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CASE REPORT ARTICLE

EXPERIENCE WITH THE CIRCLE OF CULTURE IN WELCOMING HOUSE OF THE ARCH

EXPERIÊNCIA COM CÍRCULO DE CULTURA NA CASA ACOLHEDORA DO ARCO EXPERIENCIA CON CÍRCULO DE CULTURA EN LA CASA ACOGEDORA DEL ARCO

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ABSTRACT

Objective: to report the experiences and activities developed in the "Casa Acolhedora do Arco" during the 2015 edition of the Experiences and Stages Project in the reality of the Unified Health System (VER-SUS). Method: a descriptive study, of related experience type of "versusian" student's experiences in the categories of the Nursing, Psychology and Physical Education of work group IV. For the record of information and data collection, he used the field diary and reports. The development of the activities was based on Paulo Freire's Circle of Culture method, followed by four meetings. Results: the first meeting - the presentation of the participants and mapping of generating words; the second meeting - deepening of the generating words; the third meeting - reflection / problematization about the social role of being a woman and mother and the fourth meeting - corporal expression, celebration about the sense of group support and overcoming. Conclusion: the project VER-SUS Extension allowed the participants, to contribute, directly to the health, service of Sobral through the "Casa Acolhedora do Arco" Sobral where it was provided the production of knowledge and its application according to concrete reality observed in the territory. Descriptors: Single Health System; Health education; Interdisciplinarity; Woman; Project; Health Services.

RESUMO

Objetivo: relatar as vivências e atividades desenvolvidas na "Casa Acolhedora do Arco" durante a edição 2015 do Projeto Vivências e Estágios na realidade do Sistema Único de Saúde (VER-SUS). Método: estudo descritivo, tipo relato de experiência das vivências de estudantes "versusianos" das categorias de Enfermagem, Psicologia e Educação Física do grupo IV de trabalho. Para o registro de informações e coleta de dados, utilizou o diário de campo e relatórios. O desenvolvimento das atividades foi fundamento no método do Círculo de Cultura de Paulo Freire seguindo de quatro encontros. Resultados: o primeiro encontro - apresentação dos participantes e mapeamento das palavras geradoras; o segundo encontro - aprofundamento das palavras geradoras; o terceiro encontro - reflexão/problematização sobre o papel social de ser mulher e mãe e o quarto encontro - expressão corporal, celebração sobre o sentido do apoio grupal e superação. Conclusão: o projeto VER-SUS Extensão propiciou, aos viventes, contribuir, de modo direto, no serviço de saúde de Sobral por meio da "Casa Acolhedora do Arco" Sobral onde se proporcionou o estímulo à produção de conhecimentos e sua aplicação de acordo com a realidade concreta observada no território. Descritores: Unified Health System; Health Education; Interdisciplinarity; Women; Projects; Health Services.

RESUMEN

Objetivo: relatar las vivencias y actividades desarrolladas en la "Casa Acogedora del Arco" durante la edición 2015 del Proyecto Vivencias y Etapas en la realidad del Sistema Único de Salud (VER-SUS). Método: estudio descriptivo, tipo relato de experiencia de las vivencias de estudiantes "versusianos" de las categorías de Enfermería, Psicología y Educación Física del grupo IV de trabajo. Para el registro de informaciones y recolección de datos, utilizó el diario de campo e informes. El desarrollo de las actividades fue fundamento en el método del Círculo de Cultura de Paulo Freire siguiendo de cuatro encuentros. Resultados: el primer encuentro - presentación de los participantes y mapeo de las palabras generadoras; el segundo encuentro - profundización de las palabras generadoras; el tercer encuentro, reflexión / problematización sobre el papel social de ser mujer y madre y el cuarto encuentro - expresión corporal, celebración sobre el sentido del apoyo grupal y superación. Conclusión: el proyecto VER-SUS Extensión propició, a los vivientes, contribuir, de modo directo en el servicio de salud de Sobral por medio de la "Casa Acogedora del Arco" Sobral, donde se proporcionó el estímulo a la producción de conocimientos y su aplicación de acuerdo con la realidad concreta observada en el territorio. Descriptores: Sistema Único de Salud; Educación en Salud; Interdisciplinariedad; Mujeres; Proyectos; Servicios de Salud.

