Finding new meaning through music after a suicide attempt

Encontrando um novo significado através da música após uma tentativa de suicídio

Encontrar un nuevo significado a través de la música después de un intento de suicidio

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Abstract
Listening to music can trigger unpleasant feelings or bring meaning to our lives, both from the cognitive and psychic perspectives. Thus, music can attribute meanings to our personal experiences and act as a regulator of emotions when living these experiences. Song lyrics can often influence behaviours while helping to work on processes of resilience, autonomy, empowerment, and psychosocial rehabilitation. This study aims to analyse the possibilities of music in the process of resignification of life through the discursive productions of individuals after a suicide attempt. A qualitative study was conducted with eight Brazilian adults assisted in a mental health service, in 2018, through semi-structured interviews. The Symbolic Interactionism theoretical framework was used, and the data were submitted for thematic analysis. Three categories were identified: 'Spirituality as an empowering agent'; 'Sense of belonging and identification', and 'The importance of music as a sensitizer of reasons for living and an instrument of verbalization of feelings. The study provides important findings that merit further investigation regarding interventions and possibilities related to music as a healing method in the process of resignification of life after a suicide attempt.
Keywords: Suicide; Suicide attempt; Music; Mental health; Life.

Resumo
Ouvir música pode desencadear sentimentos desagradáveis ou trazer sentido às nossas vidas, tanto do ponto de vista cognitivo quanto psíquico. Assim, a música pode atribuir significados às nossas experiências pessoais e atuar como reguladora das emoções ao viver essas experiências. As letras das músicas muitas vezes podem influenciar comportamentos ao mesmo tempo em que ajudam a trabalhar processos de resiliência, autonomia, empoderamento e reabilitação psicossocial. Esse estudo tem como objetivo analisar as possibilidades da música no processo de ressignificação da vida por meio das produções discursivas de indivíduos após uma tentativa de suicídio. Foi realizado um estudo qualitativo com oito adultos brasileiros atendidos em um serviço de saúde mental, em 2018, por meio de entrevistas semiestruturadas. Foi utilizado o referencial teórico do Interacionismo Simbólico e os dados foram submetidos à análise temática. Foram identificadas três categorias: "A espiritualidade como agente empoderador"; "Senso de pertencimento e identificação" e "A importância da música como sensibilizadora das razões de viver e instrumento de verbalização de sentimentos". O estudo traz achados importantes que merecem maiores investigações sobre intervenções e possibilidades relacionadas à música como método de cura no processo de ressignificação da vida após uma tentativa de suicídio.
Palavras-chave: Suicídio; Tentativa de suicídio; Música; Saúde mental; Vida.

Resumen
Escuchar música puede desencadenar sentimientos desagradables o dar sentido a nuestra vida, tanto a nivel cognitivo como psíquico. Así, la música puede asignar significados a nuestras experiencias personales y actuar como regulador de las emociones al vivir estas experiencias. Las letras de las canciones a menudo pueden influir en los comportamientos mientras ayudan a trabajar en los procesos de resiliencia, autonomía, empoderamiento y rehabilitación psicosocial. Este estudio tiene como objetivo analizar las posibilidades de la música en el proceso de resignificación de la vida a través de las producciones discursivas de los individuos después de un intento de suicidio. Se realizó un estudio cualitativo con ocho adultos brasileños atendidos en un servicio de salud mental, en 2018, a través de entrevistas semiestructuradas. Se utilizó el referencial teórico del Interaccionismo Simbólico y los datos fueron sometidos a análisis temático. Se identificaron tres categorías: "Espiritualidad como agente de empoderamiento"; "Sentido de pertenencia e identificación" y "La importancia de la música como sensibilizadora de razones de vivir e instrumento para verbalizar sentimientos". El estudio trae importantes hallazgos que merecen mayor investigación sobre intervenciones y posibilidades relacionadas con la música como método de sanación en el proceso de sanación resignificación de la vida después de un intento de suicidio.
Palabras clave: Suicidio; Intento de suicidio; Música; Salud mental; Vida.

