

EXISTENTIAL PHENOMENOLOGY AS A POSSIBILITY TO UNDERSTAND PREGNANCY EXPERIENCES IN TEENAGERS

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The research had as objective to comprehend the sense of pregnancy to the teenager pregnant trying to get the way of being and having be pregnant. It was done four in-deep interviews, using the core question: How do you feel being pregnant? The speeches and their meanings were analysed by the light of Heidegger's Phenomenology. In getting closer to the phenomena we get the way impersonal and not authentic of teenagers, the co-presence in relation to the boyfriend and family. They shown, still the dread by the child and by his health, worrying with the future that around the care, due they deem themselves not to have the ability to this, which causes the anguish and anxiety of daily life, in the new way of being. The comprehension of this phenomena is fundamental in the care to the teenager pregnant to a full and humanized action.

DESCRIPTORS: adolescent; pregnancy; promotion of health

LA FENOMENOLOGIA EXISTENCIAL COMO POSIBILIDAD DE COMPRESIÓN DE LAS VIVENCIAS DEL EMBARAZO EN ADOLESCENTES

La investigación ha tenido como objetivo comprender el sentido del embarazo para la adolescente embarazada, intentando captar el "modo-de-ser" y su nuevo "siendo-en-el-mundo-estando-embarazada". Han sido realizadas cuatro entrevistas en profundidad, utilizando la cuestión que nos guía: ¿Cómo es para ti estar embarazada? Los discursos y sus significados han sido analizados a la luz de la Fenomenología heideggeriana. Ha quedado demostrado además el temor por el hijo y por la salud del mismo, y la preocupación con el futuro que involucra el cuidar, justamente porque juzgan que no poseen habilidades para ello. Eso favorece la angustia y la ansiedad propias de su cotidiano, en el nuevo-modo-de-ser de la presencia. La comprensión de este fenómeno es fundamental en el cuidado de la adolescente embarazada, para lograr una acción integral y humanizada en el control y la promoción de la salud del binomio madre-hijo.

DESCRIPTORES: adolescente; embarazo; promoción de la salud

A FENOMENOLOGIA EXISTENCIAL COMO POSSIBILIDADE DE COMPREENSÃO DAS VIVÊNCIAS DA GRAVIDEZ EM ADOLESCENTES

A pesquisa teve como objetivo compreender o sentido da gravidez, para a adolescente grávida, tentando captar o modo-de-ser e seu novo-sendo-no-mundo-estando-grávida. Foram realizadas quatro entrevistas em profundidade, utilizando-se a questão norteadora: como é para você estar grávida? Os discursos e seus significados foram analisados à luz da fenomenologia heideggeriana. Na aproximação com o fenômeno, captou-se o modo impessoal e inautêntico das adolescentes, a co-presença na relação com o namorado e com a família, influenciando as decisões sobre a gravidez. Ficou demonstrado, ainda, o temor pelo filho e pela saúde dele, a preocupação com os cuidados e o futuro que circunda o cuidar por julgarem não possuir habilidade para tal, o que gera a angústia e a ansiedade próprias da cotidianidade no novo-modo-de-ser-da-presença. A compreensão desse fenômeno é fundamental no cuidado à adolescente grávida para uma ação integral e humanizada, no controle e na promoção da saúde do binômio mãe-filho.

DESCRITORES: adolescente; gravidez; promoção da saúde

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INTRODUCTION

In nursing care experiences involving pregnant adolescents, we observed that this care does not take into account their psychosocial and emotional aspects in this phase, that is, their special needs are not considered. However, it is known how important individualized and humanized care is for adolescent mothers, with a view to their health and that of their babies.

Individual and humanized care should be delivered to understand the subjectivity of the persons receiving care, perceiving them in their different dimensions, as it should treat health integrally, including psychobiological aspects, as it covers the care process to promote, maintain and/or recover human dignity and wholeness⁽¹⁾. In this sense, care is understood as an action that goes beyond technical procedures and includes involvement and commitment to the other, thus becoming a humanized action.

When considering adolescence as a transition period in people's lives, it should be highlighted that, in itself, it represents a crossing of conflicts. This phase is characterized by the onset of sexual relations, moments of uncertainty, anxiety, consolidation of self-image and self-esteem, emotional and mental maturing, inquiries about impositions, rules, values, identity and family. Each of these factors imposes crises on young people, which overlap and provoke intrapersonal and interpersonal conflicts⁽²⁾.

