

Learning with the whole body in the (trans) formation of educators in the Free Course of Health Popular Education (EdPopSUS)

Aprendizagens com o corpo todo na (trans)formação de educadores (as) populares do Curso Livre de Educação Popular em Saúde (EdPopSUS) (resumo: p. 17)

Aprendizaje con todo el cuerpo en la (trans) formación de educadores populares del Curso Libre de Educación Popular en Salud (EDPopSUS) (resumen: p. 17)

Mayana Azevedo Dantas^(a)

<anayamayana@gmail.com> 

Maria Rocineide Ferreira da Silva^(b)

<rocineide.ferreira@uece.br> 

André Ribeiro de Castro Júnior^(c)

<andre.castro@aluno.uece.br> 

^(a, b) Centro de Ciências da Saúde, Universidade Estadual do Ceará (UECE). Avenida Silas Munguba, 1700, Itaperi. Fortaleza, CE, Brasil. 60714-903.

^(c) Pós-graduando do Programa de Pós-Graduação em Cuidados Clínicos em Enfermagem e Saúde (Mestrado), UECE. Fortaleza, CE, Brasil.

The PNEPS-SUS was instituted to reinforce the principles of the Brazilian National Health System (SUS), having as strategy a popular health education course for workers of the SUS and social movements. The objective of this study was to analyze the subject of learning with the whole body that emerged in the formative process of the course' educators related to the production of autonomy. The formation of educators acted following a logic of prerogatives to be followed. Instead, popular education proposes learning as an exercise of autonomy for political responsibility. In this exploratory study, based on the qualitative approach, anchored in the case study, we produced the data with in-depth interviews and participant observation. The course proved to be interwoven by whole-body learning that singled out innovations in health education, by including the corporeity, spirituality, histories and vulnerabilities of the educators, enabling their (trans) formation.

Keywords: Popular health education. Pedagogical practices. Formation of educators. Autonomy. Integrality.



Introduction

Popular education began in Brazil through Paulo Freire's pro-literacy experience, preparing students for social and political responsibility¹. This experience was linked to movements that were later part of the Brazilian Health Reform, Collective Health movement and the Unified Health System (SUS)^{1,2}. The National Policy for Popular Education in Health (PNEP-SUS) was established to strengthening of the principles and popular participation of SUS, having as a horizon, to potentiate the desire for transformation and production of health linked to popular culture³. A key strategy in this policy is the Open Course on Popular Education in Health, EdPopSUS, conducted by pairs of popular educators who participate in an education-selection process, which is the object of this study.

The coherence between theory and practice, the inclusion of the knowledge of the student and its role⁴ are essential to a formative process of popular education. Teaching practice is challenging, inventive, creative and thought-provoking, based on human curiosity and incompleteness, as well as permeated by joy and hope⁴.

Modern pedagogy, on the other hand, was perpetuated founded on the idea that rationality would shape the set of forces involved in existence⁵. Following these premises, the formative processes of educators are in line with the training vision, subjecting teaching to a set of prerogatives to be followed⁶.

Educational experiences of health educators showed difficulties regarding pedagogical practices, knowledge production, student autonomy, multidisciplinary work and knowledge of programs, networks and care pathways⁷. Such challenges remark the need for dialogue as well as for breaking off with the crystallization of the roles of educators and students, who, by remaining passive, lose the right to autonomy.

Linked to the idea of political participation, autonomy decentralizes the power of educators as holders of knowledge. Under the Freirean perspective, learners are who appropriate what has been learned and transforms it into what is learned, reinventing it and enabling it to be applicable to concrete situations⁴. The proposition of a liberating education precedes the development of the individual's ability to create representations of the world, to think strategies for solving problems and to understand themselves as historical subjects. Autonomy therefore provides conditions for building a democratic society⁴.

Under this light what are the needs of a preparatory course for EdPopSUS educators? How would this course enable the reconfiguration of health education, giving autonomy to the encounter with the students? What strategies would be needed for this? Thus, the objective was to analyze the topic of learning with the whole body that emerged in the formative process of the educators of the course, related to the production of autonomy.



METHODS

This is an exploratory study anchored in the case study based on the qualitative approach, since the object selected has never been studied. This comprehends the world-subject relationship in a dynamic and inseparable way, not translatable into numbers, placing the researcher as a key instrument; and the natural environment as the source of the data⁸. The case study is a research of contemporary events within their context, consisting of generalizations to theoretical propositions⁹.

EdPopSUS has been in place nationwide since 2013, with two editions involving 14 municipalities in Ceará. In the last edition it included as audience in addition to Community Health Agents (ACS) and Agents for Fighting Endemic conditions (ACE), other workers and social movements. It encompassed face-to-face meetings and fieldwork, with 160 hours distributed in 17 meetings.

