

## PHYSICAL EDUCATION OF CAPS: EXPERIENCES OF THE STAGE IN GUANAMBI - BA

A Educação Física do Caps: experiências do estágio em Guanambi - BA

Fábio Fernandes Flores<sup>1</sup>  
Catiélia Santos Silva<sup>2</sup>  
Lilian Anelita dos Santos<sup>3</sup>  
Luiz Humberto Rodrigues Souza<sup>4</sup>

### Abstract

This article describes an Internship experience of Physical Education's course of UNEB accomplished in CAPS II, having as intervention the body culture with the intent of stimulate and reinforce the sociability. The intervention was based on the proposition of Abid e Ferreira (2010), the experience informations have been registred in a board diary and the classes avaliaton by the conversation wheel. During the internship, it was noticed that corporal practices in CAPS contribute for the thought and action of expression liberty (to opinate and to suggest), this implies in creating new horizons for the users, because this presupposes the importance of their participation in decisions that involves the collectivity. One of the fragile spots was the professor (regent) without an PE formation and one of the positives points was the happiness of the users during the activites.

**keywords:** Physical Education. CAPS. Internship. Corporal practices.

### Resumo

O objetivo do trabalho foi descrever a experiência de Estágio do curso de Educação Física da UNEB realizado no CAPS II, tendo como intervenção a cultura corporal com o intuito de estimular e reforçar a sociabilidade. A intervenção teve como base a proposição de Abid e Ferreira (2010), as informações da vivência foram registradas por meio do diário de bordo e a avaliação das aulas pela roda de conversa. No decorrer do estágio foi notado que as práticas corporais no CAPS contribuem para o pensamento e ação de liberdade de expressão (opinar e sugerir), isso implica em criar novos horizontes para os usuários, pois pressupõe a importância de sua participação nas decisões que envolvem a coletividade. Um dos pontos frágeis foi o professor (a) regente sem formação em EF e um dos positivos foi à alegria dos usuários nas atividades.

**Palavras-chave:** Educação Física. CAPS. Estágio. Práticas corporais.

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<sup>1</sup> Specialist in Physical Activity, Health and Society (UNEB). He is currently a professor at the Department of Education at the State University of Bahia - (UNEB - Campus XII), Guanambi, Bahia.

<sup>2</sup> Degree in Physical Education from the State University of Bahia - (UNEB - Campus XII), Guanambi, Bahia.

<sup>3</sup> Degree in Physical Education from the State University of Bahia - (UNEB - Campus XII)

<sup>4</sup> PhD in Physical Education from the Catholic University of Brasília. He is currently a professor at the Bahia State University - (UNEB - Campus XII), Guanambi, Bahia

## Introduction

The Physical Education (PE) course of the University of Bathia States (UNEB), the internship starts from the fifth semester, having two comprehensiveness: the formal and the non-formal one; each segment with four curricular components. The ones that refers to the non-formal are: Investigation and Reflection about Pedagogical Actions in Physical Education Non-Formal I (Internship II), which occurs on the fifth semester in the characterization perspective; Investigation and Reflection about Pedagogical actions in Physical Education Non-Formal II (Internship IV), which occurs on the sixth semester in the perspective of observation; Development of Pedagogical Actions in Physical Education Non-Formal I (Internship VI) and Development of Pedagogical Actions in Physical Education Non-Formal II (Internship VIII), that occurs on the seventh and eighth semester, respectively, both on the intervention perspective.

Complementing and listing internship possibilities, the pedagogical Project<sup>5</sup> of Physical Education course - UNEB - Campus XII indicates that it can be developed in educative spaces as clubs, gyms, sports schools, cultural and artistic associations, centers of social interaction, Psychosocial Care Centers (CAPS), neighborhood associations, health institutions, among others.

The concern in the intervention occurred from the observation (internship stage) in CAPS of Guanambi (Bahia). In this process the idea of contribution in the institution was glimpsed, whose main purpose is the social reinsertion, this through the use of intervention actions of the Physical Education Professor (PEP) scheduled on the body culture experiences: dances, gymnastics, games and plays. This stage has a double importance: for the users, having different experiences that led to greater sociability, such as micro (intern - in CAPS), such as macro (extern - outside CAPS); and for the trainees, for contributing in academical formation, human and professional.

