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RESEARCH

Contribuição do meio midiático para a promoção da saúde cardiovascular

Contribution of the media to promote cardiovascular health

Contribución de los medios de comunicación para promover la salud cardiovascular

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ABSTRACT

Objective: to analyze the contribution of the media for promoting cardiovascular health. **Method:** case study, qualitative, theoretically based on the method of Paulo Freire for reasoning and data analysis. The research was conducted using as a scenario the "Bem Estar" TV program of "Rede Globo", in the episodes whose thematic was cardiovascular disease. **Results:** there was a concern of the program to involve participants in the educational process, ensuring, in a mediated way, their involvement in the educational process. However, there are limitations to the adoption of a model of liberating education as proposed by Paulo Freire. Another finding was the absence of nursing professionals as collaborators. **Conclusion:** the study allowed the expansion of knowledge about a subject not explored by Nursing, reaffirming the importance of more qualified professionals related to participation in the educational act. **Descriptors:** Health education, Cardiovascular disease, Audiovisual media, Health promotion.

RESUMO

Objetivo: analisar a contribuição do meio midiático para a promoção da saúde cardiovascular. **Método:** estudo de caso, de caráter qualitativo, tendo como referencial teórico o método de Paulo Freire para fundamentação e análise dos dados. A pesquisa foi desenvolvida utilizando-se como cenário o Programa Bem-Estar, veiculado pela Rede Globo, nos episódios cuja temática era o adoecimento cardiovascular. **Resultados:** verificou-se a preocupação do programa em envolver os participantes no processo educacional, garantindo, de forma mediada, seu envolvimento no processo educativo. Porém, existem limitações para a adoção de um modelo de educação libertadora como o proposto por Paulo Freire. Outra constatação foi a ausência de profissionais da enfermagem como colaboradores. **Conclusão:** o estudo permitiu a ampliação do conhecimento acerca de uma temática ainda pouco explorada pela Enfermagem, reafirmando a importância da participação de profissionais mais capacitados quanto ao ato educativo. **Descritores:** Educação em saúde, Doenças cardiovasculares, Mídias audiovisuais, Promoção da saúde.

RESUMEN

Objetivo: analizar la contribución de los medios de comunicación para la promoción de la salud cardiovascular. **Método:** estudio de caso, basado en teoría de Paulo Freire para el razonamiento y el análisis de datos. La investigación se realizó utilizando como escenario el Programa "Bem Estar" de la Rede Globo, episodios cuyo tema fue la enfermedad cardiovascular. **Resultados:** hubo una preocupación del programa para involucrar a los participantes en el proceso educativo, asegurando su participación en el proceso educativo. Hay limitaciones a la adopción de un modelo de educación liberadora en la forma propuesta por Paulo Freire. Otro hallazgo fue la ausencia de profesionales de enfermería como colaboradores. **Conclusión:** el estudio permitió la expansión del conocimiento sobre un tema no explorado por la Enfermería, reafirmando la importancia de los profesionales más cualificados a participar en proceso educativo. **Descriptor:** Educación para la salud, Enfermedad cardiovascular, Medios audiovisuales, Promoción de la salud.

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INTRODUCTION

Currently, the media have become more accessible, economically speaking, especially television and the internet. Despite the reality of exclusion and inequality that marks the life under the logic of the capital, the recent years have been marked by the so-called information revolution, which, for some scholars, it is characterized by knowledge society.

In addition to the relative ease of access, it can be observed today, a large and sophisticated media network due to the increase number of means of information.¹ In this context, the representations by the media is intensified each day and reach an increasing number of people, putting a new challenge about the quality of the information. The doubt is whether the information, received by the media, can be transformed into knowledge valid for people's lives and how these means can become an effective educational space.

Undeniably, the media have a social impact quite comprehensive. This fact justifies the need for greater attention to their impact on the population. In the analysis of Mann and Guareschi², the media became instrumental in the process of publication and production of meanings and senses, as well as on movement of a series of values, conceptions and representations related to everyday learning about who we are and what we should do.