This study took place in the practice settings of the training process of popular educators in the last edition of EdPopSUS, between 2017 and 2018 in Ceará. The initial part of this process, object of this study, included the selection of educators with a workload of 40 hours, taking place in December 2017.

The formative process aimed at preparing educators for facilitation, guided by the principles of popular education, based on the experiences of educators, in order to put them in dialogue with the axes of the course¹⁰. Scenopoetry syntheses were produced from culture circles, an always-add fair, conversation circle, video debate and textual immersion, serving as pedagogical instruments¹⁰. Care was the driver of the process, embracing students with potentialities such as the corridor of care, sound bath and *capoeira*.

The research developed between December 2017 and January 2019. The first stage of the collection took place through participant observation during the selection of educators. Such observation occurred through the insertion of one of the researchers as an educator who had already been selected in the previous call. This condition made it possible for the researcher to keep distance from the stress of the selection process and to be later able to contextualize the speeches of the educators in a more appropriate way.

The second stage took place with in-depth interviews consisting of nine guiding questions about the education of EdPopSUS educators in Ceará. The interviews were conducted after the end of EdPopSUS, with an average duration of one hour. There were 17 face-to-face interviews, with locations and times defined by the educators and 6 were held virtually, via Skype or WhatsApp as a last option. Some interviews needed to be carried out more than once due to technical problems such as failures in recording or internet access or due to misunderstanding of the questions. Educators often confused the training they went through with what they had facilitated, or even with previous EdPopSUS editions. The collection took place from June to November 2018, involving twenty-three educators. Of these, five were already selected from the previous group. Seventeen were male and five were female. Ten had already participated in EdPopSUS and thirteen already worked in social movements, such as the Landless Rural Workers Movement (MST), the Ecclesial Grassroots Communities (CEB's) and the *Escambo Livre de Rua* (Open Street Bartering) Popular Movement.



Once fully transcribing all interviews, we opted for the thematic analysis, since it consists in discovering the core meanings of a communication, considering it in its diversity and interpreting it in a contextualized way¹¹. Pre-analysis is the first stage, in which the documents are selected, resuming the hypotheses and objectives, for the constitution of the *corpus* that must comply with the norms of exhaustiveness, representativeness, homogeneity, objectivity and pertinence¹². We used the Iramuteq software (Interface de R pour les Analyses Multidimensionnelles de Textes et de Questionnaires), version 0.7 Alpha 2 to reformulate assumptions, define the units of record and context, the cutouts, the way of categorization, the coding mode and the theoretical concepts of guidance¹¹. This option was due to the agility in coding, organizing and separating information; quickly locating the entire text segment, being additionally free software¹³.

Our textual *corpus* was constructed using the 23 transcribed interviews that constituted an Initial Context Unit (UCI). We opted for the Hierarchical Descending Classification (CHD) of Iramuteq, which is based on the respective vocabularies whose variation occurs according to the transcript and the size of the *corpus* to be analyzed¹³. Later, CHD divided the *corpus* into four classes; of those classes the “Learning with the whole body” is the subject of this article.

The second step, the exploration of the material, was to categorize the data. To define the counting rules, we return to the textual *corpus*, coloring the most important words according to the pre-generated classes. We sought meaningful expressions according to which the contents of the speeches were organized, reallocating them, visualizing them and analyzing their original context with similar statements. Thus, the classification and aggregation of data strengthened the theoretical categories by impregnating them with the senses and allowing the empirical categories to emerge, generating themes and subthemes.

Regarding the Treatment of the Results Obtained and Interpretation, we matched the information obtained with the initial theoretical framework, resizing it according to the reading of the material¹¹. We concluded that CHD was related to four themes: the ground (-universe) of popular health education; learning with the whole body; the various stages of the educators’ training process (initial training, continuity and with students) and leading in pairs. We can visualize this configuration in the image:



contextualization and interpretation of the speeches, revealed itself as diversity of events that marked the educators bodily and affectively during the formation. Interpreted as seams, they interwoven with intense experiences, the connection between the experiences and ideas brought by the educators with the thematic axes of the course.

Learning with the whole body

The word most emphasized in the class that gave rise to this category was “care”, showing the effectiveness of the course in preparing educators to conduct a training process with health workers. The word “corridor”, which is the second most important, marked the singularity of Ceará’s way of caring, since this is a “technology” that emerged in the social movements of this territory.

The scenopoetic corridor of care

The care corridor was forged based on the massage therapy courses of the Ecclesial Grassroots Communities of Ceará when the facilitators proposed a human corridor as an embracing activity, inspired by the tunnel of *Quadrilha Junina*, which provided affection, lovingness, respect and trust among struggle mates¹⁴.