Adolescent crises are necessary and essential for the development of human beings. However, pregnancy during adolescence leads to potentially destructuring crises, because it adds a heavy emotional, physical and social burden that is capable of impeding the experience of important psychosocial maturation stages⁽³⁾.

Studying adolescence is a complex and dynamic task, requiring total and profound immersion into this world-life, in order to allow researchers to get closer to the essence and meaning this phase impresses on those experiencing it. At this moment in adolescents' existence, a whirlpool of mixed feelings and emotions occurs, inclusively because being an adolescent means experiencing the maddening of anatomy and the psycho-biological-existential awakening of their self⁽⁴⁾.

Feeling that they are pregnant tends to be very difficult for adolescent girls, as they find themselves suddenly forced to play a role they have

not been prepared for, nor have they gone through the rites of passage⁽⁵⁾. Hence, their pregnancy experience is not rarely accompanied by a great demand for emotional support. Moreover, significant changes in the adolescent's interaction with the child's father or with the family favor feelings of guilt, shame and uncertainty, due to their supposed disobedience of social laws, affecting both their acceptance of the child and the decision to have an abortion⁽²⁾. Another situation discussed by the authors⁽²⁾ is that pregnant adolescents are possibly predestined to experience conflicts in the continuation of their school life, as they end up dropping out of school because they feel discriminated against by colleagues and teachers.

This phenomenon frequently happens because many teachers are not properly prepared to conduct this kind of discussion and end up adopting discriminatory behavior, generally tending to exclude pregnant girls from the classroom in order to preserve the colleagues from a "bad example"⁽³⁾.

Another significant aspect is the role of the family network, and all implications for the social context, in which the female role emerges surrounded by elements that pragmatically need to be incorporated into discussions on adolescent pregnancy. Hence, the help these young women receive, in the middle of their physical, psychological and social maturing process, becomes relevant to overcome conflicts, strengthening themselves with efficacious mechanisms to cope with the difficulties the circumstances of life impose.

The "adolescent pregnancy" phenomenon cannot be isolated from a wider context, that is, decontextualized from the adolescents' families and sociability networks, in sum, from the social networks conditioning their biographic and sociocultural trajectory. Adolescent pregnancy entails serious implications, which must be taken into account by the care team. This kind of phenomena needs to be considered as possible psychological, economic and social damage, mainly in developing countries like Brazil, which faces an economic crisis the entire continent is going through⁽⁶⁾.

One important question emerges amidst this set of factors: how does the pregnant young woman perceive adolescent pregnancy? How does she feel? It is important to discuss this aspect, as the moment represents a double crisis for the young woman going through this experience.

There are many unconscious conflicts, making it difficult for adolescents to handle them, as present situations join with anguish about the future, fear created by their responsibility for the child, anxiety about the evolution of pregnancy and even fear of death. It should be reminded that problems experienced during pregnancy often difficult the mother-child relation, which may lead to mistreatment further ahead and becomes even more complex when the family continues to reject the daughter's pregnancy⁽⁷⁾.

In view of this problem, it is fundamental for nursing professionals to understand how adolescents experience the pregnancy phenomenon, as well as to seek what the fact of being pregnant means to them. It is relevant to perceive these experiences during contacts with the adolescents, attempting to discover what they hide, and not only what they appear to be to the care professional.

Thus, this study aimed to **understand the meaning of pregnancy for pregnant adolescents**, trying to capture their way of being and new being in the world as a pregnant girl.

METHODOLOGICAL TRAJECTORY

This phenomenological study was extracted from a research project about adolescent pregnancy, using a unit of meaning that permitted showing the different possibilities of the Pregnant-Adolescent-Being.

The adopted phenomenological method is based on Heideggerian categories, which allowed for a human look on these young girls' experiences, making it easier to recognize, in each of them, a person going through a unique experience. The apprehension of this experience makes it possible to understand the meaning of pregnancy for the pregnant adolescent.

Heidegger's Phenomenology involves a series of concepts based on a semantically very rich own language. This philosopher strongly emphasizes poetic language as a way of reaching the essence of things as, according to him, language is the house of the Being; not mere sequences of words, but essential language in its original and poetic form. It is through language that man opens up to the world; it is language that gives Being to things; therefore, to reach things themselves, we should reach words⁽⁸⁾.