Focused mainly on economics, with clear market interests, the influence of the media on people's lives can be considered negative.³ The today called modern lifestyle had its concept formed mainly due to this influence. The overwork, stress, poor diet, lack of recreation, physical activity, reducing the abuse of licit and illicit drugs, among other factors, characterize this new lifestyle, now so common in the population.

In this sense, the advertising is paradigmatic. Among many examples, there are recurring advertisements, broadcast on television, about food. Generally they are processed foods that contain unhealthy ingredients, such as fats, sugars and salt in excess, but to awaken in people the consumer interest, creating new eating habits.⁴ It is also an example, the the alcohol drinks advertisings with beautiful social representations linked to the product for only at the end appear a quick warning: "don't drink and drive" or "drink with moderation". This shows the contradictory of the content, always mitigated by the plastic beauty of the linked image.⁵

Nevertheless, the contradictions of advertising discourse, the vast potential of media communication, able to influence the formation of habits and attitudes, stimulate reflection on how the media could have significant social role beyond merely market interests, contributing in the dissemination of meaningful information related to people's lives. In this respect, it is relevant the fact of the communication being considered, in the particular case of nursing, an indispensable tool in the context of care. Therefore, if the

representations linked by several media were used for health promotion, through education, a large population would have access to knowledge produced by science, thus enabling more conscious decision-making.

For understanding the care as its essence, nursing has developed health education practices, from the perspective of a transformation process that develops the critical conscience of people regarding the health and related problems, encouraging them to search for individual and/or collective solutions to solve them.⁶ In the case of the cardiovascular area, in which preventive care have significant importance for the preservation of health education practices, it can make profound difference. Self-care from the correct information can be encouraged by the media means, since they are the ones who most often stimulate adverse health habits when propagating the use of legal drugs and inadequate nutrition to cardiovascular health.

However, although in the context of the technological society information and communication processes gaining strength in new demands and the media environment be configured as a correct scenario to completion of the health education more broadly, by cultural influence of society, these practices generally present tendency of overvaluation of the biomedical model, anchored mainly in offering professional guidance to customers.⁷

In summary, in current society, as explained in the previous paragraphs, what is observed is that when the knowledge related to health education are provided, they face the contradiction between what would be beneficial to health and the mercantile interests of the sponsors of the media.⁸ With this contradictory situation, in which the same media stimulates the practice of unhealthy life habits discloses speeches and technical-scientific warnings about health, some guiding questions emerged from this study: what information about health promotion, especially in the cardiovascular area, is linked by the media? What analysis can make of such content from a theoretical framework of education?

METHOD

This is a case study of qualitative character, having as theoretical framework the method of Paulo Freire to reasoning and analysis of data. The research was developed using as scenario "Bem-Estar" TV Program, aired by Rede Globo communications, a nationwide television media, which airs Monday through Friday, 10: 00 a.m. To be a part of the daily lives of many Brazilians, the data source was constituted in this work by the this TV program.

In the study of the program the episodes whose thematic was the cardiovascular disease were considered. The data were collected in the period of January and February of 2012 and in the end, programs were selected as sample, displayed on the following dates: 2/22/2011, about the heart attack; 3/1/2011, about high blood pressure; 3/15/2011, about

woman's heart; 3/22/2011, about cholesterol; and in 5/24/2011, about sudden cardiac death.

As mentioned, the objective of this study was primarily the analysis of a health education model in the cardiovascular area based on the evaluation of the content of the program aired on television media. To do so, as signaled, it was used the theoretical method of Paulo Freire, in particular in the pedagogy work of "Oprimido"⁹, by finding the fundamental theoretical indicative to the understanding of educational phenomenon beyond the limits of formal education. This can be proven in several research areas, even in the context of nursing noting the recurrence of the use of this theoretical framework, including the studies focused on the relationship between education and health.