The Ministry of Health (BRASIL, 2004), describes the CAPS or Nucleus of Psychosocial Attention (NAPS) as an open and community health service of the Unic Health System (SUS). It is a treatment place for people who suffers with mental disorders, psychoses, severe neuroses and other cadres, which severity and/or persistence justifies its permanency in an intensive care dispersive, community, custom and life promoter. The center purpose is to offer attendance to

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<sup>5</sup> Available in: <https://portal.uneb.br/guanambi/wp-content/uploads/sites/32/2017/02/PROJETO-PEDAG%3%93GICO-3.pdf>

the population of its coverage area, realizing clinical accompaniment and the social reinsection of users by the access of job, hobby, exercise of civil rights and strengthening the familiar's and community's ties. It is a mental health attendance created to be substitutive to the hospitalizations in psychiatric hospitals.

There is not just one kind of CAPS, two factors differentiate it: in terms of equipments size, physical structure, professionals and diversity in therapeutic activities; and in terms of the specificity of demand, for children and teenagers, alcohol users and other drugs or for severe psychotic and neurotic disorders.

The kinds of CAPS are: CAPS I and CAPS II: they are CAPS for adults daily treatment, in their coverage population, with severe and persistent mental disorders. CAPS III: they are CAPS for adults daily and nightly treatment, during seven days of the week, attending to the population with severe and persistent mental disorders. CAPSi: CAPS for childhood and youth, for children and teenagers with mental disorders daily treatment. CAPSad: CAPS for alcohol and drugs users, for daily treatment to the population with disorders arising from the use and dependence of psychoactive substances, as alcohol and drugs. This kind of CAPS has rest beds with exclusive purpose of detoxification treatment<sup>6</sup> (BRASIL, 2004 p.22).

Regarding the pathological and symptomatic conjuncture of CAPS II users, stands out what was predominant on the internship: bipolarity, depression and schizophrenia; about these three diagnoses Dalgarrondo (2008) made some descriptions. The first one is a psychiatric disease characterized for alternation between depression periods and hyperexcitability or habit; the person features modifications in the way of thinking, acting and feel and live in an fast pace, assuming extravagant behaviors, compulsive. The second one is a natural reaction to the lost, the life challenges and low self esteem, sometimes, the feeling of sadness becomes intense, it is classified as: classic, distimate (lack of pleasure), bipolar disorder and seasonal. The third is a mental disease which is characterized for a widespread disorganization of mental processes; it's a complex picture presenting signal and symptoms in the thought area, perception and emotions, causing occupational losses, in the life of familiar and interpersonal relations.

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<sup>6</sup> The author's free translation.

The movement is a widely used word to define what it is done in the name of PE, and this one showed to be little present on CAPS. It is understood that this action is found in plays, dances, gymnastics, and games, body culture elements which can awake various human sensations, its feelings and pleasures, among this activities, the ones historically build by the humanity (SOARES *et al.*, 1992).

The presence of PE on CAPS occurs to be the "other necessary professional to the therapeutic project" (Portaria nº336/GM de 2002). However, it must "emerge", not be "imposed" (WACHS, 2008). The above-mentioned author points out that the PEF in this institution with contextualized interventions (in consonance with the purpose of CAPS) mobilizes the way of dialogue and interact in the search for ways to organize the health mental care, identifies with the social reinsertion, the deinstitutionalization and humanization. It is important to emphasize that there is not a consonance in the used terms to treat the object of PE in CAPS, thus there will be works and documents referring as body cultural, physical activities and corporal practices.

According to the National Political of Health Promotion (BRASIL, 2006), among the action in the basic health network and in the community are: the mapping and support to actions of corporal practices/physical activities, existing in the basic attention services and in the Family Health Strategy, and insertion on those that there are not actions; also the offer of corporal practices/physical activities as walks, exercise prescriptions, recreational, sports and leisure activities, in the basic health network, both such for the community as for vulnerable groups. For that, it is necessary to meet the mental health conjuncture, this panorama is found in Brasil (2013).

The act of PEF on CAPS must contemplates necessary corporal practices to the service users, besides the conventional sports activities, gymnastics and dance, giving care of each specificity, since it also makes up a team of mental health (ROCHA, 2011 *apud* SILVA *et al.*, 2014). Towards that, the practices may work as an inclusive and cooperative, developing team work, the socialization, respect and trust between them, which tends to reflect directly on the daily socializing of those users (SILVA, 2017). Therefore, the PEF actions contributes with the subjects integration with the environment, valuing an integral vision of the human and making possible the exercise of their citizen rights, reflecting directly on the mental health and life quality for those users.