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INTRODUCTION

Over time, health care in Brazil has undergone several processes, which were inherent to the construction and solidification of the current Brazilian health model, the Unified Health System (UHS).

In this perspective, it is necessary to broaden the debate about the concept of health so that all actors in the political scenario can understand its complexity. The student movement was already in force, in many popular protests, seeking their rights of freedom of expression and, from this political scenarios in Brazil since the 1940s. ²

The Brazilian health milestone occurred in 1988, with the UHS regulation, from the promulgation of the Federal Constitution. After this legal framework, Federal Law No. 8,142, dated December 28, 1990, established the participation of the community in UHS management, which became an influential agent in the elaboration of strategies and in the enforcement of health policies.³

Based on this new model, the population is assured of access to health services in a universal, integrated, organized, decentralized, hierarchical and socially participatory manner, with the State responsible for guaranteeing the means and services.4 One of the greatest difficulties for the effectiveness of this new health system is in the narrowing of higher education with the scenario of action. Thus, resistance is faced for the formation of professionals who are able to understand the reality and the health needs of the different social groups.2

The student movement acted, in some historical periods, in a primordial way for the transformation of the social reality of the country. Within the health area, one of the discussions most guided by this movement is the formation of subjects more committed to the demands of society, professionals who defend the UHS, among other important social demands.

With the intention of bringing students closer to the different social realities and seeking to enhance training, in 2002, the Experience and Stages Project in the Reality of the Unified Health System (VER-SUS) emerged. It is a national project, developed by the Ministry of Health (MH), in conjunction student organizations from health courses and Municipal Health Secretariats (MHS), whose objective is to contribute to the training of professionals critical and sensitive to the needs of the population, and that can strengthen the public health system through creation of new relationships

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commitment and cooperation among students from different areas of knowledge, health managers, higher education institutions and social movements.⁵

In Sobral, the VER-SUS Project occurred for the first time in 2004. Between 2005 and 2010, the project was suspended. However, in 2011, it resumed its activities with a local edition supported by the Visconde de Sabóia Family Health Training School and, following year, in 2012, with a national return of the project, it continues in the municipality with a proposal for internalization of the experience. In 2013, after strengthening the commission and recognizing importance of VER-SUS for health training in the region, two editions took place and in 2014, another edition was held. After this last edition, the actors of the construction of this project in this municipality reflected the need to think in other formats of the VER-SUS.6

In this perspective, understanding the need to establish a social commitment to the community, in the year 2015, an innovative proposal is launched, the edition VER-SUS Sobral Extensão, whose objective was to bring the living of the community closer together and contribute, in a direct way, with the health service of Sobral. Thus, after the experiences and stages, the four groups formed during the edition of VER-SUS 2015 problematized the spaces experienced with the objective of selecting one of the visited health services for the development of an intervention project that contributes to health actions.

The service selected by one of the working groups was the "Welcoming House of the Arch: Caring for Mother and Baby", a device of the Four Leaf Clover Institute, a strategy that contributes to the reduction of maternal and child mortality that makes up the attention to the health of the municipality of Sobral and works with women users of crack, from gestation to puerperium, performing support and follow-up activities in the house until the two years of the children of the assisted women, promoting social support and aiming at strengthening of the bond between mother and child.⁷⁻⁸

OBJECTIVE

• To report the experiences and activities developed in the "Welcoming House of the Arch" during the 2015 edition of the Experiences and Stages Project in the reality of the Unified Health System (VER-UHS).