1. Introduction

Suicide is a phenomenon of epidemic proportions with a heavy toll on the social, psychological, spiritual, cultural, emotional, and biological spheres, resulting in an intentional act of causing death (Beringuel et al., 2020). Suicide has significant repercussions, and it is estimated that around one million people die each year by suicide worldwide, and this number is 20 times higher for suicide attempts (World Health Organization [WHO], 2014). Generally, suicidal behaviour is expressed as a seek for help, even if sometimes it is not consciously directed, manifested, recognized, or accepted (WHO, 2014; Vedana et al., 2017).

Suicidal behavior includes suicidal ideation, suicide attempts and suicide itself, with a focus on the worrying increase in suicide deaths and the still worrying number of suicide attempts. The prevalence is higher in the general population (Silva & Marcolan, 2021). Suicidal behaviour is described as an action in which the person causes self-harm with no apparent justification or fear of dying. Its spectrum works through a continuum: thoughts of self-destruction and self-harm, expressed by suicidal thoughts, suicide attempts, and suicide itself (Brito et al., 2020).

Suicide is a serious problem and one of the main causes of death in the world, dying almost 1 million people per year, which is equivalent to one death every minute. Therefore, the main objective of the World Health Organization (WHO) is to reduce suicide mortality through mass prevention strategies. (World Health Organization [WHO], 2021; Duarte et al., 2022).

A suicide attempt is among the manifestations of suicidal behaviour, where an action occurs in which the person purposely causes self-harm regardless of lethal intent (Beringuel et al., 2020). Suicide attempts consist of a self-destructive and voluntary action through self-aggression, that is, an optional act intended to cause the individual's death. This term is usually applied to attempts with non-lethal outcomes (Veloso et al., 2017).

In about 60% of people, there is a transition between the beginning of suicidal ideation and a first suicide attempt within a year (Wetherall et al., 2018). After a suicide attempt, it is estimated that the risk of suicide increases by at least one hundred times compared to the rates present in the general population (Silva et al., 2018). The risk of suicide increases in a person with a history of several previous suicide attempts, and the risk remains high even one year after a suicide attempt (Almeida et al., 2020; Alves et al., 2020). A study conducted in Taiwan showed that in the first year after a suicide attempt, the risk is higher, so effective suicide and prevention measures must be implemented at all levels of health care since these measures are crucial to reducing the number of suicide cases (Sun & Long, 2013).

Effective prevention requires raising community awareness of suicidal behaviour, identification of vulnerable people, encouragement to seek help and social support, reducing risk factors, and promoting protective factors against suicide (WHO, 2014). Among the protective factors, it is important to highlight resources that promote resilience, self-esteem, social problem-

solving skills, healthy interpersonal and emotional relationships, strengthened support networks, and the use of coping strategies (Pereira et al., 2018).

The 'Meaning of Life' is considered an important coping strategy, providing better adjustments to the difficulties of life and helping to overcome adversities despite obstacles (Medeiros et al., 2020). The meaning of life is the driving force capable of guiding the human being in directions not even achievable by reason. To commit to life, first, it is important to find its meaning. Thus, the person must embrace his/her life project so that the meaning of life is aligned with the set goals. By not finding this meaning, the person perceives an existential self-emptiness, capable of harming his/her health (Angerami-Camon, 2002). The meaning of life understood as an indicator of suicide prevention can contribute to the protection of adversity and existential meaning (Ortiz et al., 2012).

Music triggers a feeling of belonging, connection, and understanding, often through the song's lyrics and even the description of the composers. Music can evoke memories, create and strengthen emotional bonds, and provoke reflection and the sharing of stories and life experiences (Nagaishi & Cipullo, 2017). Listening to music can trigger unpleasant feelings or bring meaning to our lives, both from the cognitive and psychic perspectives (Juslin et al., 2010). Some songs and rhythms can evoke our emotions and bring identification with the lyrics, providing the attribution of meanings to our personal experiences and thus acting as a regulator of our emotions (Juslin et al., 2010).

People exposed to music with greater intensity (such as rock, heavy metal, rap, and punk) have a strong connection to unpleasant outcomes, such as the risk of suicide, depressive disorder, anxiety, use of illegal substances, mental health risks, and certain stressful triggers. Lyrics of musical styles such as rock, heavy metal, and punk, address issues related to suicide, depression, hopelessness, and despair regarding life (Monteiro et al., 2020; Kresovich et al., 2021).