When we went to study integrative practices, within the CEB, in the Corridor of Care, people allowed themselves to take care of themselves, of the others, they realized the power of each one. Each gives a therapeutic touch to the other, many cried, because it is an area with a lot of violence towards women. We realized the power [...] even people who had suffered violence accepted the touch. (E22)

The corridor is formed by two rows of people and a group of caregivers who, based on the singularities of their potentialities, guide and prepare the participants to enter the route. At the end, each one is embraced by the last in line, in a continuous movement of caring and being cared for. Hands take on the role of caressing the other’s body as if preparing the earth to receive the plant that arises from the courtship between art and care¹⁵.

I brought strong things to the work in the relational field, I disarmed edges, fears, anxieties. The first step in this scenario was an affectivity corridor. The hug speaks more than a thousand words, the affection comes loaded with meanings, expressions, positive energies; and we started to feel that coming from the other. (E2)

The ritualistic and artistic dimension in the corridor, gained strength when it joined, in *Cirandas da Vida* (Ring-around-the-Rosy of Life) and ANEPS, to the scenopoetry. The latter is configured as an articulation of dialogical, transitive and expressive languages, transforming practitioners and their worlds through the loving force of the encounter through the arts¹⁶. The encounter between scenopoetry and the corridor expanded the care practice to a provocative ritual regarding man, the body and being in the world, originating the scenopoetic care corridor¹⁶.



[...] it was strong, it disarmed, I get emotional. A space in which people arm themselves from love and care; the one who loves, cares. (E14)

Spirituality is a neglected area in the areas of education and health. Perhaps, because it involves dimensions that are not restricted to the corporeal, apparent, it constitutes aspects less able to be handled by rationality¹⁷ and permeates energies, potent subtleties for the interconnection of differences and the dilution of prejudices. Touch, welcoming and art composed the mystical aspect of the experience.

It is an energetic spiritual exchange in which people recognize your difference. I wondered what value I had to be embraced as I was; hug, kiss, cuddle, words, mysteriously fit your need to hear, to see or be perceived, to be touched or touch. (E13)

Is the educator expressing a neglect relationship with conventional care while asking about his or her own value when being embraced in the corridor? Who deserves it or not? The corridor, by including spirituality, made it possible to break the social ties that would be dictating such merit. Biomedical knowledge is dominant in health practices and, even recognizing its value, we can see its strong articulation with the privatization of medicine¹⁸ and with the marginalization of popular knowledge by the dominant culture. Even if in peripheral places, expressions of resistance to colonization such as popular care practices still pulsate¹⁸, would the empowerment of those expressions strengthen the constitutional right to health?

The intertwining of practices was mystically adapted to the needs of the participants. Traditional cultural and care practices, such as massage therapy, medicinal plants, Reiki, music, poetry, *Toré* contributed to the participants giving themselves to care with confidence. With eyes closed, listening to expressions of affection and receiving the touch, dynamically, care became an organizational principle and collective responsibility, embodying the mantra: taking care of the other is taking care of me, taking care of me is taking care of the world¹⁹.

It moved my intimacy, my soul, I was motivated, instigated to look at me, and when I passed, my colleague did that massage, that breath, those movements [that let you] in tune with yourself and with the cosmic energies that are spinning in your favor. It promoted various feelings, reflections, who I am, how I can be changing, innovated me. (E7)

Care was presented as a principle in an active relationship with other dimensions, reaffirming the idea of a biopsychosocial and spiritual subject¹⁸. The human multidimensionality is explained by the provocative character of the scenopoetic corridor that activated the political dimension, in the educator, when reflecting on her being in the world and how to improve it. Together with the corporeal character, it enabled the perception of cosmic energies as potencies of life, in a synergy between the human political, corporeal and spiritual spheres.



[...] began to sing a song. Excited, I associated it with Oxum, the moment I was entering, thinking about this strength, this fortress, this water. (E12)

The corridor awoke the symbolism of Afro-Brazilian myths. Oxum is the *orixá* of fertility, of fresh waters. Water, an important symbol for pedagogical processes, translates the transformation into its non-resistance, taking on infinite forms, without crystallizing²⁰. The expansion of the hegemonic concept of formation is evident, with spirituality as an element placed in dialogical relationships with other dimensions. It may be possible that we are dialoguing with an immanent conception of education, that is, of (trans) formation of subjects based in what they are and live in action, by including other perspectives that are not strictly rational?