In the findings of the scientific literature were found preponderant informations on the nuances of PEF labor action: intervene without the intention of training people or even enable them, but, to serve as a support for work by means of the body culture elements (FERREIRA, 2008); propose a work based on corporal practices with the intention of enable to people a self knowledge process, understanding their existence beyond the organic issues, teaching them to be critical and can be relates in the collective spheres in a reflexive and active mode (ABID; FERREIRA, 2010); minister the contents in a pedagogical way, and having the concern to act according to health surveillance so that risks to health and violence are minimized and self-care is encouraged (MENEZES 2010 apud RABELO, 2016); take care on CAPS, sometimes, exceeds the initial formation of the professionals, because it carries out activities that are not directly related to physical education (WACHS; FRAGA, 2009)

The activities carried out in the PE workshops such as groups dynamics, games and plays enable the development of psychosocial skills until then out of date, thus they will have the capacity of favor the self-criticism and self-knowledge, that is, the perception of their boundaries such as their potentialities favoring the development of each individual autonomy.

The intentionality of this review is describe the Internship VI of PE Course of UNEB - Campus XII experience realized in CAPS II, having as intervention the body culture with the intention of stimulate and reinforce the sociability. Thus being in line with one of the purposes of CAPS for "[...] promote an social insertion of the users through intersectoral actions that involves education, work, sport, culture and leisure, making joint strategies for coping with problems<sup>7</sup>" (BRASIL, 2004, p.13).

## Methodological procedures

This work is qualitative, with descriptive character, originated through an account of experience experienced by its authors. "The experience account is a descriptive search appliance that presents a reflection about an action or a set of actions which deals with a situation experienced in the professional field of interest of the scientific community" (CAVALCANTE; LIMA, 2012, p.96). According to Lakatos and Marconi (2011), in the

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<sup>7</sup> The author's free translation.

descriptive search, it is all about a qualitative look that deal a problematic delineated from descriptive and observational methods, describing deeper aspects.

The intervention took place in the CAPS II of the municipality of Guanambi (BA) and was based on the proposition of Abid and Ferreira (2010), in order to execute actions based on corporal practices, using several elements of the body culture with the intuitive of enable people a self-knowledge process, understanding their existence beyond the organic issues, teaching them to be critical and can be relates in the collective spheres in a reflexive and active mode. It should be noted that in the field of physical education, "[...] the term corporal practices has been valued by the researchers who establish relationships with the human and social sciences<sup>8</sup>" (LAZZAROTTI FILHO et.al 2010, p.25); by this reason it will be adopted this nomenclature in the elapse of the work.

The teaching experience informations were registrated during the internship through the logbook. Cañete (2010) considers it a very reflexive writing that exceeds bureaucratic writing; points out that this device has the intention of registrate the pedagogical practice of the professor and enable (re)thinking it, thus this writing can enable the teacher to configure itself as a knowledge producer about the practice. Complementarily, Alves (2004, p.224) points out:

The journal can be considered as a personal experience register and past observations, which the subject that writes it includes interpretations, opinions, feelings and thoughts, under a spontaneous form of writing, with the usual intention of talking about itself<sup>9</sup>.

To evaluate the lessons, it was used the conversation wheel. According Méllo et al. (2007) the wheels prioritize discussions about one thematic (selected according to the objectives of the research) and, in the dialogical process, people can present their elaborations, although contradictory, being that each person instigates the other to speak,

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<sup>8</sup> The author's free translation.

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being possible to position and listen to the positioning of the other. That way, the users have the freedom to tell their everyday stories and report about effected interventions, what are the yearnings and expectations, searching to understand them through the exercise of shared thinking, which enables the significance of events.

## Results and Discussion

Initially, occurs the observation period to understand the nuances of CAPS. About the subject matter, Silva (2003) listed fundamentals points in this process, among them: description of the physical structure and its environment (accessories/extra items), attempt to understand the lesson/activity planning, record of strategies adopted, verification of verbal (technical language) and non-verbal communication are based on the understanding of the subject/content.

In this step, it was identified an intern costume, before the workshop activities occurs a prayer, stretching and relaxation. This routine was maintained on the internship, because we understood the importance of that routine which the professional had in the workshops with the users. The used and indicated place for the activities with the users was the crafts room, due to ventilation, size and floor. Beyond these, there was an open space outdoors, with trees, no cover and floor without pavement.