METHOD

A qualitative, descriptive study, a type of experience report of the experiences of "versus" students of the Nursing, Psychology and Physical Education categories of group IV of work, who participated in the project VERSUS Extension in the Welcoming House of the Arch, in the period from July to December, in the municipality of Sobral, Ceará.

Twenty students from different health and related categories were divided into four groups (I, II, III and IV) composed of four living people and a facilitator. The edition was organized in two segments. In the first one, immersion occurred during eleven days and, in the second moment, the extension was developed, over a period of six months, with the elaboration and implementation of an intervention project in one of the services selected during the immersion.

The extension was supported by a pedagogical team composed of members of the VER-SUS Sobral committee, teachers and students of the supporting institutions for each working group. The pedagogical support provided theoretical support for the subsidization of the discussions, planning and execution of the intervention project.

As mentioned, during the immersion period, the "versusian" students systematized and problematized the spaces experienced as a means of re-meaning the learning and select the service for the development of an intervention project. Thus, working group IV selected the service of the "Welcoming Home of the Arch: caring for the mother and baby" to elaborate the intervention project based on the theoretical reference "Circles of Culture", by Paulo Freire.

The choice of the "Culture Circle", as a methodology, started as an emancipatory educational practice that provides the exchange of collective experiences through the dialogues in several educational spaces allowing the re-signification of the being. Paulo Freire's circle of culture allows all participants in a process of teaching and learning can think, practice, reflect, feel, deliberate, be, intervene and evaluate their doing in a dialogical movement. 11

The development of the Culture Circle consists of three moments: 1) thematic research, in which the circle and the animator components search in the vocabulary universe of the participants and the society in which they live the generating words and central themes of their biographies; b) the thematization, in which they codify and decode the themes, seeking the social

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meaning from the consciousness of the lived world and c) the problematization, that seeks to surpass the first magical vision by a critical vision, starting for the transformation of the lived context.¹²

The theory assumes the character of collective intervention, since no one is capable of becoming aware of himself. Freire brings the reflection that if each consciousness had its world, beings would be nomadic and incommunicable. 13-14

The intervention project took place in five stages composed of: three internal planning meetings; two external meetings; a visit to the service; four meetings and four meetings planning meetings. In the first stage, there was the theoretical deepening, planning meetings and approach with the group of women who are part of the "Welcoming House of the Arch". This stage had three internal meetings of the working group to deepen the theoretical framework of the "Circle Culture" and two meetings coordination of the Four Leaf Clover Strategy together with the professionals of the "Welcoming House of the Arch" and a visit to the group of women.

The following four steps were divided into four meetings with the women in the "Welcoming House of the Arch" accompanied by four planning meetings for each meeting.

In the first meeting, based on the theoretical reference, the presentation of the participants and the mapping of the generating words were performed. In the second meeting, the generative words were deepened by the collective construction of knowledge by the participants. The third meeting contemplated the reflection / problematization on the social role of being a woman and a mother. The fourth meeting was based on corporal expression, celebration about the meaning of group support and overcoming.

Records of information and data collection occurred through the field diaries and reports, recorded and systematized by the "versusians" during the experiences.

RESULTS AND DISCUSSION

The first contact, provided by the extension of the VER-SUS Project in the "Welcoming House of the Arch", awakened in the "versusian" students the interest in contributing in some way to the service. Thus, starting from the principle of university extension, through which the university assumes social commitment to the community, the members of the VER-SUS

Project signed a commitment to carry out the intervention project in this scenario. 15

In the first stage of the intervention project, the planning was done, starting from weekly meetings to deepen the theoretical reference between the members of the work group with the pedagogical support and a first meeting with the professionals of the Welcoming House of the Arch where it was suggested to work with topics of interest to women through active methodologies. It was agreed that the members of VER-SUS would initially participate in the activities already proposed by the Welcoming House of the Arch as a way of providing bonding.