In this case, it is understood the educational act committed to transformative action, therefore, far from a practical education "banking". Such aspect justifies the choice of theoretical framework of Paulo Freire, which proposes a progressive educational practice, transformative and liberating, based on elevation of common sense in critical conscience. If the question is related to education, the reference to Paulo Freire is always relevant, especially when this educational practice turns to a transforming action in which the involved in the educational action is incomprehensible as a subject of his own life.⁹

Away from the traditional education model, banking, in which the knowledge is passed vertically, the critique of pedagogy of "Oprimido," proposes a new theory of education, a liberating education, giving horizontal proportions in the relationship educator-learner. As above, the two main concepts that underlie the Freire's theory in the process of building a transformative education are the dialogue and politics. This categorization may well express education practices, and therefore will be discussed below.

For Freire¹⁰, dialogue is based on education. The dialogue is considered a key concept which is essential in Freire's concept of knowledge, because it breaks the hierarchy of knowledge established by formal education, inaugurating a horizontal relationship of equality and confidence to the presence of dialogue. Then, every educational action should be founded on presence of a continuous dialogue and active listening, since only in this way, there is access to the knowledge and practices of another, starting a shared construction of knowledge.

To establish this intimate relationship between reflection-action, theory and practice, Freire combines the dialogue to another important concept: the politics. These concepts appear so inseparable, justifying the transformative education. In Freire's conception, the politics are generated from the act of dialogue. When the acts of dialogue and politicize happen together, the problematical education occurs, which enables the development of a critical and reflexive consciousness, focused on liberation, in which the knowledge gained by the dialogue makes the subject a "subject" of his own life. This problematical education, also called liberating education, cannot be more the act of depositing, or narrating, or transferring or transmitting "knowledge" and values to students, mere patients, the way of "banking" education, but an act of knowledge.⁹

To overcome the banking education model, the problematical education has a fundamental ally in politics. This becomes clear when Freire¹⁰ states that every educational act is a political act. It can be considered that education just happens to be education,

away from the repetition, when there is a reflective, critical action by the one educating, transforming it and liberating it. In this way, the reflective action, with politics, there is the development of critical consciousness. For Freire, critical consciousness is the representation of things and facts as in real existence in its causal correlations and circumstances. Therefore, it is essential to overcome the naive consciousness believed superior to facts and unable to grasp reality, mystifying it.

With the objective of this work being to analyze the educational model, something that also includes all programs, there was no concern about the amount of programs to be analyzed. Then, there were adopted the following criteria for inclusion: programs that addressed as a thematic the cardiovascular disease, which could be found in the search site YouTube videos and those who had the greatest numbers of access in this site.

As a strategy for the analysis of educational model used by “Bem-Estar” TV Program, with reference to Paulo Freire’s theory, it was worked with the analysis of Content of Bardin.¹¹ The organization of content analysis has three large segmented chronological steps: the first is the pre-analysis; the second, the exploration of the material and the third, the treatment of results and interpretation.

In this article, the constitution of the corpus began with the choice of programs to be analyzed. They were chosen, with the criteria of inclusion explained in order to match with the objective proposed.

After selecting them, the analysis was proceeded. To this end, the programs were watched for the first time, bearing in mind the guiding question and the objectives of the study. Then, the material started to be explored. With a view to deepening the content of programs, they were again watched for three times, always in a more thorough way, selecting of their contents what was of interest and relevant to the purpose of the work. For the selection of units of context and categorization of specific thematic, a priori categories were used.

The strategy adopted was to register context units that helped the categorization of specific thematic. They were allocated in the categories a priori linked through the educational model of Freire.⁹ In this way, these categories were taken from the a priori model of Paulo Freire’s education, namely: thematic research, the thematic and the problematization. To analyze the stages of education model, proposed in the program, there was initially a brief reading material in order to know and approach the data. Then a deepen reading was performed, looking for parts that favored the specific criteria for each category.

On the research thematic, the search was to the moments when there was public approach with the choice of the thematic, something that would show that the program had interest to involve participants in the educational model, specifically in the choice of the thematic to be discussed. In the thematization, analysis directed by a search of the presence or absence of the knowledge sharing between the program specialists and the public participant. Moments of interaction and dialogue between them were discussed and analyzed during this step.