The song lyrics can influence the behaviour while working on the resilience processes, autonomy, empowerment, and psychosocial rehabilitation (Nagaishi & Cipullo, 2017). Thus, this study aimed to analyse the possibilities of music in the process of resignification of life in discursive productions of individuals after a suicide attempt.

2. Methodology

Study design

A qualitative study was conducted in a municipality in the interior of the state of Minas Gerais with an estimated population of 115,337 inhabitants in 2020 (Brasil, 2020). Qualitative research is based on multiple and subjective realities, valuing individual experiences. In qualitative research, credibility, authenticity, criticality, and integrity are prioritized, seeking meaning, understanding, and interpretation (Patias & Hodendorff, 2019).

Population and selection criteria

Eight individuals participated in the study. People with suicide attempt(s) that occurred less than two years prior to the date of study collection and who were being assisted by dedicated services during the data collection period and had availability to participate in five face-to-face sessions were eligible for the study. Exclusion criteria were: being younger than 18 years and older than 60 years old; refusal to participate in the research; inability to verbally communicate, and diagnoses of psychotic disorders and/or personality disorders.

Data collection

The municipality had a Psychosocial Care Network under construction during data collection. The city's specialized mental health services were a Psychosocial Care Center II (CAPS II), a Psychosocial Care Center for Alcohol and Other Drugs (CAPS AD), and a Mental Health Outpatient Clinic. The clinic was intended for care provided by physicians and

psychologists, and the CAPS had different modalities of individual and group treatment in addition to these services. Data were collected in 2018 through a semi-structured interview and four group sessions. Each group session was previously planned, lasted 40 to 60 minutes, and was held in a private and comfortable environment (displaying the participants in a circle). The researcher who coordinated the group sessions explained the objective of the group, encouraging the continuing discussion and redirecting discussion (in case of distraction or subject variance). According to Caplan (1990) and Pope and Mays (2008), group processes provide a range of variations in communication, a revelation of subcultural values, group patterns, 'safety in numbers' and can help people analyse and clarify their judgment about what is being studied. Thus, it has the potential to generate dense and complex data.

There were four group sessions, using a focus group, art resources such as music and poetry, and significant images as a form of expression concerning the resignification after the suicide attempt. The first group session was a focus group, where an initial orientation on the working method used was performed. At the end of each group session, participants were oriented about the proposal for the next meeting and invited to bring art materials or artistic resources as a form of expression. During the second session, each participant presented a song that represented the meaning of life for them. All participants in this group section presented their songs on a digital board on which they had a sound, and a copy of the song was also made available to each participant, where those who felt comfortable sang Then, the one who presented the song talked about the meaning of life after a suicide attempt.

Data analysis

Data were analysed using Thematic Analysis (Braun & Clarke, 2006) identifying, analysing, and presenting the themes in depth. The research followed six phases proposed by the thematic analysis: 1- Familiarization with the data (transcription and rereading of data); 2- Generation of initial codes (coding of relevant characteristics of all data in a systematic way, comparing the data); 3- Search by themes (grouping codes into potential themes, gathering relevant data for each potential theme); 4- Verification of the themes (concerning the coded extracts and the data set with the proposal of a thematic analysis map); 5 – Definition of themes (ongoing analysis to improve each theme); and 6 – Writing of the scientific investigation report (Braun & Clarke, 2006; Souza, 2019). Two researchers with experience in thematic analysis and the object of the study analysed the data- In addition to the analysis, sessions were held for discussion and to gather consensus on the results found in the study.

The study followed the recommendations of human research. All participants received information about the ethical aspects and signed an informed consent form. Participants were assisted by specialized mental health services in the municipality, which provided professional follow-up. The opportunity to support participants was offered at the end of each meeting. The study was submitted and approved by the Research Ethics Committee of the University of São Paulo at Ribeirão Preto College of Nursing, with the approval and regulation number CAAE 77961417.8.0000.5393.

Study participants were informed about the Free and Informed Consent Term about the anonymity and confidentiality of data, the purpose of the study, and the autonomy to interrupt participation in the research, if necessary, without any personal harm. Participation was voluntary and unpaid.

3. Results

This study had a sample composed of 08 people, with an average age of 34.1 years and with a range of 18-50 years. Most of the participants were female (86%), undergoing psychiatric treatment (86%), and half of the participants had already undergone psychiatric hospitalization. The number of suicide attempts among study participants ranged from one to

twelve attempts (Figure 1). Every participant was treated in the Specialized Services, the field of Mental Health and Psychiatry. The severity of the suicide attempts progressively increased.

