics shows that we are linked by network but it is not perceived the fragmented phase in which humanity is.

From the point of view of formal education, a worker of an enterprise should have a good professional formation, and also count on a learning that the enterprise must offer him through a systematic capacitation. In order to get an harmonious, healthy and not an ill-humoured atmosphere which do not consumes the worker's health, there are thousands of rules that become insufficient because they are not well applied creating lots of difficulties of all kinds. The techniques are easy to be applied in the area of capacitation, but a good relationship is not so easy, jeopardizing the intended result with the use of the technical knowledge.

The capacity of inventing a healthy, truthful atmosphere in relation to the relationships where people have pleasure in working and feeling well can be seen, nowadays, as one of the

biggest investments that the enterprises must do to their productive process have a quality excellency. So, the magic is in listening to people. It is necessary to learn how to communicate, express oneself clearly, create relations and know how to work in groups.

Knowing how to cede is a way we need to learn and apply in our productive processes together with the people that make them exist.

The people who think they know everything are disappearing from the modern work places. Formerly, leadership was according to behaviour and situations. Today this happens less. The leader needs to be motivated by what he does in order to transform people with his example. The true leaders, work the capacity of "being and not having". They motivate the others with their truth way of being and capacity of being open to new views of life that permit the change. It is determinant being a leader in this way, and getting rid of old paradigms and be open to the world of emotions in an invisible energetic field which inspire him physically, as the quantic physics professes, giving more power to this kind of leadership.

In the mental aspect, the best way is being open to new paradigms (changes), approaching the capacity of being in silence (to learn to be present) and exercising meditation.

The capacity of learning to be present is not simple because many stay the majority part of their time in places they would not like to stay. And while one does not like what he is living, he is each time more fragmented with great difficulty of developing the consciousness. The art of learning to live what one is living is the art of learning to be present.

You can only get this effect when moments of silence are created because we can only perceive ourselves when moments of silence are created within each one of us. It is not necessary a lot of time, that is, only some minutes each day are enough. Meanwhile, that acquired time should be assigned to elect the priorities in relation to quality of life.

When the energy is a negative one, the person gets irritated; anything asked is a problem. The escape of everything begins; "the water gets to the nose and any little drop suffocates", reaching one's limit. If it happens on the opposite way, a source of energy is created helping to face the diversities of life.

It looks like a phase with no tolerance to this fragmentation, to this historical crisis of humanity and to this crisis of sentiments. The most correct attitudes that can change this panorama would be: to learn to flow and not to react to the proposed changes; to learn to live with the human beings because we work with them in enterprises. What contributes to all this is the lack of consciousness of each individual's ignorance about his life goals. When this is clear, a new hologram is created, helping our brain that works with holograms, to join elements to the realization of the formed thinking.

The changes in the mental aspects will only occur when the educational process follow a clear philosophy in the integral aspect because to educate someone is to educate oneself in an interactive process of mutual growth.

The quantic physics discovered that there is a time according to the clock that in any part of the planet has 24 hours but this time depends on the perception of each one. When one does not like what he is doing, the time looks bigger than it really is. The time spent on the activity that one likes seems small, it flies.

Reflecting on two people that work half an hour on the same activity and taking into consideration that one of them likes what he does and the other hates it, it is easy get to the conclusion that that one who does but hates what he does will have a much bigger waste during his profitable life of work in relation to the other. Then, it is necessary to find a way for the activities to give pleasure. To postpone this possibility of pleasure to when one retires, it would be to grow older, beforehand the real time. Life is becoming a dragged of the human being and he becomes an alive dead. We have to find a way to administer that people work with pleasure because the quality of life is at stake. The moment is now and we have to have the courage of changing in order not to throw away years of life, energy of life, time of life for lack of consciousness of being living like this.

According to Ormond,⁴ the way to change in a simple way may be found while studying, reading books that open our perception, adding the experiences of the people who wrote those books and of those who pass on a summary of the experiences lived. And also we must participate in seminars, congresses that permits us be up-to-dated, living in this way new experiences that open our perception. In this way our integral vision is being enlarged. When one gets a broad view of the things, there is not a change in landscape; your perception is what has changed permitting that you see clearly and neatly what you have not perceived before, interfering positively in your relationship with people, at work or in any other place. That this could happen there was not a changing in the environment. Everything remained in the same way. But you changed and then you began noticing that when a change is began by us, everything changes around us. William James apud Ribeiro,⁵ states: "the behaviour changes the sentiment, the sentiment changes the thought". And under the optics of Ribeiro: "If you change, the world changes with you". Something that seemed limited or that was a problem may not be anymore. Besides having not changed anything externally, what has changed was your view and attitude. The true changes are the expressions of internal ones.

To Paulo Freire education is a way of intervention of the world, the conviction of changes and decisions. And also the acceptance of the new, the common sense, the engagement, the availability for dialogue, the know how to listen to, the ethics, and the tolerance.