Finally, to identify the problematization in educational model proposed by the program, the search was directed by informational sources that mediated the elevation of

naive consciousness to critical consciousness of the participants. For this step, the frames “I learned with Bem-Estar” were analyzed, which acts as a form of reporting participants about what they learned from the program and if this knowledge was a transformer in their life. In this step, there was a certain limitation, because the presence of this frame in the program is recent, it has not been possible to evaluate it in all of the programs that composed the sample. This was only possible during the last three programs displayed. In addition to reduced number of material, there was another limitation: the reports are not, specifically, from the topics discussed. However, as the evaluation of work is aimed at the educational model and not necessarily to the subject, the losses were not of great significance.

To facilitate the description of the programs, they were coded by acronyms, specified as: heart attack (HA); High blood pressure (HBP); A woman's heart (WH); Cholesterol (CHOL); Sudden cardiac death (SCD).

RESULTS AND DISCUSSION

For the analysis, initially, three a priori categories were defined, from the theoretical framework of Freire⁹, which describe moments of transformative education process: thematic research, thematization and problematization.

On the methodological perspective of Freire⁹, the formal learning process begins with the thematic research for the choice of a thematic relevant to learners. Then, the theme of the issue, in which there is knowledge sharing, having as main objective the elaboration of the theme. Finally, the problematization of this thematic, in which learners reflect on the subject, in the context of the critical reading of their own world and with the prospect of a transformative action, from the liberating knowledge.

The analysis of the programs, about content and method, is from the question: Is it possible to use the media as a vehicle for health education? Thus, the analysis was directed to the content linked by this program and the method used to communicate. The speech of presenters, experts and participants of the program, which constitute a media dialogue, was the central focus of the analysis.

Thematic research

In general, the programs follow a standard presentation. At the opening of each part, the presenters cite statistics on each topic with the purpose to inform and to approach the theme of reality, justifying the choice of the thematic.

Of each ten women, six die of heart-related problems. (WH)

Of every three Brazilians, one has high blood pressure. More democratic disease [...] reaches the elderly and young people, fat and skinny [...]. (HBP)

Big problem that reaches and kills more men [...] and in women is the second disease that kills more. (HA)

In Brazil, there are two hundred and fifty thousand cases of sudden death per year. (SD)

It is possible to perceive, observing this information presented at the beginning of each program, that they show the prior research, directed to the choice of subject, in order to seek, in the universe of potential viewers, thematic considered central and of interest in their lives. Of course, the theme chosen should represent a situation known for people to recognize it, and thus it becomes the target of interest.

For Paulo Freire, thematic research is built upon a common effort of the consciousness of reality and self-awareness, which enlists as a starting point of the educational model of character liberating. This investigation will cause the subject to acknowledge the topic to be studied.⁹ Although the choice of the thematic is mediated by epidemiological data, the active role of the participants in the research of the theme, is assured to take into account their interests within the participant profile the program builds. Thus, they appear as subjectivities with defined interests in their social life.

In order to create a bond of interest with the participant, the program builds dialogue channels with the population for the research theme. Site, social networking pages and blogs (Prepare-se and Pensando Leve), associated with the program, such as spaces are available for contact, in which the participants indicate their preferences and report their questions about health-related topics. There are, daily, on the program's website, polls on life habits that, besides stimulating the participation of viewers, it contributes to know their profiles, favoring the selection of relevant themes.

In the program, the choice of subjects is also influenced by news that are highlighted. As an example, there is the choice of the theme "sudden death". It was influenced by three unexpected and sudden deaths in just three weeks, occurred in the same city. It was from the news that the program sparked to seek information and thus realize the relevance of the theme. During the interviews in the city where the facts occurred, several residents were curious about the cases.

The residents were so scared by the three deaths on the area, that now they want to do cardiovascular evaluation before the exercises [...]. Since those days the single cardiologist's Office of the city never stopped. (SCD)

This searching for something that is present and relevant in life makes the educational model being more focused on the pursuit of knowledge. As Paulo Freire says, before I met, we are curious, and it is this curiosity that shows the interests of life, which are the starting point for the construction of knowledge.⁹

Thematization

The second moment of the process of a liberating education, suggested by Paulo Freire, is based on generators thematization of the themes selected by the research subject. Selected the theme, it will be decoded by dialogues that allows sharing the knowledge. Aiming to deepening the theme for the awareness, the exchange of different readings of the world through dialogue, transforms the primary vision in a more critical vision, seeking their social significance and taking awareness of the topic discussed.