Figure 1 - Sociodemographic, clinical and therapeutic characterization of people who have gone through the experience of a suicide attempt, participating in this study. Passos-MG, 2018.

Participant	Sex	Age	Number of suicide attempts	Means used
01	Feminine	43	02 attempts	Medication intake
02	Feminine	27	10 attempts	Poisoning, inhalation of toxic gases medication intake e hanging
03	Feminine	36	01 attempt	Medication intake
04	Feminine	25	03 attempts	Medication intake
05	Masculine	18	03 attempts	Medication intake
06	Feminine	50	12 attempts	Poisoning, inhalation of toxic gases medication intake e hanging
07	Feminine	34	03 attempts	Medication intake
08	Feminine	40	03 attempts	Medication intake

Source: Authors (2022).

Resignation of life was addressed through group meetings, and in one of them, music was used. The selection of the items presented is, through the artistic element, as described in the figure below (Figure 2):

Figure 2 - Characterization and justification of the choice of music in the process of resignifying life after a suicide attempt, participants in this study.

Participant	Chosen songAutor Letter	Justification (The song was chosen…)	Reactions to music (Emotional aspects verbalized when speaking or listening to music)	Testimonials regarding music
01	I'm human Bruna Karla Reference: https://www.letras.mus.br/	He brought, as for the oscillation of life, between at times he felt strong and at others weak. She also put how much life was in God's hands.	Feeling of relief, calm and strength	"God, once again hold my hand..." "But when I recognize that without You I am nothing I reach the impossible places, I become a winner"...
02	Skyscraper Demi Lovato Reference: https://www.letras.mus.br/	Identification with the author, who had bipolar mood disorder, and with her life story.	Feelings of abandonment and suffering	"Go on and try to tear me down" "I will be rising from the ground" Like a skyscraper, like a skyscraper
03	Bullet train Ana Vilela Reference: https://www.letras.mus.br/	It gave strength in difficult moments in his life, and it did him good to listen, it also brought the alternation between weakness and strength.	Inspiration to live, move forward, strength for difficult times and zeal	"It's not about having all the people in the world to yourself It's about knowing that somewhere someone looks out for you." "It's about being a shelter and also having a home in other Hearts and so having friends with you in every situation."

04	|Let me use youSarah Farias Reference: https://www.letras.mus.br/	Connection with God, usefulness of life from God and the relationship with the Divine as something that has transcended.	Feeling of peace and empowerment for life	"Let me use you to heal Let me use you to save while i use you I take care of everything that makes you cry." "And I will fill you and I will fill you and I will fill you Go, go, go in peace."
05	I'll still Have Me CYN Reference: https://www.letras.mus.br/	It brought up the issue of often having only "me" to tell, it was used as support for difficult times.	Feeling of support, inner strength and hope	"If I don't have you At least I'll still have me." "Se eu não tenho você Pelo menos ainda terei a mim." "No more riding on the train No more smoking in the air Now my secrets only stay with me." Sem mais passeio de trem Sem mais fumaça no ar Agora meus segredos ficam só comigo
06	Crazy beauty Raul Seixas Reference: https://www.letras.mus.br/	Identification with the author, who oscillated between madness and lucidity.	Madness and lucidity	"Controlling my madness Mixed with my lucidity I'm going to be, I'm definitely going crazy, beauty I'm going to be, I'm definitely going crazy, beauty"
07	Mountain Patrícia Romania Reference: https://www.letras.mus.br/	Identification with the author, as she believed that she did not need God in her life, and over time, she saw that she needed God in charge. Through suffering there was a positive transformation in her life.	Maturity, Re-signification of life and strength to face life's adversities	"Forgive me, Jesus I thought I could control Whatever life brought me But I must admit That it just made me cry I need You, and I will never be ashamed." "Sometimes it takes a mountain To trust and believe in You." "Sometimes a rough sea Sometimes it takes a desert To keep me by your side Your love is much stronger Than any fight I face Sometimes it takes a mountain To trust and believe in You."
08	Truths of time Thiago Brado Reference: https://www.letras.mus.br/	He believed that faith in God moved his hope to withstand all adversities and was a tool that made him reflect on love and the importance of living today.	Feeling of love and living in the present	"This is a love song See where your heart is It is necessary to offer the most sincere love The purest smile and the most fraternal look." "The past doesn't come back, we don't have a future and today is not over" "So love more, hug more".