This is who I am, I have lived this my whole life. It touches inside me strongly when I am hugged, the hug disarms you from what held you, from that white, Eurocentric system that dictates what you learn. I embrace you, I receive you, and your stories will be taken care of. It passed through this intensity of awakening to who I am, my origins, my practices. (E20)

Eurocentrism is the exclusive validation of European rationality in the capitalist world, acting deeply on intersubjectivity, defining itself as epistemic coloniality²¹. The denial of periphery knowledge results in an excluding relationship that disorient us from an autonomous and desiring production. The White and the Black are configured in an imagetic fantasy in which Black translates, in the capitalist world as everything that I want to leave back; while the white is all which I should aim for¹⁷.

The success of the white man's fantasy lies in having become the mark of the Western, predatory, brutal and cruel way of being, having an unparalleled ability to subdue foreign peoples¹⁷. Within neoliberalism, subjects that are prevented from being exploited by capital, think of themselves as a product of chance, regulating themselves by market norms and instrumentalizing themselves and others in assuming their disposability to respond to the order to become another¹⁷.

The corporeal dimension and the knowledge-of-experience-done, generally excluded from hegemonic educational and health services, took shape in the embrace and in the respect paid for life stories, allowing ruptures regarding Eurocentrism. Would it be opening up to a reconnection with our ancestry and, by allowing the educators to become who they are, thus enabling their autonomy?

The Feira Always-Add: "producing knowledge within chaos"

It is a pedagogical proposal created by Ray Lima, at Feira of Always-Add in which life is considered a free system, in an open network-wheel in which no one thrives alone²². Fair-goers exercise their lore, aiming at interaction, making it necessary to be willing to transform, to deepen and expand our humanity²².



[...] I was aware of other people, [each one] brought their experience [...] people allowed themselves [...] to dedicate each own, the way they prepared themselves, organized their space, as if saying: the best I have, I will give. (E22)

Based on an initial discussion in groups, guided by a generator theme, the tents of the Fair are put together. Members alternate so that all are visited and presented by and for all groups, in order to learn about their products and forms of organization. In this process, they problematize questions to be included or not as learned, presenting a synthesis at the end.

A free fair, each one is circulating, offering their product and buying knowledge. There is an exchange, people participate, get involved. Inside the fair, there is poetry, *cordel* [...]. (E21)

The Fair is configured in a voluntary action that starts from the individual to the collective, rearranging the interactions, without frontiers in the mentality. Imprinting a culture that “always adds up”, it does not worry about controls or compartmentalization of powers, putting what is produced in relation through the creative ideation of the world²².

Produce knowledge in the chaos in which people are saying various things, seducing; there is a certain competition, a notion of the market where people do not lose anything, they always add up [...]. (E13)

Unlike the compartmentalization of supermarket shelves, popular fairs are chaotic, intense and diverse. Chaotic situations can lead systems to strategies of self-organization, working on resilience. The fair leads to the creation of spaces for listening, expression and care, improving human practices in the production of the common, continually reconfiguring itself in overcoming what has been established²².

I had something to pass on and to absorb, to take, but I needed to leave [...] it instigated us to work on sharing. [There were] non-perishable products, attractive, new, very old, from our ancestry, but I had not had the pleasure of knowing the other [...]. (E2)

The dynamism of our ancestral lore is based on a respectful and affectionate relationship. Whoever seeks learning, becomes active, through coexistence. The act of educating occurs, therefore, at all times and reciprocally by recognizing individual life as a relationship, based on lovingness and care²³. The fair presents itself as a system based on ancestry and coexistence, unpredictably creative²², constituting an exercise in the way of life of fair-goers.



Learning overflows

Threads of different shades sewed the organizational principles of the course. Art, scenopoetry, *capoeira* and cultural circles provided a dialogue with the educators' knowledge and their role through play. Art, more than a specialty, includes the rituals of relationship between ancestral and new knowledge and everything that, in the spontaneity of childhood, give us have a taste for life²⁴.

[...] whatever was already in our discourse, in our practices such as making artistic materials, conducting poetry, songs, cirandas, which we used to do in our fields, playing ciranda, all we were inspired to put out. (E14)

As a pulsating line that seams between the diversity of moments, knowledge and densities, art generated lightness and creative power, reminding us that the hopeful educational practice needs to be joyful⁴. Therefore it fulfills its problematic role in awakening reflections on human relations and ways of achievement²⁴.

[...] because it is a national policy, [PNEPS] Ceará is a reference [...] it has density, but it is light, it permeates the seams, color dyes, dance, we experienced very strong poetry, music. It left me instigated to create. (E5)

The stimulus of artistic experiences allows people to perceive and feel themselves in other ways and places, expanding the experience of themselves¹⁸. Scenopoetry is an articulation of artistic and cultural languages that allows questioning reality¹⁹. It works closely with the context experienced, in permanent dialogue with the other, to express what is desired from the experiences that constitute us and influence our being¹⁹.