With the purpose of contemplating a bigger number of participants on the internship and generate more satisfaction between the users, it was idealized the various corporal practices intervention: gymnastics, stretching, relaxation with storytelling, plays (human mirror, little train, dead alive, ring pass and rabbit leaves the ring), dance (orange on the forehead and newspaper) and game (pre-sport - penalty). The description of the intervention will follow the order of the internship events and not by the corporal practice.

In the activities beginning, one of the users said that she was not going to stretch with us because we did not effect the same movements, even with the teacher insistence she did not want to stretch. Although it is considered the user importance in the activities, her decision not to take part in the exercise was respected. After the stretching, we asked for the users to lay down in supine (only those who wanted to participate) on the mats and with eyes closed. In this stage, we used instrumental musics with slow rhythm and low volume to provide a peaceful environment. Individually, it was made an passive stretching in

the posterior muscles of the thigh and triceps sural (calf) in people lying down.- Then, we asked them to lie in ventral decubitus in order to lengthen the quadriceps and dorsal region.

This activity allowed a huge approximation with the users, more than it was expected. This was evidenced by hearing a user's report, who thanked us for providing that moment, because touching them showed that they were all treated equally without any prejudice. After this experience, in the next classes, always appears more people to participate. Regarding the event, Abib (2009) apud Veit e Rosa (2015) adds that it is through the corporal practices that it is promoted the integration of the subject with the environment, looking forward to the social reinsertion of these patients in the community, one of the contributions of Physical Education in the mental health.

About the increase of people in the classes it is preponderant to point that in the beginning it was 12 participants and in certain moments the number grew to 25. Highlighting the presence and predominance of men sometimes, this fact is due to the activities realized in open space and the passive stretching.

The storytelling with relaxation had as a pretension the use of the imagination of the users and make participants of what had been narrated. This strategy produced concentration and exercise of creativity, this finding comes from the expressions that they did on the occasion, as well as after the ending of the story.

The plays "human mirror" (in doubles) and "little train" (with music) were meant to explore the corporal possibilities of each one of them, so that they understand their difficulties and ease of movement. Such intentionality is ratified by Veit and Rosa (2015), when it is pointed that the movement allow us to meet limits, and our physical possibilities, and also intellectual possibilities.

Posteriorly, it was used the play "dead alive" with the intuitive of work the 3 corporal levels (low, medium and high). In the beginning, some were afraid to participate of our classes, they used religion as justification or pain in some places, however time after they were playing with us in other activities.

At the end of class, one user asked for the photos and videos of them in the sports gymnasium to be shown on the following week, where there were activities provided by trainees and their classmates in the curricular component. The solicitation was accepted, because see and watch this scenes reinforces the joy and sociability.

About the activities with music (aerobics gymnastics and dances), there was a part of experience and video appreciation. The first one enable the users moments of present class participation in the gymnastic's gym, having positive acceptance. The second one made they remember a dance with hula hoops experience occurred in Campus XII, which they interacted with PE students; occurring a huge repercussion, being noticeable before the countenance and the facial expressions, because they laughed all time when they saw each other on the overhead projector. What was achieved is pointed by Carvalho (2007, p.65): "[...] the playful experiences and the culture organization operate in accordance with the host logic, here in the sense of being alert to people, of work hearing their desires and necessities"<sup>10</sup>.

The games were present more than once, one of the reasons is the stimulation of creativity. This is pointed by Quint et al (2005), who recommends to appreciate the pedagogical practice in order to enable wealthy and creatives experiences in meaning for people. Thus, there was the use of two: "pass the ring" and "rabbit leaves the ring". About the first, its execution was exciting, because according to the hits from where the ring was there was more joy and the entrance of more users. In what it refers to the second one, its energetic dynamism stimulated those in the room to participate, as well as who was outside of it.

The dance was used in a challenging way with two different forms. With an orange on the forehead (in double) they had to move without letting the orange fall on the floor. The smile and exciting was present in distinct moments: before the differences (synchrony, stature and motor skills), when the double let the orange fell and also in meeting the objective. The other game was the use of a newspaper under their feet (individual). The intuitive of this one was to dance any way without ripping the newspaper. This day was very interesting, because of the exciting the employees went to see what was happening and one of them started to participate.