In this perspective, the "versusians" were included in the various activities developed by the service such as: active search, home visits, meetings with the social worker, psychologist and users and meetings with the coordination team of the Welcoming House of the Arch with the Four Leaf Clover institute. At the time of the activities, the women were listened on what subjects interested them so that it was possible to identify the themes to be worked on.

The following stages were based on the theoretical framework of Paulo Freire's "Circle of Culture", so that it was possible to recognize, in those women, all the protagonism from their previous experiences. At all times, the search for a horizontal relationship with the users of the service occurred. Therefore, the choice of the "circle", so that all could look at each other, listen, dialogue and share knowledge.

The "Circle of Culture" provides a space that values group experiences and promotes the construction of collective knowledge necessary for the transformation of reality. Thus, the four meetings were composed of the following stages of execution: reception, development and evaluation.

The first meeting had as objective to make the link and recognize the vocabulary and thematic universe of the service users, thus allowing the planning of the following meetings from the identification of generating words.¹⁷

Thirteen people participated in the first meeting: six women and two children, daughters who accompany the assisted women; two and two fellows from the Education for Work Program of the Pedagogy course of a public university in the interior of Ceará and the service psychologist.

The meeting began with a dynamic presentation with the objective of strengthening the link between service users and "versusians". In the dynamic, all members

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were asked to sit on the ground in a wheel shape to enable dialogue and presentation of the other who was on their side from the perceptions and individuality identified in a previous dialogue.

The formation of the circle or wheel is the method conducive to dialogues, allows a closer contact with the other and favors the group work, besides allowing the sharing of knowledge, the experience of conflicts and giving opportunity to express what is thought or what is known horizontally. 12,17

Then, an artistic and cultural activity was developed in which each woman received a paper with colored pencils so that a drawing could be realized that sent meaning to the personal life. For the participants who did not want to draw or did not know, but who had the desire to participate in the moment, they were given magazines for clipping, glue and scissors, allowing the construction of an image.

With the drawings ready and the figures cut out, the presentation was given by the participants, explaining the reason and importance of the representation of the drawings and figures. Most women drew and trimmed images of families and children. It was observed that all the drawings and figures related to the family and how some women showed interest in overcoming the difficulties to "recover" the family. Some have reported that it is precisely in children who seek the strength to overcome drug addiction from the memories they have of their children.

The construction of drawings and images that referred to something important in the women's lives of the "Welcoming House of the Arch" provided a unique moment by the demonstration of feelings in representative drawings. The artistic language allows man to redesign his own history, besides acting as a therapy.¹⁸

is interesting to note that participants reported the existence different types of families, demonstrating a broad vision and understanding, surpasses the traditional family model. In addition, some women showed strong dissatisfaction with their partners or with whom they had a relationship, even saying that they did not need them to form a family, and that a woman could constitute a family with only her child.

The family is a space of comfort, protection, creation and social construction of reality and constitutes the formation of social archetypes. For this reason, the family lives in constant change. Various types of family arrangements tend to increase and change, as

there is a growing variety of conviviality and families. 19

The evaluation of this moment was made through the dialogue in which the following questions were asked: What did the group think of the dynamics? What needed improvement? Do you want other dates? Thus, there was a consensus among the women, since they reported that they liked the meeting and expressed positive expectations for the next moments.

The first direct contact with the women was a great challenge, despite previous information on the profile of the users acquired in the meetings and meetings with the coordination team. The women, in the moment, demonstrated first a little resistance, impatience and restlessness, because until the occasion, they had no signed bonds. The moment was interrupted several times, implying challenge for the facilitators in trying to constantly bring women's focus to the activity.

The restlessness can go beyond the absence of bond formation, it may be associated with the use of psychoactive substances. Crack causes various psychic and physical effects. Among the most mentioned physical / organic problems among users is the absence of appetite and weight loss, in addition to depression and anxiety, with very prevalent comorbidities in these individuals, resulting in the lack of company and dialogues. ²⁰⁻¹

It is important to note that many of the women developed activities with the children, either feeding, breastfeeding or producing together.