Considering the **relations of Being-there**, of presences, it should be highlighted that, essentially, these relations are only constituted in the **being-in-the-world**. The authentic being is **being-with the others**, moving from the ontic to the ontologic level of relations. The ontic refers to everything that is immediately perceived and known, while the ontologic is related to the fundamental characteristics that make possible different ways for something to become manifest, realized. It is the world of universal essences⁽⁹⁾.

Heidegger's phenomenological method is the hermeneutics of the interpretation of possibilities; it is the interpretation of the presence's being. Understanding is the basis of interpretation and, also, the being's opening to the world. Hermeneutic Phenomenology is the understanding and interpretation of the presence's possibilities of being; it is the consideration of the being-in-the-world, of the presence's living together with other presences through co-presence⁽⁹⁾; it is the investigation of the expression of care, of the positive preoccupation with the other in the search to express the potentialities of the being.

The research area was the Adolescent Service of a public maternity in Fortaleza, CE. The program started in 1985 and offers care to adolescents (pregnant or not) within a "humanized" perspective, making it a referral service for these clients. Its professional staff consists of three physicians, one nurse, one psychologist, four nursing aids and one secretary.

The adolescents generally attend consultations arranged one day before and, at the start of each shift, they participated in the information group, a meeting held by the nurse or psychologists. On this occasion, information is offered about the service, the way appointments take place and other subjects of interest to the group. A room is reserved for the joint meeting between the young girls and the professionals. On the prenatal care day for pregnant adolescents, the discussion focuses on pregnancy-related issues, ranging from fertilization to psychobiological changes, preparation for delivery and counseling about breastfeeding and child care.

Study participants were four pregnant adolescents, between eleven and eighteen years old, who were attended at this service. We adopted an intentional selection criterion, respecting the girls' acceptance to participate in the research, without any

exclusion criterion, as any young girl had something to say about her pregnancy experience. The number of subjects was defined through theoretical sampling, that is, according to the saturation sampling process. Due to the homogeneity of the interviewees' individual characteristics, the collected data started to repeat themselves and were already answering to the research objectives⁽¹⁰⁾.

Thus, four interviews were held, as well as a meeting with each adolescent, held on the consecutive Thursday, when they had an appointment and were available. Interviews were scheduled in advance and, before starting the conversation, the adolescents received information about the research, its objectives and importance, as well as other information about ethical protection. All adolescents read and signed the free and informed consent term and, then, started to talk about their experiences. We found that participants felt no constraints, but were spontaneous in manifesting their experiences about the research subject. Thus, all legal determinations were respected as established in Resolution 196/1996 by the National Health Council, which rules on ethical aspects of research involving human beings⁽¹¹⁾. The study only started after a favorable opinion by the Research Ethics Committee at Ceará Federal University.

Phenomenological interviews were used to obtain information, guided by the question: "what is it like for you to be pregnant?" The interviews were marked by constant reformulations and some additions to clarify and deepen the inquiries. Interviews were recorded and transcribed, respecting the participants' descriptions. After successive interview readings, we identified the units of meaning the phenomenon related to the pregnant adolescents' experiences remained restricted to.

APPROACH TO THE UN-VEILED PHENOMENON

Understanding is the way of penetrating into the possibilities of the Being, by interpreting it. According to Heidegger, this means perceiving the possibilities projected by the Being, captured by the researcher⁽⁹⁾. In this extract, the pregnant adolescents show the meaning of pregnancy and assume their way of being an adolescent, ways of coping with an unexpected reality and the possibility of the being-a-mother phenomenon.

Experience of pregnancy and the possibility of being a mother

For some adolescents, the discovery of pregnancy is a surprise, something unexpected, outside their plans; it is a moment when different feelings and uncertainties emerge, which will influence the entire pregnancy period. The idea of getting pregnant is something distant, which would never happen to her; magical thinking is frequently mentioned.

It was a surprise, I never expected it, no way. And I only used a condom sometimes, when it was close, so I only used a condom at the exact moment, sometimes. I didn't even think about that, I just wanted to spend time with my boyfriend, go out with my friends, have fun, but I didn't think about pregnancy then [...] (Statement B).