The chosen game for the experience was the penalty (futsal), with the objective to propitiate attempts to score goal, but without winner. For that it was necessary to adapt the place, so we took out the desks and chairs of the craft room of CAPS and we set up a mini block with cones being traves of the goal and use of several balls for each on, both men and women, kicking to the goal, taking one of us as goalkeeper. With this scenario it was possible to

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<sup>10</sup> The author's free translation.

understand that sport can be practiced by everybody, regardless of the gender and clinical diagnoses, thus broadening the understanding that the sporting modality can be part of the corporal practices in the CAPS. At this day, users no longer wanted to drop the ball, when we finished the class they asked for keep the ball so they can play embellishments and touches.

In order to broaden the scenario described, not restricting to contentment with the activity, it is necessary to emphasize on the limited structure of the CAPS, since there was an extended space with cover like patio or court, ideal for corporal practices. At this line of reviews, Furtado et al (2017) points out that for confrontations of precarious working conditions and the reproduction of asylum practices in substitutive services to psychiatric hospitals, in the same sense that some authors have already warned as a "encapsulation of CAPS", may induce a process of institutionalization of the care and production of new chronicles, reinforced by the intersectoral fragilities that express the difficulties of building an expanded and integrated network of psychosocial care.

It is worth noting two more barriers: users' costumes in the interventions and material. The garments sometimes limited the actions performed, which consequently prevented each person from exploiting their corporeity, since women generally wore dresses and skirts, whereas men had the habit of wearing jeans. Although it has not happened so often at the interventions, it was explained about the importance of wearing appropriate clothing and appropriate footwear. About the second, the situation was analogous to that of Miranda, Freire e Oliveira (2011) because of the fact of little work condition against the inexpressiveness of resources (mats and balls) and spaces (large, covered and airy), but this problem was partially remedied by the loan of implements for physical education by the university. Several times we had to resort to UNEB's loan of materials with the purpose to run what was planned and take it, was very tiring because we were walking from one institution to another.

The end of the internship was approaching and, to make the final moment even better, was asked to the users if they wanted a farewell party, most of them opted for soda and hot dog. With this, the user ceases to be a "hidden" subject and becomes an active during the process, because the user is capable of altering the activities' actions according to his wishes (RABELO, 2016).

After the farewell ask, we were going to start the intervention, but it was not possible, because appeared a visual audio communication team to photograph and film the users with the intuitive of advertise at a local party. At the occasion, the team asked to be realized

activities with the users while they were being filmed. Thus, we organized and they realized a dramatization of a fairy tale with a commercial in the middle of history, being that they used the creativity in the staging and direction of the story. Their acting was a positive surprise, because the artistic activity in the ludic environment showed other potentialities.

Although it was well accepted and caused a lot of joy, it was necessary to point that if this cinematic activity was advised in advance, there was the possibility of working more the potential of each user in the planning of the script, organizing the scenario and the staging. This would involve more people in the process.

The festivity at the end of the internship was attended by trainees, professional staff and CAPS users. Also having the participation of another pair of stage VI of EF, because also it would close the activities in the same week. In the farewell had typical steps of 'festa Junina', everyone participated, even those who said they could not because of their religion. In the end, we asked them to be seat on the talk wheel. At that moment, people (users and professional staff) opined about the internship days. In each word said the emotion increased, the axis of the comments focused on the joy: they said that we brought joy to that place and that they were sad because it was already over.

Also there was the reverse time, because it was asked for us if we liked or if we were the just to complete the internship. This was very interest, because what was worked during the intervencion had positive consequence, this questioning posture demonstrates whether or not that constructed scenario was true or an illusion (only to carry out studies). What was experienced was valorous, because we had a lot of teachings: as an example to value humanity, respect and learn with differences. When they heard that they were very happy, the presenting semblants showed surprise, maybe they thought they were not capable of teaching us something.

Regarding sensation after body practice, Abib et al (2010) analyze activities that relate to body culture and indicate their importance, since these practices are present in the community and can contribute to the therapeutic process of the users, if they are meaningful to their practitioners, meaning a practice that denotes meaning. And through the observations, it was possible to perceive this, because the users arrived to the activity, often sad and, when leaving it they showed happiness, expressing the pleasure of doing what was proposed.