From the first meeting, it was possible to identify the generating words: FAMILY, SON, WOMAN, GROUP and OVERCOMING, constituting the thematic investigation. In this sense, the second meeting had as its objective the thematization and the problematization of generating words.¹⁷

From the second meeting, nine people participated: seven women accompanied by "Welcoming House of the Arch" and two members of VER-SUS. In this meeting, the drawings and clippings of images produced in the previous moment were used and allocated in a circle accompanied by the generative words written in letters of form and images that represented what was written, since not all the users who frequented the space knew read and write.

After the presentation of the images and words that generated the previous meeting, each participant was asked to meet the images or words that had the greatest personal representativeness. Subgroups of

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women were then formed from images and common words. Three people chose the word "Family"; three others chose the word "Son"; one elected the word "Overcoming" and the two members of VER-SUS chose the word "Group".

After all the participants were divided into subgroups, each group was oriented to make the collage of the figures that expressed the themes chosen in a wood paper. On that occasion, some women showed apprehension. As they had shown creativity in the development of the posters, some, along with the children, even used ink in the process of making the posters. Creativity is a strategy that needs to be stimulated, by facilitating the teaching-learning process, by promoting curiosity and interactivity. ²²

Subsequently, the subgroups were asked to produce the posters. At that point, some women were shy. However, as the presentations occurred, the participants became more comfortable and began to participate verbalizing their opinions and explaining situations of the reason for choosing the words.

The next moment, one of the members of VER-SUS sang a song, accompanied to the sound of a guitar, in order to promote a moment of relaxation for the participants. It was observed at that moment that one of the participants, who was restless and isolated a little from the group, began to integrate, coming to talk about the great interest he has for music and that it is through music that he can stay calm. It was a contagious moment for the sensitization that the activity caused in the women of the "Welcoming House of the Arch".

The participants were then instructed to form two queues, each one facing each other, which allowed one to look at each other and form a human corridor for the development of the "Care Corridor", which is a practice cultural aspect that makes it possible to welcome and care for others in the way they would like to be cared for, a moment that promotes relaxation, reflection and meeting of the inner self and care for the neighbor.²⁰ Each participant went to the front of the corridor and, one by one entered it, where they were granted caresses in the way and, arriving at the end, received a warm embrace.

Affectivity is part of all the structural and psychological development of the human being being the root of all human relationships and the first form of involvement with the world. Affection allows the best expression of the sentimental side of the

human being with the other, as well as promoting well-being.²³

Some women even cried because they remembered their children, while others were extremely happy and shared their joys, as was the case of a woman who reported that she had regained custody of the child and returned to her husband. There was a woman who reported that she did not remember the last time she had been hugged and that she had forgotten how good she was. Taking advantage of the moment of the speech, the women were asked how the meeting was and how it would contribute to their personal The responses revealed satisfaction and joy provided by the care runner.

The third meeting featured the theme "Trees and Children", with the proposal of creating the design of a tree, where this would be the representation of women and their children, the fruits. This moment was dedicated to the continuation of the problematization of the "Circle of Culture".

On that occasion, nine participants were present: eight women from the Welcoming House and one member from VER-SUS. At that moment, the animator promoted a socialization with the participants.²⁰

Participants were given some materials: wood paper, magazines, glue, scissors, crayons and decoration materials for the collective construction of a tree. The tree should be made up of women and the fruits would be the children. After the production, it was discussed about what women recognize and feel as mothers and how this impacts on the relationship with their children. The participants reported on the importance of building solid trees so that good fruits can be generated, that is, good children.

the accomplishment Through of aforementioned activity, the importance of support in the process resocialization of women in the "Welcoming House of the Arch" was perceived with society and even with their own families, where the vast majority are frail or nonexistent.24 Many reported the importance of the family with an emphasis on the love they feel for their children, considered as a source of motivation to leave the drug world and build new perspectives of life.