When talking about the surprise of discovering she is pregnant, the young girl ends up reproducing a common discourse, based on what she hears, explaining what happened as a fatality; that is **chat**, the manifestation of an **impersonal way of existing**. What is exposed in the chat entails increasingly broad circles (...). Things are like this because that is how they are talked about⁽⁹⁾. Amidst her experience, the adolescent brings values and principles that are common among her peers and needs to reproduce the chat. Thus, the presence, lived impersonally, relieves her from responsibility, as the impersonal way of being removes the burden of each presence in her daily reality.

The adolescent not rarely sees herself surrounded by contradictory feelings when she discovers she is pregnant. Joy and sadness appear, wanting and not wanting.

[...] many mothers intend to have children only when they are 45, I think that [...] I'm 17 and, I think it's normal, for an adolescent to be pregnant because I've always wanted to be a mother. But I wasn't intending to be a mother now, it's just that [...] whatever, it happened (Statement A).

It's just that, I thought about it better, later, that some people knew. Then I thought that it was good and that it was bad, at the same time, because, whether you want it or not, you want it and, also, sometimes, you don't want it [...] (Statement C).

These feelings also demonstrate the impersonal way of revealing foreign impressions to the adolescent, apprehended from other people's attitude towards herself. This manifestation of the presence is not herself (the presence), it are the others

who take her being from her. The others' judgment determines the presence's daily possibilities of being, assumed as being-with, without becoming aware of this manifestation⁽⁹⁾.

The adolescent's impersonal way of manifesting herself is an attempt to flee from this new moment in her existence, as the presence, in the inauthentic way of being, is drifting from the other, under his strong influence, withdrawing the function of thinking about her life, by herself, from the presence.

The determination of the **presence** includes **being-with**. It is only in the being-with that the presence opens up to its possibilities in the world and, thus, the world of the presence is the world shared in the **co-presence**. Thus, the presence is understood on the basis of its world, observing the impact of the other's opinion on the young girl, mainly in highlighting her experience in the **inauthentic mode of being**⁽⁹⁾.

[...] in high school, I was ashamed of going... I was ashamed of what my friends would say... comments appeared. [...] I didn't know what to do... they asked if I was pregnant, and I said that I didn't know... I didn't know what to answer [...]. I avoid having contact with these persons (Statement C).

So, **inauthentic life** lets itself be dominated by the **being-in-the-world**, according to the determinations of mass law. In avoiding other people, the young girl is avoiding foreign **curiosity**, which is another daily manifestation of the impersonal mode.

As to **co-presence**, we highlight the importance of family and boyfriend for the pregnant adolescent, elements that exert a strong influence, whether in relation to the acceptance of pregnancy or in decisions to be made. They are the two fundamental poles that permeate the adolescents' discourse.

I thought that, he (the father) would never accept it, because he said that if I got pregnant... I kept on remembering him, when I left there [...] where I did a test and it was positive. He was going to be, you know, ashamed, of me, of me being pregnant, a daughter at 15, pregnant, from her boyfriend, without even being together... although I was concerned, about everything, you know, about my child's father, about my father... and there was my mother too, whom I think was sad, then... it's scary [...]. (Statement D).

At this moment, it is common for the young girl to feel alone, exactly because people who strongly influence her life, like her parents, are not present. Although they are still physically present, even without leaving home, she feels alone; it is feeling **among**

the others without being between the shoulders. With respect to this mode of being, Heidegger affirms that the determination of the presence in the being-with proceeds, but being-with, in the case of "being among" the other **presences**, comes from the mode of **indifference** and **strangeness**; being-alone is a deficient mode of being-with, and its possibility proves that⁽⁹⁾. This feeling of **being-alone** can be evidenced in the following statement.

With my mother, she was neutral, she did not talk, she just shook her head, and I became sad, because not even her, you know, wanted to, you know, to give me more support, I was alone, without my father or my mother. She was there, but she just looked... she remained silent [...] (Statement B).

The feeling of guilt, which the family often imposes on the young girl, often makes her think about the possibility of an abortion. This appears as an option to flee from the initial crisis that came about when she discovered pregnancy.

I was only thinking about having an abortion, only about having an abortion. Because of my father, I live with him, and he would never, I thought, he would never accept it, he said that if I got pregnant... I cried all the time, I was crying all the time, I was scared [...] I thought about my father, that he was gonna fight, talk all the time, I was already crying a lot when I left the clinic, the lab (Statement D).