[In] scenopoetry [we] expressed it our way, speaking poetry and singing the song, dancing, playing the instruments. (E19)

The subjects are repertoire-carriers and when in contact with each other, they produce learning, reconfiguring, at each encounter with the other, their ideas of the world²⁵. Thus, scenopoetry may have contributed for the course to include the power of informality in the production of learning, allowing a transdisciplinary attitude in an ethical-aesthetic-political formative proposal⁵.

The embracement [made by] the educators [with] the music, *capoeira angola*. [It was possible] to sing, get involved, making gestures that we didn't even know the body was capable of. (E19)

Capoeira is a cultural event that encompasses a multiplicity of perspectives, such as games, dance, games and fighting. The musicality and corporeality of *capoeira angola* boosted body awareness. What space does the body have in health training? Under what contexts can the body overcome the dictates of reason? What knowledge holds or de-potentializes the body-educator?



Diverse possibilities of a culture circle, [...] such as what made people aware of the theme were photos, images, the possibilities that we have of working [...] heavy and long contents in a simple, fast way and that people feel within what is proposed. (E10)

Culture circles are included in EdPopSUS as a widely applied process in health education actions, as part of the content and as a field activity for students. Among the set of principles that configure it, dialogue, love, humility, hope, faith and trust are included, in order to problematize the reality of students²⁶.

[...] the culture circle took me forever to understand. It was consolidated from the second EdPopSUS, but it was in that meeting that I felt the strength to take it to the community after the rounds of conversation. (E18)

The culture circle constitutes an exercise in dialogue between the different visions of worlds present, so that educators can know the structural conditions in which students' thinking and language are constituted²⁶. The investigation of the generating themes is carried out, through pointing out the limit situations, focusing on these, the limit acts, concretization of the never done-viable²⁶. The fact that the educators brought only the capacity for creative synthesis of the same may be an example of the complexity in its understanding, calling for a deeper study of this topic in the next training sessions.

[...] a circular dance of arrival and finishing [...] we, always very close, embraced, touched, body, skin, heat, I felt comfortable talking about how much I felt cared for. The reception, the mandala, the objects, meanings that the round brings [...] take care of, ask for permission to arrive and leave and build a thread that lightens our work, with respect. (E5)

Circle-dancing are ancestral practices, present in African and indigenous cultures, becoming a strengthening symbol of our history and democratic space. In it, communication is possible, because people and their intentions meet and meet again in a common world. Care, as an organizational principle of the course, had a ritualistic moment in the circles. Body and lore were welcomed and the experience was celebrated.

I didn't want to go, I wasn't right, but when I did, I felt embraced. I remember hugging Ray and energy, a hurricane that exploded. Perhaps, it is not about education that we are used to, but it is about education, the experience I had. I used to say: other principles of popular education, I agree, but [...] loving is not my thing [...] when we put ourselves in a process to live, we are affected in our whole being, [when everyone was] thrilled and thanking, [we understand]: it doesn't matter who is going to be an educator, who is not. (E9)



The embracement reverberated in the bodies of the educators as a potentiality, a joyful passion that mobilized the process. The experience of the loving principle deconstructed prejudices, uniting practice and discourse and activating the educators' desire for learning. The sense of welcoming was expanded, embodying in the circle, diluting the selection's competitiveness.

They looked at the human being, as a whole. Corridors of care with musicality, poem, touch, all that go beyond how we traditionally learn what it is to learn. It is an implosion [...] we didn't see each other in class dancing, singing, saying poetry, moving, embracing, looking at spirituality as something that builds you up, the art linked to the process of knowledge. (E13)

The course made possible to break free with the split between body and soul, a Cartesian understanding that underlies the exclusive involvement of rationality in hegemonic education. Such a perspective denies the body a place in this construction, in the name of mathematical objectivity, excluding a diversity of ways of learning.

[...] it was verbal speech, but it was music, dance, body practice. A training that is permeated by this universe of learning with the whole body, welcoming the group, creating a mystic, a reunion of art [...] we do not learn only in a boxed place. Everything in our body is learning [...] it was always interchanging. (E12)

When assuming the integrality of the human being, the possibilities, the learning and its reverberations are expanded. From art, from affection, from spirituality, from the inclusion of the body, there was an implosion of the boxed place of education, giving rise to the questioning of the necessary co-relativity and complementarity between art and knowledge and the interaction between the subjects.