Source: Authors (2022).

Use of the artistic resource of music as a process of resignification of life, was associated with representations and experiences linked to the following categories: *'Spirituality as an Empowering Agent;' 'Sense of Belonging and*

Identification'; and 'The Importance of Music as a Sensitizer of Reasons for Living and an Instrument for Verbalizing Feelings'.

Spirituality as an empowering agent

An important fact is that 50% of participants chose music focusing on religiosity. Spirituality and religiosity were present in the discourse about the songs. Research participants highlighted the importance of spirituality as a factor for protection and reinforcement of support. The search for God has been reported as existential motivation, as the meaning of life, a tool for healing and spiritual conservation, and crucial in facing difficult moments.

'I think this song is good for me because sometimes I feel very weak, then I kneel, I ask God, I beg You, then I feel strong' (P1G2)
'The meaning of my life is God himself; I think I have to give everything to Him so that I can overcome all obstacles' (P1G2)

The song, for the participants, was understood as a possibility of healing their existential pains and an approximation to the divine. From this relationship established with God, there was an existential motivation and the understanding that there is a time for things to happen in life, as He (God) is the guide for the lives of the participants.

'It's God wanting to use us to heal, that's why I chose this song. The song talks a lot about it, let me use you to heal while I heal everything, so this song I chose for that because it talks a lot about God and we all need God these days, that's why I chose this song, it has a meaning for me' (P4G2)
'A short time ago, I learned, and I am managing to be dependent on God, and this is very good, to know that who is in control of my life is God, but this needs a lot of maturity because we have to seek this, and I think everything comes in God's time, right? (P7G2)
'Everything that I faced or that I will face, I bring to me that His love is much stronger, that He will help me through these moments, that is, in the boat of my life, Jesus is with me. Because I think, on this boat I'm rowing and if I didn't have God on my side it would be much more difficult' (P7G2)

Life was considered by the participants, as something ambivalent, with a lack of meaning and purpose in existence, as there were moments when they considered themselves strong and others weak, establishing that music of a religious nature was a possibility for reflection in the face of the challenges and confrontations imposed which provided them with a sense of resignification in their lives.

'Then I see that for God nothing is impossible, and I think my faith in God is very strong, you know, then I feel weak at the same time I feel strong, suddenly I feel weak again, I feel smaller than a grain of sand'(P1G2)
'But with God on my side, it doesn't matter if there's someone or not, I know I'll never be alone' (P1G2)
'Sometimes we have to go through a desert or be on a mountain, for us to stay close to God. And not only next to God but also next to people' (P7G2)

It is worth noting that the selected songs of religious nature are tied to the gospel segment and pointed out that these songs bring them the feeling that God holds their hands and with a sense of security, they achieve impossible things in their lives, also feeling cared for and welcomed in their anguish and difficulties that arise. The fact that they chose songs of a religious nature also brought them serenity and had the power to positively affect the emotional state of the participants.

'God, once again, hold my hand... But when I recognize that without You, I am nothing I reach the impossible places, I become a winner' (P1G2)
'Let Me use you to heal. Let Me use you to save. While I use you. I take care of everything that makes you cry.'(P4G2)
'This song comforts me; it calms my heart and my thoughts.' (P8G2)

Sense of belonging and identification

The sense of belonging and identification was transversal in the research, highlighting the importance of seeing oneself in the speech of the other (through song lyrics), which can reflect situations related to suicidal behaviour as well as emotions such as joy, enthusiasm, comfort, empathy, affection, compassion, and nostalgia.

'I started to listen, and I started to see the parts of the song that were useful to me, she says that it's not about having all the people in the world for yourself, it's about having someone who takes care of you' (P3G2)
'Then I remembered my mother when I attempted suicide, my mother in the hospital with me, she was crying, I saw her suffering and I was thinking I'm doing this, but there's someone who's looking out for me, someone who wants to take care of me, I can't do this' (P3G2)
'I never get tired of listening to it, I identify myself with this song (...)' (P7G2)

Adding to the identification with the songs' lyrics, identification with the artist's personal history or what he represents was also mentioned by the participants. It was also a category that highlighted interpersonal relationships as important protective factors.