It is necessary to allow greater motivation of the users to the treatment of chemical dependence. Family is essential in the recovery process and for relapse prevention. For mothers who use crack, the strengthening and recovery of the mother and child bond can be a strategy that helps the treatment,

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considering that the construction of the affective bond between mother and child is fundamental for the formation of the profile of the child.²⁵⁻⁶

The fourth meeting took place near Christmas. For this reason, a moment of Christmas fraternization was held as a way to close the activity cycle in VER-SUS at "Welcoming House of the Arch". On that occasion, all members of Working Group IV were present.

Αt that moment fifteen people participated: five women users of the service; five children accompanied by mothers and five VER-SUS students. In the first moment, a corporal activity of relaxation was realized, through music of varied rhythms, where each one could express his feelings and emotions with movements of the body. At first, some women were reluctant to do the movements, but in the course of the exercise they were more comfortable and allowed to express the movements.

Then the moment was dedicated to the production of a Christmas card for each participant who was asked to make a card the way he wanted to win. Phrases were written congratulating love, hope or even overcoming messages. Soon after the cards were made, they were placed in a small box so that each one could get a Christmas card at random.

Finally, a Christmas card VER-SUS was presented to the participants, accompanied by a song, sung by one of the members, especially for the women of the "Welcoming House".

At the time of the production of the card, the feeling of collectivism among women was perceived in a concrete way, as they sought to help each other through words of comfort, strength and overcoming. A moment of collective empowerment, for everyone knew and knew what personal weaknesses were and why they were receiving the support of the "Welcoming House". Even so, they were willing to help each other. They have demonstrated empowerment and autonomy in realizing that they can overcome addictions and help others overcome.

As a way of verifying the development of the meetings in the "Welcoming House of the Arch", an activity was carried out evaluating the whole cycle of actions developed by VER-SUS, through listening to the lines, where each one was able to express what she felt during the moments of encounter. On that occasion, both the women and the coordination of the service thanked for all the work developed and how the "versusianos" expressed the great gratitude for the service

to have accepted the proposal of the intervention project.

The actions of VER-SUS Extension in the Warm-up House of the Arc made it possible to break paradigms and stigmas regarding the care of drug users, since it has shown that it is possible to invest in other health care strategies.

The Welcoming House of the Arch is a successful strategy to contribute to the promotion of care for the children of mothers using drugs through the mother, strengthening the bond between mother and child and adopting harm reduction actions. Thus, the project made it possible to broaden horizons, create links and fostered unique experiences that enrich the training.

is important to emphasize transformative potential of the intervention, since it did not only have an impact on women's lives. but also affected students "versusian" themselves. In perspective, realizing how much the actions promoted were important for the "versusians" made possible the approximation of them with reality as, also, allowed the accomplishment of activities that promoted changes in that context.

CONCLUSION

VER-SUS seeks the contact of university students with the Brazilian social reality and health system, which often escapes the university's own education. In the case of the VER-SUS extension, which is a continuation of the experience of immersion, has stimulated the production of knowledge and its application according to the concrete reality observed in the territory.

The choice of the "Welcoming House of the Arch" for the elaboration and development of the intervention project was based on the affectations of the living of the project in wanting to collaborate with the service. In this sense, the VER-SUS extension project in the "Welcoming House of the Arch" has increased the critical and organizational awareness of students who are more politicized and involved in the different spheres of health services.

To verify that, in some way, the VER-SUS was part of the process of re-socialization of the women of the "Welcoming House of the Arch" and that contributed with the service is extremely gratifying, mainly with the acknowledgment of the actions developed through the women's and the coordination of the service itself. It renews the work forces and the certainty that the collective VER-SUS touches hearts and minds and that one can

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more and more act as transforming agents of realities.

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