At the same time, the young girl gets in touch with her deep self, in a slow and gradual way. And, thus, she starts to see herself as responsible for her existence, slowly discovering herself as a being with possibilities. That is when she attempts to face her acts, authentically and assume them.

It's just that, after a while, you know, I started to perceive that, damn, what am I going to do that for? Have an abortion? I'm gonna have an abortion for what, to have a guilty conscience for the rest of my life?... no, I prefer to have the child, face whoever I need, because nobody has anything to do with my life, even if I feel a bit ashamed, whatever. Didn't I do it? So now I'm gonna be responsible, no matter how irresponsible I am [...]. (Statement D).

At this moment, the game of "coming-and-going" comes about, from the **ontic** to do **ontologic**, in a dynamic movement, in which the presence moves between the profound and the superficial, between the authentic and the impersonal. At the same time as the family, especially the boyfriend and also other persons the young girl lives with influence and determine many of her decisions, "conducting" her existence, she gradually "takes hold" of her experience, assuming it for herself. The family represents a very important

weight for the adolescent during pregnancy. At this moment, she assesses her relation with family members differently and, despite the negative impact of discovering pregnancy, accompanied by her being held responsible for what happened, this makes the future mother really start to take care of her life and seek to understand her parents' feeling.

My mother [...] became, like, a bit sad but she had to accept it, she won't be able to do anything, but she was more, like, disappointed. I understand his side now [...] we start to understand our family better, because I know that they are worried about me, I'm gonna be like that too now [...] (Statement A).

After the moment of the surprise, parents start to accept the pregnancy and shelter the girl, sharing plans with her about the grandchild who is about to arrive, which brings relief and comfort, mainly because she feels sheltered by them.

In the **impersonal mode**, the **presence** "rests" on the others, since she does not take responsibility for herself, attributing her experience to the **co-presence**, provoking a dependence on the others in terms of her actions within the determination of the **being-with**. While being-with, the presence essentially occurs in function of the others⁽⁹⁾.

In her boyfriend, the pregnant adolescent seeks "help" to take an important decision: having an abortion or not, which is the first question asked in these circumstances. It is obvious that the girl heavily depends on her boyfriend's opinion, as to the decision that needs to be made.

He (the boyfriend) wanted to have the baby, it's his dream, he's 20, he said we could raise it, that he was gonna work [...] that I shouldn't mind what people said. So, I said it was OK (Statement A).

Amidst this search for the boyfriend's support, the girl thinks being supported by the father of her child will be important to have her pregnancy accepted by society, as she will not be a single, stigmatized mother, which strongly influences how she experiences the pregnancy. Once again, this expresses the presence's dependence on other presences and their opinions. It is important for the adolescent to answer the others, so as to decrease criticism against adolescent pregnancy.

I got pregnant from a responsible man, and that's very important, because it wasn't from anybody, he's going to assume the child, like he assumed me. Of course, if he hadn't been a man, assumed me, I, it would have been much more difficult, I was going to feel very ashamed and it would have been worse in my family [...] (Statement A).

For the young girl, her boyfriend's support is quite comforting as a special moment, when she is pressured by the family, incorporating feelings of guilt and solitude, mainly imposed by her parents.

The **presence's** dependence on other **co-presences** creates influence on the determination of the **being-with**, in the other's **daily life**, on the **presence**. "This living together totally dilutes the presence itself in the mode-of-being of the others, and in such a way that the others disappear even more in their possibility of difference and expression"⁽⁹⁾. Nobody is him/herself, everybody is the others.

In the pregnancy experience, the adolescent also expresses the fear that will chase her throughout her pregnancy. The girl also manifests the fear of giving birth, mainly in terms of pain and, also, hospitalization and delivery procedures. Heidegger's philosophy emphasizes that **fear** is a mode of **disposition**, with an opening to **being-able-to-be**, to possibilities. Fear presents different possibilities, which are: **dread**, **horror** and **terror**. In these variations of the moments that constitute the fear phenomenon, the approximation of reality belongs to the meeting structure of what is threatening. The threat of something that did not happen, but that can happen at any time, suddenly depresses the being-in-the-world of occupation. Fear can turn into dread. Thus, one needs to be able to distinguish what represents a threat; the approximation of what this represents, as the unknown arrives in the form of terror. At first, dread is something known and familiar. If, on the opposite, the threat is something totally unfamiliar, fear turns into horror⁽⁹⁾.