'Yeah, I really like this song because it talks about the problems she had, and they were similar to mine. Eating problems, she has bipolar disorder' (P2G2)
'She says that despite the problems, she will get up, because there are many people who think that winners are just those who never go through problems, never give up, never weaken. And it's not true, everyone has problems, everyone someday wants to give up, everyone has bad days, even if she's a famous, internationally famous singer' (P2G2)
'The music goes on saying that she had a relationship and then she realized that it didn't matter, and then, in the end, she realized that she only had herself and that she was going to have to be okay. And the day I heard this song I was crying a lot, and after I heard the translation of the song, I said wow.' (P5G2) (...) I was crying because of the ex-relationship, and I was fighting with my mother a lot and then I wanted to leave, and I didn't know how I was going to do it, and then I listened to this song (...)'
'This is a very crazy song just like me, the lyrics say, while you're controlling your lucidity, he's mad, his lucidity and his madness are all the same thing. Yeah, that's my life, you know, I'm feeling good at the same time I'm not, I'm happy at the same time I'm not' (P6G2)
The importance of music as a sensitizer of reasons for living and an instrument for verbalizing feelings

This category highlights the importance and meaning of music in the lives of participants. This is due to the highlighting of music as a tool for personal strengthening through the memory of significant moments, being responsible for causing and remembering positive feelings, strength, and overcoming.

Participants emphasized the importance of music in therapeutic care as an instrument of peace comfort and as a sensitizing agent in favour of life as well as a reason for living. In this category, it was identified through the report about the music, the look of care and affection of the individual with himself, coping with the adversities of life, demonstrations of affection, resignification, and respect for one's history.

'This song I chose, meant a lot to me, it's Trem Bala by Ana Vilela because that was when I tried to commit suicide' (P3G2)
'A few days later I heard this song for the first time in the Caps, the psychologist talking to me showed me this song, she said listen to this song that will be very useful for your life at the time you are going through' (P3G2)
'Then I remembered my mother when I attempted suicide, my mother in the hospital with me, she was crying, I saw her suffering and I was thinking I'm doing this, but there's someone who's looking out for me, someone who wants to take care of me, I can't do this.' (P3G2)
'Every day I got stronger, so when I tried to commit suicide, the psychologist showed me this song, I started to reflect more, I thought I can't do this, I have to think that there are many people who love me, many people want my well-being' (P3G2)

'If I could I would listen to this song all the time, when I'm sick I listen to it all the time, to get well and it strengthens me and I can see the meaning it has in my life today, I like this song a lot' (P3G2)

'My meaning of life, at this moment is nothing. In this song when I listen to it, it gives me peace, when I hear it and the song talks about the life, about healing, about everything, about God, that's it' (P4G2)

'And then you have an inner strength that will tell you: it's worth living, you can do it and I have it now, before I didn't, because I believe that in the past I didn't have a purpose, and I see that now after I left school, after I finished my last year of school and now that I have a job, I have a future and I see that it's really worth it to me and that it's really important because I know that now I have this hope on the end of the day that I'll be ok, I'll be happy and I'll see that the other people who supported me will see. The people will look at that person who tried to commit suicide and think: he's better now and maybe if I tell someone, they will mirror themselves on me, you know?' (P5G2)

'So, this part really touches me... We don't have to wait for the birthday or Christmas to hug someone, to call them, to give them a present. I do not have this' (P8G2)

'Then love more, embrace more because life is too short, and we don't know how long we have to breathe. So, this song helps me a lot, I'm always listening to this song, it is my essence' (P8G2)

4. Discussion

The methods of self-harm that were used by the participants concerning suicide attempts were: poisoning, inhaling toxic gases, excessive ingestion of medications, and hanging. Data show that in Brazil, in 2019, approximately 60% of the methods of self-harm reported corresponded to poisoning, followed by self-harm with sharp objects (Brasil, 2021). Worldwide, it is estimated that about 20% of suicides are committed by pesticide poisoning, most of them in rural agricultural areas of low- and middle-income countries. Other common methods are hanging and shooting with a firearm (World Health Organization [WHO], 2021).