“Bem-Estar” TV Program uses interviews and surveys by text messages, sent over the internet, to enable knowledge sharing. This can be see in the program that addressed the thematic WH, in which the dialogue was conducted over the internet via messages sent via e-mail and answered during the presentation of the program. In the program about cholesterol, the reporters went to the streets to ask people what their knowledge on the subject was. Many of the responses on the subject were from common sense.

Is it the fat? Is it high sugar in the blood [...] or down? There's good cholesterol and bad [...] but I don't know what it is. The first place it harms is the heart, isn't it? I think it stays in the blood. (CHOL)

In the program about sudden death, during the interviews, participants presented their knowledge on the subject. In one of the interviews, the participant reports that she believes that her father's death had to happen by genetic factors:

My father had high blood pressure, high cholesterol, diabetes [...] but he died even more by the kidney problem, huh? But my father's family was always of high cholesterol, high blood pressure. (SCD)

In another moment, a participant mentioned his concern about health because of his age and about the importance of sport and the care that should always precede this practice:

Once we get older, we have always to monitor health. (SCD)
I'll take the heart examination right now to see if I can play – the sport is life, everybody knows that, but we have to have an orientation so we can practice and not take that risk, right? This life is threatening. (SCD)

Generally speaking, the presenters of the program act as interlocutors between viewers (students) and specialists (educators). However, they occupy the role of students, since they do not have a more in-depth knowledge on the topics, and this knowledge is often acquired via common sense. Thus, they end up exposing their questions and their knowledge in the course of the programs and thus contributing to knowledge sharing in this step.

In the programs, the questions raised by reporters and presenters are then answered by the experts. The following are examples of these questions:

If they're so dangerous why do we need fats in our body? [...] thick blood is an association that makes sense, Does the fat make our blood thicker? (CHOL)

Doctor, what is the main risk factor (for cardiac illness) in women? (WH)

What causes hypertension is the vessels? (HBP)

What is a heart attack? [...] is there any specific reason for Brazilians to be susceptible to heart attack? (HA)

People who do not have a private doctor, what they should do to begin practicing physical exercises? (SCD).

These questions, among many other suggested by the presenters, corroborate the formation of a dialogue within the program and a deepening of theme.

The more participants expose their knowledge on the subject, there are other new themes, and it is from these exhibitions of that knowledge that it must begin the critical reflection of the subject. In this process of decoding, the researcher need to assist in decoding task, and not just hear individuals, but challenging them more and more, problematizing on one hand the existential situation codified and, on the other hand, their own responses during the dialogue.⁹ It is worth noting here that the information passed by the specialists, in addition to contributing to the exposure of their knowledge, it deepen and direct discussions, during thematization, for a possible “criticality”.

Problematization

The last moment of this educational process methodological suggested by Freire⁹, after the investigation and the decoding of the thematic, is his problematization. In this step, participants try to overcome the primary vision, from common sense, for a more critical vision, having as ultimate goal the awareness and the ability to transform the context lived. Recently, the program has created a space called “I learned with Bem Estar”, in which participants can leave their story in pictures, videos or written statements about what they have learned with the program and what are the changes offered by that new knowledge to their lives. The program provides a page on its site (<http://g1.globo.com/bemestar/noticia/2011/04/envie-sua-colaboracao-para-o-vc-no-bem-estar.html>), where participants register for free and send their statement and may also appear live on the program.