COMMUNICATION

"Ora (dizeis) ouvir estrelas! Certo
Perdeste o senso!" Eu vos direi, no entanto,
Que, para ouvi-las, muita vez desperto
E abro as janelas, pálido de espanto...

E conversamos toda noite, enquanto
A via Láctea, como um pálio aberto,
Cintila. E, ao vir do sol, saudoso e em pranto,
Inda as procuro pelo céu deserto.

Dizeis agora: "Tresloucado amigo!
Que conversas com elas? que sentido
Tem o que dizem, quando estão contigo?"

E eu vos direi: "Amai para entendê-las!
Pois só que ama pode ter ouvido
Capaz de ouvir e de entender estrelas".
Bilac, Olavo, *Op. Cit.*, pp. 47-48⁵

"Well (say) listen to the star ! Sure
You've lost the sense !" I will tell you, nevertheless,
That, to hear them, many times I awake
And open the windows, pale in astonishment....

And we talk the whole night, while
The Milky Way, as an open canopy,
Sparkles. And, when the sun comes, nostalgic and in tears
I still look for them in the desert sky.

Say now: "crazy friend!
What do you talk with them? What sense
Has what they say, when they are with you?"

And I will tell you: "Love in order to understand them!
Because only the ones who love can have ears
Able to listen to and to understand the stars."⁵

The human being is always inclined to "conquer the stars". No matter one's age, one's level of culture, or one's emotional stage, he has always been and will always be star conqueror.

With the technological progress in the late years, it is perceived clearly a daring development in the direction of the conquest of the sky. Examples as Samuel F. B. Morse who in 1837 discovered the telegraph with wire, Alexander Graham Bell who in 1877 discovered the telephone, Thomas Edison who in 1879 permitted the humanity evolve with the power of the electric light bulb. And also Guglielmo Marconi who in 1901 discovered the telegraph without wire, advancing the communication within the sea. In 1947 the transistor is discovered which permitted the discovery of the radio, television and the first digital computers shortening the distances in relation to communication and the approximation among men.

The humanity went on advancing. In 1989, a spaceship sent by man landed in Mars. Paradoxical to this cosmic conquest, it is observed in another slope the human impossibility of being able to establish the shortening of the distances among men. This is the greatest challenge: a possibility to conquer the human stars.

A beating star is what we really are but still too much ignored. And a big difficulty of the new millenium is to conquer these human stars who are not so distant, but really near us and that no one has succeeded yet in conquering them. Why is there a search to conquer the stars that are so far away? Why not try the conquest of men through work, personal and interpersonal relations?

Man is through a process of displacement that while dreaming about the cosmos, he forgets the world that is before him. The star brightness fascinates him because he can not discover the enchantment of the brightness of his fellow's eyes which are the window of the soul. It shows the essential being that is the spirit that is inside each one of us.

The challenge of the human being in this millenium is to shorten the ways that guide us to the conquest of our fellow creature, that is, the human relations as an attempt of approximation of the individuals.

HUMAN RELATIONS

To have excellence in one's quality of life, it is necessary a good relationship in personal life and at work.

The process of the quality of life of a human being is not only responsibility of the enterprises but also ours as human beings.

The development of the human being goes along with his consciousness evolution. Which would be then the reason to live? Putting aside the philosophical and the specific questions and also the points of view, we could answer in a general way: Be able to acquire consciousness of everything we are, of the immense potential we have but we do not know about it.

Man is much more of what it is thought. He is the owner of capacities, abilities and latent powers that he does not use. The whole process of life will only get an evolutionary aspect when in any way, he gets consciousness of the hidden existing potential in order to express it.

In a simple way, to have conscious of who we are, when we do not know who we are is a mechanism that appears through experiences from life.

Not knowing what we are, we will only be conscious of this fact when we project ourselves in an external experience and have a feedback. This is the mechanism of the development of our behaviour.

Constantly, human beings without consciousness of their limits show them and their difficulties through many attitudes. We understand that the big problem is not to recognize one's limits, damaging in this way the development of the consciousness which is the major reason of life.

The true process is when one perceives the new and unknown talents inside himself. When an experience is lived, it will always polarize itself and confront this perception to the discovery of something of oneself. These experiences may initially be evaluated as good or bad, difficult or easy ones. It depends a lot

on what is being perceived at that moment. Each experience has a great potential to perceived something of oneself such as a talent, an ability or a possibility.

The educational and cultural processes have been directed towards an specific type of behaviour, that is, "if we want to be something, so let's seek to have something". Instead of human "have". Because of this the capacity to define ourselves today is not according to what we are but to what we have.