During the process, three points were identified that we considered fragile: physical space, teacher's actions schedule and teacher (regent) with training in PE. Regarding

the first, it is noticed the necessity of an extended location (airy and covered) for corporal practices, because this would allow more strategies and activities to be performed. About the second one. As for the second, there was no warning (in advance) for the trainees when the users had other commitments (vaccine and participation in filming). About the third, it was very shocking, thought the professional staff was always open to help us, having someone with specific training (PE) would have the possibility to be better, because we could understand more: about how to do, what to do, main difficulties, potentialities, successful experiences and theoretical foundations used. This specific dialog was restricted to the Internship VI professor, who in his graduation was monitor an extension project with Mental Health in the same CAPS.

However, there are aspects that motivated the continuity of the internship: the professional staff reciprocity and the reception of the users. People who work in the institution welcomed us in a good way, always helpful, especially those who ministered to the workshops, this scenario contributes greatly to our intervention. As for the users, gradually they won us and made us feel special people in their lives; and this was demonstrated when they talk to us, asking about how was our day, how we were and commenting that our activities were very nice.

The internship's experiences were uplifting for the formation, not only for the professional academic, but also for the human. Because dealing with the pedagogical and therapeutic aspect with CAPS' users made it possible to know and exercise the activity with humanity. Adding the intervention (corporal practices) plus the studies it was possible to understand what had been pointed out by Abid and Ferreira (2010, p.17):

The teacher (woman or man) of Physical Education are not fated to work only with workshops that involves body culture elements and according to the above mentioned authors, the professor end up adding new know\_ledge and practices in this work, in order to account for what is most important in mental health care: the demand of the user<sup>11</sup>.

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<sup>11</sup> The author's free translation.

## Final considerations

The internship was an enriching moment, because it exceeds the academic-professional learning. The observation stage had a fundamental role, because, passing through this process, we had how to increase our possibilities for success with what was idealized. In addition to dealing with the intervention object (corporeal practices) with a peculiar population (psychological disorders), it was also important for the human formation, because the conviviality with people of these features make us reflect about the personal frailties and that simply acting with respect, attention and joy implies in a better living.

The corporeal practices in CAPS contributed for the thought and action of freedom expression (to say, to opine and to suggest), this implies in creating new horizons for the users, because presupposes the importance of their participation in decisions that involves the collectivity. In addition, it has the effect of stimulating the change of attitude, since the activities added with reflection make it possible to have critical posture in the environment in which it lives (inside and outside the CAPS). Thus, what was proposed in the internship project was achieved, since the start to the end of the period the actions prioritized collectivity and satisfaction with participation in the interventions, that is, aimed at the involvement of all in addition to happiness, because we understand that positive emotion contributes significantly to the adherence and assiduity in the interventions.

Before our understanding and living in CAPS, we do some propositions: reflection of the actions direction/coordination inside CAPS, in the sense of direction and / or coordination to analyze the importance of what is being done (workshop) and assess whether the goal is being achieved; greater support of the Institutions of Higher Education with CAPS, not only to be carried out via internship, but with continuous projects to assist users (according to their needs); the UNEB to relate the curricular components of the graduation with interventions in this institution, this would imply an expanded understanding, since there would be the concreteness of the content; greater disclosure of CAPS actions to the city and more accessible address, this is important as people (residents of Guanambi and surrounding cities) can know about this type of treatment, how it is done and still know.

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#### ABOUT THE AUTHORS

**Fábio Fernandes Flores** is a Brazilian researcher and teacher. He has experience in school physical education..

Contact: [fabioedfgbi@gmail.com](mailto:fabioedfgbi@gmail.com)

ORCID: 0000-0002-1595-5868

**Catiélia Santos Silva** is a brazilian teacher.

Contact: [caty.ssilva@hotmail.com](mailto:caty.ssilva@hotmail.com)

ORCID: 0000-0003-3298-9856

**Lilian Anelita dos Santos** is a brazilian teacher.

Contact: [lilian.santos93@hotmail.com](mailto:lilian.santos93@hotmail.com)

ORCID: 0000-0002-6955-6467

**Luiz Humberto Rodrigues Souza** is a Brazilian researcher and teacher. He has experience in physical education and health, acting on the following subjects: aging, exercise prescription for the elderly, markers of functional capacity, risk of falls in the elderly, hypertension and quality of life.

Contact: [luizhrsouza21@yahoo.com.br](mailto:luizhrsouza21@yahoo.com.br)

ORCID: 0000-0001-9237-3928