[...] sheets on the floor, everyone lying down, breathing, eyes closed, instruments, essences, softly-speaking, relaxing ... I went to find out why we were relaxing before doing an activity, I started to see in the course modules, in the readings, I found the answers. In addition to calming, paying more attention, it reveals that health is not only the absence of disease, but also knowing one's own body, being well physically and mentally. (E16)

The view of health as the absence of disease emerges from the regular anatomical function with positivist epistemological bases. By being based on the Marxist social and scientific perspective, the concept of social determination of health emerged in Latin America, emphasizing the compatibility between the fight against diseases, the exploitation of the workforce and the incessant search for profits, thus shortcutting SUS principles²⁷.



The educator expressed how foreign forms of learning are foreign to health training. So much so that she resorted to reading, seeking through rationality a learning that her body may have already noticed. Her speech includes an important philosophical theme for the debate on the social determination of health, such as the perception of the own body.

[...] learning about the care felt in the body. In addition to strategies, methodologies, techniques, I felt in my body, as a power of care, listening and healing [...]. (E5)

The emphasis given to the unity between mind and body points to the relevance of expanding this dialogue, including the dimension of the singular body, immanent in health education. As an expression of sensitivity, this dimension can contribute to the expansion of the integrality of SUS and provide a break with authoritarian health education practices.

[...] 'listen, welcome' [sing the song]. Moment of fragility for me, hopelessness with SUS. My mother passed away, she couldn't get a place [...] in a place where there is care for the other. I take care of you and I learn. (E12)

The integrality of the reception in the course may have been the reason for not only the powers of the educators to be included, as also the vulnerabilities, understood as the availability of life itself to be affected or interfered⁵, were also seen and worked on. The course, as an experience lived in the body, permeated an interaction between learning and healing.

It is a time when people, being open, can approach from their own perspectives, from self-knowledge. It is essential to allow listening with the other, but people listen to themselves more, stop a little to think about themselves, how am I at that moment? What am I doing here? How I am? [...] work the collective, giving space for the individual. (E10)

In the emancipatory perspective, self-perception is fundamental to the educator, since education, as a permanent process, arises from unfinished humanity⁴. Pedagogy, having the ability to recognize its own vulnerability, opens up to the unexpected, to what is out of its control, which makes its potential vibrate in the newness of each new passion⁵.

[...] being touched by people I haven't seen for a long time has affected me. I was experiencing a process of distance. [...] my sick father [...] [a] moment to regain lucidity, life, to retire, to meet me again, I returned home. (E3)

Care, used as an organizational principle, may be the cause of joyful passions, affections that favor the power of the body, of acting and thinking, by awakening the internal force of perseverance in existence²⁸. The encounter between vulnerabilities and welcoming during the course enabled the strengthening of subjectivities, in a dialogue with a conception of health that affirms the power of life even when weakened, in which health and disease interconnect and develop our virtues²⁹.



methodological tools, cirandas, scenopoetry, music, *cordel*, paintings. [...] the ciranda, the zabumba, the drum are tools of care. [...] for your headaches, forty minutes a day of poetry. Strategies of being producers of our own care, of overcoming the biomedical vision. (E2)

The education found, through art, a way to reverberate in the territory. The expansion of educational health practices based on biomedical logic, complies with educational practices of symbolic and cultural value for the population³⁰, including ancestral practices of community care and organization, put to sleep by neoliberal globalization. Thus, the training of educators achieved the objectives of PNEP-SUS with regard to educational processes based on the valorization of popular culture, contributing to the role of users in health care³.

Final considerations

The seams between knowledge-of-experience-made, principles of popular education and training objectives were outlined by events intensely marked by care. Care, placed as the organizing principle of the course brought, in the experience of the Care Corridor, the singularity of the movements that compose the territory of the course.

Art has revealed the glue, able to stitch together moments, knowledge and densities, providing lightness and creativity. Scenopoetry enabled an ethical-aesthetic-political formation by including the power of informality and transdisciplinarity, through human repertoires, the relationship with the others and with their context.

By embracing educators in their entirety through art, affection, spirituality and the body, the course expanded the hegemonic meaning of learning. Embracing has allowed addressing educators' vulnerabilities, in an interaction between learning and healing, awakening joyful passions and putting disease and health into dialogue as life potencies for strengthening educators' subjectivities. The affirmation of the uniqueness and immanence of the body as a creative power and expression of sensitivity revealed contributions to the debate on the social determination of health, to the formations and the comprehensiveness of SUS.

The educators' opportunity in their capacity for creative synthesis of cultural circles, demonstrated the complexity involved in their understanding and the importance of deepening this topic. We conclude saying that the pedagogical proposal of the course dialogues with an immanent conception of education, starting from the formation for the (trans) formation of the subjects, from what they are and what they live.

Authors' contributions

All authors actively participated in all stages for preparing this manuscript.