Religion as a concept can be defined as an organization of beliefs related to the sacred, with rules, rituals, and conduct that guide life in the individual and community context (Zerbetto et al., 2017). The matrix of the Brazilian religious field is derived from Christianity, with 90% of Brazilians being Catholic or Protestant; added to this majority, other religions have achieved great expression (Pereira, 2013). The Brazilian scenario has several religious and spiritual manifestations, making it necessary for studies in the field of mental health to investigate the nature of the role of religiosity and spirituality on suicidal behaviour (Andrade et al., 2020).

The practices of spirituality and religiosity can be important tools for health promotion, enhancing coping strategies essential for integrity and humanization (Diniz et al., 2020). Exploring the potential of each tradition of thought can increase the possibilities of coping throughout the life cycle (Henning-Geronasso & Moré, 2015). Spirituality and religiosity can be social influencers, encouraging healthy behaviours and habits, promoting physical and mental health (Henning-Geronasso & Moré, 2015, 2015; Zerbetto et al., 2017)

A review study shows that religiosity and spirituality are important elements for adolescents and young people, pointing out protective effects concerning suicidal behaviour, which can be used as a resource to promote mental health (Andrade et al., 2020). Religious and spiritual practices produce important social support networks, encourage hope, and positive thoughts, give new meaning to life, and disapprove of self-extermination (Nantes & Grubits, 2017).

At the same time there are patterns of negative religious coping, understanding stressors as divine punishment, 'evil forces', and feeling abandoned, transferring all responsibility for your life to God, or blaming religiosity/spirituality for failures (O'Brien et al., 2019). Religiosity/spirituality can also be a risk factor when experienced rigidly or radically, especially in minority groups that have unacceptable attitudes and suffer social exclusion (Shearer et al., 2018).

Research must take place on religiosity/spirituality and the occurrence of suicidal behaviour (Caribé et al., 2018). Investigating the issue of religiosity and spirituality can help create suicide prevention programs, not assuming a doctrinal position but with possibilities for exploring self-knowledge and self-care (Andrade et al., 2020).

Music is an efficient, non-invasive, easy to apply, easily accessible, economically viable treatment modality. It promotes cognitive progress, language, attention, and memory (Junior Andrade, 2018). Music has the power to induce emotions and consequently influence well-being in a timeless way regardless of culture (Rickard, 2014).

Music can be understood as a transversal and rehabilitating experience in addition to a listening experience, which is considered a complementary therapy in professional training in health, as well as in customer care (Junior Andrade, 2018).

Music and well-being are connected by the inspiration of dreams, the construction of collective imagination, and the possibilities of subjective construction (Parente & Feitosa, 2018). It can contribute to the therapeutic context to help improve mental health (Wang & Agius, 2018).

Throughout the study, the musical genres that prevailed were linked to spirituality, which denoted a reflection concerning life and living. A study that evaluated associations between preference for musical genres and frequent exposure to songs related to suicide and risk factors for suicide showed that musical preferences partially reflect on the risk factors for suicide. However, the pleasure for suicidal songs is negatively associated with risk factors, which may indicate a psychological defence mechanism against suicidal impulses and that more vulnerable individuals tend to listen to sad musical content (Till et al., 2016).

5. Conclusion

This study aimed to analyse the possibilities of music in the process of resignification of life in discursive productions of individuals after a suicide attempt. Three main categories were identified: '*spirituality as an empowering agent',* revealed that half of the participants chose songs focused on religiosity, and emphasized the importance of spirituality as a protective and strengthening support factor.

The *'feeling of belonging and identification'* emphasized the importance of seeing oneself in the speech of the other through the songs, and this brought reflection on their feelings and emotions, and there was also an identification with the life story of the artist.

The *'importance of music as a sensitizer of reasons for living and an instrument for verbalizing feelings',* revealed music as a tool for personal reinforcement through the recollection of significant moments, being responsible for causing and memorizing positive feelings of strength and overcoming.

While this is an extremely important topic, few studies have found interventions and options related to music as a care in the process of resignification of life after a suicide attempt. Further research should be carried out applying this strategy to patients who have already experienced episodes of suicide attempts, seeking to investigate more data that may corroborate the findings found in this research. In view of this, it is suggested that future studies be carried out emphasizing models of care in mental health and suicide.

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