Thus, the young girl's mode-of-being about the possibility of delivery is the **dread** of fear as, experiencing the **impersonal mode** in daily life, she often uses reports by other women who have already gone through the experience, and which entail **chat**. Other women's discourse influences the young girl, making her dread the possibility of experiencing delivery.

I am also afraid of feeling some kind of pain, which I don't want to feel much, for days, days in hospital, without being with anybody, just feeling pain (Statement A).

Fear about the delivery, due to all related elements, such as pain, solitude and hospitalization, mainly appears due to what the young girl hears from other people who, in an **impersonal way**, without further involvement, use **chat** to comment on

delivery. In chat, there is no commitment to what is being said, remaining limited to the superficial. Chat is much more related to curiosity, about the new, jumping from one novelty to another, without taking any interest in understanding⁽¹²⁾.

The adolescent manifests expectations about the future, about her way of being a mother, about what is new and about what represents care. It is becoming aware of the new condition of being a mother, of being responsible for a child, for another being. This creates **anguish** in the adolescent, as the unknown is approaching, without familiarity with the new mode of being; she seeks "distance" from what she supposes to be the origin of this "inconvenience", without any direction. This "flight", however, exactly brings her closer to what she is fleeing from, to her new condition and to the changes resulting from this mode of being. These are expectations about the unknown.

When I think that, in a short time, I'm gonna be with the baby here, it gives a strong feeling, a fear, I don't know, something different, because it's gonna change so much, everything's gonna be different and it's scary. You become mad if you think of it! (Statement B).

And the unknown mainly appears with respect to motherhood, to the adolescent's inexperience about feeling herself a mother, and the implications this entails for her life. She questions herself about the feeling of motherhood, of being-a-mother. This reveals uncertainties about living together, about the experience of **co-presence**.

I keep on imagining what it is like for you to look at a child and know that she was inside you one day...that you have a bit of her, inside you, it must be funny, I'll only know what it's like when she comes out (Statement B).

Living this **co-presence** creates **fear**, as this new condition, the way of being a mother, about which her ideas are only based on other experiences, described by other persons she lives with. However, this uncertainty and expectation are also permeated by joy about being-with the child soon.

REFLECTION ABOUT THE STUDY

Adolescent pregnancy is a theme that permeates health professionals' daily reality, which aroused the understanding of these girls' experiences on the basis of the interpretation of their discourse in the light of Heidegger's phenomenology.

When adolescents reflect on pregnancy and the way of being a mother, they analyze gains and losses. They highlight new and important situations and "take hold" of the new conditions, assuming it for themselves, starting to think about the way of being a mother, about the way of being an adolescent, about the way of being a woman, about the way of being a married daughter. This appropriation takes place, taking into account the multiple possibilities of the young girl's opening to the world.

The technique-reproducing attitude, the occupation with things in the world, with daily activities, often impede professionals from perceiving what young girls want to know, what they think about their new living condition, their expectations and anxieties about the moment they experience. In this study, they demonstrated interest in knowing about the delivery, knowing how to take care of the child. It was not enough just to know that their child's heart was beating, that he would be born on that day. That is important for the young girls, but they wanted more, they needed to be understood, based on the experience of listening to their feelings and anguish about early pregnancy.

In this study, we managed to capture some of the pregnant adolescents' experiences: moments of authenticity and, also, their determination about Being-a-mother. Thus, the presence is extended on the basis of its co-presence with the others, who are significant to their lives as a way of Being with possibilities. If the professional understands the adolescent' manifestations in experiencing pregnancy and Being-a-mother, this increases the possibilities of offering individual and humanized care to the young girls. However, it is known that the daily reality of technical actions distances professionals from the reality experienced by each subject (client), which is why they need to overcome these attitudes and know how to construct ways of understanding the existence of each Being-present in the universe of their professional relations.

In this sense, the study presents empirical information, interpreted in the light of a reference framework that stimulates reflections about the meaning of interaction and the valuation of subjects' experiences, with a view to the development of professional attitudes that can contribute to the care delivery/care process, in an individual dimension, with the perspective of developing the other in his potentialities. These propositions support opportunities to offer health promotion and plan the nursing care process of the mother-child binomial in situations of early pregnancy.

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