Copyright

This article is distributed under the terms of the Creative Commons Attribution 4.0 International License, BY type (<https://creativecommons.org/licenses/by/4.0/deed.en>).



References

1. Soares LJG, Pedroso APF. Formação de educadores na educação de jovens e adultos (EJA): alinhavando contextos e tecendo possibilidades. *Educ Rev.* 2016; 32(4):251-68.
2. Sevalho G. O conceito de vulnerabilidade e a educação em saúde fundamentada em Paulo Freire. *Interface (Botucatu)*. 2018; 22(64):177-88.
3. Brasil. Ministério da Saúde. Portaria nº 2.761, de 19 de Novembro de 2013. Institui a Política Nacional de Educação Popular em Saúde no âmbito do Sistema Único de Saúde - PNEP-SUS. *Diário oficial da União*. 3 Jan 2013; Sec. 1, p. 53.
4. Freire P. *Pedagogia da autonomia*. 43a ed. São Paulo: Paz e Terra; 2011.
5. Ratto CG, Silva SCM. Educar para a “grande saúde”: vida e (trans) formação. *Interface (Botucatu)*. 2011; 15(36):177-84.
6. Furlanetto EC. Formação de formadores: um território a ser explorado. *Psicol Educ.* 2011; 32:131-40.
7. Ceccim BR, Meneses LBA, Soares VL, Pereira AJ, Meneses JR, Rocha RCS, et al., organizadores. *Formação de formadores para residências em saúde: corpo docente-assistencial em experiência viva*. Porto Alegre: Rede Unida; 2018. p. 13-7.
8. Prodanov CC, Freitas EC. *Metodologia do trabalho científico: métodos e técnicas da pesquisa e do trabalho acadêmico*. 2a ed. Novo Hamburgo: Feevale; 2013.
9. Yin RK. *Estudo de caso: planejamento e métodos*. Grassi D, tradutor. 3a ed. Porto Alegre: Bookman; 2005.
10. Dantas VLA, Dantas MA, Pereira TM, Lima RF, Silva MRF, Knerim GS. Círculo de aprendizagens EdPopSUS: a formação dos educadores populares no Ceará. In: *Anais do 13o Congresso Internacional Rede Unida*; 2018; Manaus. Porto Alegre: Rede Unida; 2018.
11. Minayo MCS. *O desafio do conhecimento: pesquisa qualitativa em saúde*. 9a ed. São Paulo: Hucitec; 2006.
12. Cavalcante RB, Calixto P, Pinheiro MMK. Análise de conteúdo: considerações gerais, relações com a pergunta de pesquisa, possibilidades e limitações do método. *Inf Soc.* 2014; 24(1):13-8.