To Ormonde,⁴ man has been living for many years in a process of fragmentation resulting from the launching of the conquest of the world, forgetting to question about himself. The human being throws himself into a pure technical process as an answer to the exterior, but he is not aware that all this technology comes from the capacity he has to think and learn, giving him comfort, security and quality of life. Even so there is a risk of this comfort, security and quality of life. This happens because it is not understood that the external things do not suggest the desired quality of life because there is a lack of consciousness of one's own. The ideal would be to come back to the process of synthesis in a process of union of the exterior and interior.

Only by seeking his exterior through technological progress or through his realizations, man forgets the most important thing which would be his internal values determining in this way, a fragmentation of the whole, a lost of his integrity. The process of fragmentation leaves numerous sequels such as: an excessive competitive style and a tense style which is consuming man energetically, causing diseases and disturbances of all kinds. This fragmentation is the exaggerated consume of our own energy because we are never involved in what we really live. This tense style is going to reflect in the body making that the effects of this unbalanced process endanger the worker's health.

The enterprises that do not face this reality will end as unproductive because they will not be able to implement any program of quality or of security. Then, the majority of the staff will suffer this fragmentation.

The only alternative for the enterprises to become more productive would be to begin to deal with this tension, that is, to administer the real fact. To learn the formula of the inertia transformation of this process, he has to revert difficult working staff into creative and motivated beings. Do not wait for a bigger technology to come to confirm that it is not the solution of the problem, but the way in which the enterprise behaves in relation to these problems. So, the growth of the human being must be seeked. As soon as his realization was found, he would express his potential, would be creative and would have quality of life. This will only be possible when we have the capacity to live intensely each moment. Because when we are more present in what we are doing, all our unknown potential begins to reveal inside what is being lived.

"The enterprise will be one of the places of blossoming and awakening of an enlarger consciousness in which emerges love and wisdom from the heart of all men of good will. Recently, a symposium held in France included in its program a round table with the theme: The enterprise, cathedral of the future".⁶

To implement quality of life, should be not only the enterprise's responsibility but also ours because everybody would benefit. Meanwhile we know that it is very difficult to realize this individually. The majority time of the worker is dedicated to the enterprise that could make use of part of this time in qualification and in the development of its staff. Consequently, they would become more productive, creative, involved without wasting the energy of the body and mind having in this way, more health. So, these enterprises will indeed have done an excellent investment, which will give them more profit in the future because of the separation of the fragmentation of the human being.

This qualification must be given a time to experiment, incorporate and promote changes.

The view of the education in a context of consciousness of the self increases the understanding that each one with this knowledge will understand better his quality of life.

To educate man in an integral form indicates a way in the promotion of a differential in the health of a worker, making possible a holistic view of the work and of the quality of life.

CONCLUSION

The greatest men nowadays glimmer the integral knowledge of the human being building a new paradigm to the perception of a new method that appears to the world. Probably, this view is for those who are able to perceive it. Those people see beyond the horizon, behind the mountains, in the simple things and realize the complexity. Observing all the phenomena of nature, we learn, for example, with a simple seed of any fruit: who can see a tree inside it? Who can see a fruit inside that seed? All of these are invisible to the eyes, but there is where all the potential of that seed is. It is only a question of perception.

The people with this view consider the worker as a whole: mind, body and spirit. The health life of a worker may come from the comprehension one has of this view and from the attention that is given to stress which is really common in a worker, from food and principally from the relationship among people at work and in their environment.

We relate ourselves with difficulties due to the lack of examples and models that guide us closely. We are not aware of this because we were conditioned and became limited by a circumscribing education that reacts but does not act. Man acts a little, and in the majority of the times he only reacts, suffering the illusion and the conditioning of the senses.

Limitations and traditions have always put man inside a circle that imprisons his own ignorance. The vision of man is not only in the eyes. Which part of the body produces happiness? And which one is responsible for our desire and motivation? How does his kindness acts? Is it in his heart? Medicine can not ampute one's character? The organs do not reveal these actions. They are a reflection of our consciousness. The body does not

answer to what we are but only to what we have. We are so fantastic that if we were only body we would be too good in nature.

The greatest men from history have always seemed simple, have always been receivers, that is, canals of everything within nature. Man only discovers things. For the scientist Pasteur discovering the microbes was not only necessary the microscope but also his perception of what already existed.

The technological advance in all areas of the nature kingdom is unquestionable but we are not able to manage the star that is each one of us in relation to the star that the other one is. We should think deeply that the technological instrument that we should use to make of this conquest, the one of the third millenium. It would be a spaceship so that we could travel from the star we are to the star that is the other one. Nobody will be able to do this big trip if he does not have internalized love. Carlos Drummond de Andrade says that "one learns how to love loving". If we paraphrase the poet we can say that one learns how to love only by loving".

In the process of living by the integral education, we could trudge through a way that lead the conquest of the stars that are the human beings. It is a difficult conquest of oneself in order to instruct oneself in the internal trip to find the other.

Rogers,⁷ said that "each one of us is free to be, according to our capacity to be authentic in each moment". [3]

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