13. Souza MAR, Wall ML, Thuler ACMC, Lowen IMV, Peres AM. O uso do software IRAMUTEQ na análise de dados em pesquisas qualitativas. *Rev Esc Enferm USP*. 2018; 52:e03353.
14. Dantas VLA, Florêncio AE. Cuidar do outro é cuidar de mim, cuidar de mim é cuidar do mundo; o Corredor do Cuidado [Internet]. Blog Rede Humaniza SUS; 2015 [citado 29 Mar 2018]. Disponível em: <http://redehumanizaus.net/92756-cuidar-do-outro-e-cuidar-de-mim-cuidar-de-mim-e-cuidar-do-mundo-o-corredor-do-cuidado/>
15. Cruz NN. Cartas para desver o conceito de resto: a cenopoesia no Hotel da Loucura [dissertação]. Porto Alegre: Universidade Federal do Rio Grande do Sul; 2018.
16. Lima RF. Carta à Josevânia Dantas II [Internet]. Blog Cenopoesia do Brasil; 2014 [citado 22 Dez 2018]. Disponível em: <http://wwwcenopoesiadobrasil.blogspot.com/2014/06/carta-josevania-dantas-ii.html>
17. Mbembe A. Crítica da razão negra. Lança M, Tradutor. Lisboa: Antígona; 2014.
18. Linhares AB. Linguagens e tecnologias. Salto para o Futuro. 2009; 19(17):38-50.
19. Lima RF. Breves palavras: cenopoesia, vivências, intervenções e leituras cenopoéticas. In: Brasil. Ministério da Saúde. De sonhação a vida é feita, com crença e luta o ser se faz: roteiros para refletir brincando: outras razões possíveis na produção de conhecimento e saúde sob a ótica da educação popular. Brasília: Ministério da Saúde; 2013. p. 29-40.
20. Rocha SPV. Tornar-se quem se é: educação como formação, educação como transformação [Internet]. In: Anais eletrônicos do 3o Congresso Latinoamericano de Filosofía de la Educación; 2015; Cidade do México, México. Cidade do México: Universidad Nacional Autónoma de México; 2015 [citado 22 Dez 2018]. Disponível em: <http://filosofiaeducacion.org/actas/index.php/act/issue/view/4/showToc>
21. Quijano A. Colonialidade do poder e classificação social. In: Santos BS, Meneses MP, organizadores. Epistemologias do Sul. São Paulo: Cortez; 2010. p. 84-131.
22. Lima RF. Feira do soma sempre e a produção do comum [Internet]. Blog Rede Humaniza SUS; 2009 [citado 10 Fev 2018]. Disponível em: <http://redehumanizaus.net/7391-feira-do-soma-sempre-e-a-producao-do-comum/>
23. Machado AF. Ancestralidade e encantamento como inspirações formativas: filosofia africana mediando a história e cultura africana e afro-brasileira [dissertação]. Salvador, BA: Universidade Federal da Bahia; 2014.
24. Lima RF. Texto complementar. Salto para o Futuro. 2009; 19(17):51-5.
25. Lima RF. Carta à Josevânia Dantas III [Internet]. Blog Cenopoesia do Brasil; 2014 [citado 22 Dez 2018]. Disponível em: <http://wwwcenopoesiadobrasil.blogspot.com/2014/09/carta-josy-dantas-iii.html>
26. Freire P. Pedagogia do oprimido. 50a ed. São Paulo: Paz e Terra; 2011.
27. Rocha PR, Davi HMSL. Determinação ou determinantes? Uma discussão com base na teoria da produção social da saúde. *Rev Esc Enferm USP*. 2015; 49(1):129-35.
28. Spinoza B. Ética. Tadeu T, tradutor. São Paulo: Autêntica; 2009.
29. Nietzsche F. A gaia ciência. Souza PC, tradutor. São Paulo: Cia. das Letras; 2001.
30. Oliveira ES, Oliveira CR, Oliveira RC, Souza FS, Xavier IS. Política nacional de promoção da saúde e a prática de enfermagem: revisão integrativa. *Rev Enferm UFPE* [Internet]. 2014; 8(3):735-41 [citado 5 Jun 2018]. Disponível em: <https://periodicos.ufpe.br/revistas/revistaenfermagem/article/view/9732/9828>



No intuito de reafirmar os princípios do Sistema Único de Saúde (SUS), instituiu-se a Política Nacional de Educação Popular em Saúde (PNEPS-SUS), tendo como estratégia um curso de educação popular em saúde para trabalhadores do SUS e movimentos sociais. Objetivou-se analisar o tema das aprendizagens com o corpo todo surgido no processo formativo dos (as) educadores (as) do curso, relacionado à produção de autonomia. A formação de educadores tem atuado na lógica de prerrogativas a serem seguidas, porém, a educação popular propõe a aprendizagem como exercício da autonomia para a responsabilidade política. Neste estudo exploratório, com base na abordagem qualitativa, ancorado no estudo de caso, produzimos os dados com entrevistas em profundidade e observação participante. O curso revelou-se tecido por aprendizagens com o corpo todo que demarcaram inovações na educação em saúde, ao incluir a corporeidade, a espiritualidade, as histórias e vulnerabilidades dos (as) educadores (as), possibilitando sua (trans) formação.

Palavras-chave: Educação popular em saúde. Práticas pedagógicas. Formação de formadores. Autonomia. Integralidade.

Con el objetivo de reafirmar los principios del Sistema Brasileño de Salud (SUS), se instituyó la Política Nacional de Educación Popular en Salud (PNEPS-SUS), con la estrategia de un curso de educación popular en salud para trabajadores del SUS y sus movimientos sociales. El enfoque fue analizar el tema de los aprendizajes con todo el cuerpo, surgido en el proceso formativo de los (las) educadores (as) del curso, relacionado a la producción de autonomía. La formación de formadores han actuado en la lógica de prerrogativas a seguir, pero la educación popular propone el aprendizaje como ejercicio de la autonomía para la responsabilidad política. En este estudio exploratorio con base en el abordaje cualitativo, anclado en el estudio de caso, producimos los datos con entrevistas en profundidad y observación participante. El curso se reveló tejido por aprendizajes con todo el cuerpo que demarcaron innovaciones en la educación en salud, al incluir la corporeidad, la espiritualidad, las historias y vulnerabilidades de de los (as) educadores (as) posibilitando su (trans) formación.

Palabras clave: Educación popular en salud. Prácticas pedagógicas. Formación de formadores. Autonomía. Integralidad.

Translator: Félix Héctor Rígoli

Submitted on 04/01/19.

Approved on 12/23/19.