With the testimony of the participants, it can be evaluated whether the problematization of the subject has been fruitful and whether there has been evolution of primary vision for criticism, making them more aware and subject of their own life. When analyzing some participations, it was possible to identify reports when such aspects were covered:

I started to put the changes in my life, eating other healthy stuff, fruits and vegetables, and made a radical change [...] today I am thinking about a healthier life and well-being came over to help me out a lot in that thought. The program motivated me to the practice of exercises that you always talk about [...], I went back to the Gym, firm and strong all day, because it is very important for our health. (I learned with Bem Estar)

I want to thank Bem Estar Program for all the tips I have received with the program, since all the subjects I have applied in the classroom [...].(I learned with Bem Estar)

For Paulo Freire⁹, the instrumental in liberating education is that learners feel a subject of their own life, discussing their thinking, their worldview, expressing direct or

indirect way in their actions, because it is through education that elevation of consciousness liberating naive to the critical conscience. Learners will use that new knowledge to transform their life, according to their interests. They become subject of their own life, making their choices consciously.

Interactivity as a form of dialogue

The dialogue is one of the fundamental axes in the problematization education theory of Paulo Freire. As the educator advocates, the dialogue must be present throughout the educational process: thematic investigation is not different, it must be in communication, in the sense of a common reality that cannot be mechanically be compartmentalized, simply “well behaved”, but in the complexity of their permanent way of being.⁹ Because dialogue is the basic condition for knowledge, it is necessary to evaluate the possibility of this in the media in Bem Estar TV Program.

Currently, the adjective interactive is widely used to qualify the media able to offer its user some level, although a minimum of participation between transmitter and receiver. As the market takes advantage of all technological advancement to enlarge the commercial impact of the trends, the term interactivity has been used in a manner abusive as fad, like selling slogan.¹² Several media that offer some type of participation to the public call themselves as interactive media. Among them, there are the television programs that invite viewers to participate live, and this participation happens through an internet connection, in which he plays live. They are forums responsible for information classification that serve as centers of discussions between users, among others.¹³

Based on Primo analysis¹² it will be discussed the concept of interactivity and evaluate interactive media of Bem Estar TV Program. According to this author, there are two forms of interaction: the mutual interaction and reactive interaction. While the mutual is considered a high level interaction and full, the reactive is weak and limited. According to him, the mutual interaction is characterized by interdependent relations and negotiation processes, in which each participant participates in the inventive construction of interaction, affecting each other: the reactive is limited by deterministic relations of stimulus and response.

Therefore, the mutual interaction is characterized by an open system consisting of interdependent elements that conceive a message each other. Each one suffers from the other, because the influence process consists of an interpersonal relationship. The reactive interactivity is related to a closed system, in which ceases to exist the possibility of change in the content of the message, since the options of choice for receiver interference in the message are predetermined, standardized and immutable. The processes of encoding and decoding of the message are limited, because the receiver acts according to the paths previously by the issuer of the message, enabling a targeted participation.¹²

When the media offer forms of mutual interaction, mediated by the computer, such as e-mail, messages in social networking, participation for videos, and many other mailing list, open space for a dialogic process, necessary in problematical education. As noted, Bem-Estar Program is out of the automation of trade, well known in banking education

model, in which there is just the filing of information, to a more participatory relationship, by mutual interaction of the participants through the website, social networks, phone and email contacts and videos sent.

The program is in two social networks a lot used by the Brazilian population. On its Facebook page has registered about 152,787 subscribers, which in this social network are named for fans, in approximately one year and two months of existence. Its Twitter page has more than 87,279 followers, according to the data available on pages in may 2012. It is for these social networks that the program maintains its audience informed, during the hours and days in which there is no its telecast. In them, too, people can comment on the pictures, questions and communicate with other viewers of the program. A strong feature of social networks, in general, is its potential to disseminate information through the quick messages. Thereby, it allows interaction with different media at the same time, i.e. each user is free to post information, files and data from different media.¹⁴

Other media interactively used by the program is its own website. In addition to its informative character, it is where the schedule of the week will be found, the themes already addressed and information on the topics and presenters. It is also possible to send messages, contact the redaction of the program, participate in polls and access videos of previous programs.

Means of communication, such as telephone and email, are also used by the program in order to mediate the dialogue with participants. In all episodes analyzed, the presenters explain, early in the first block, the contact form that viewers may have with the presenters and experts during the presentation of the episode: – Do you have questions about this topic? Send it to us g1.com.br/bem-estar. In the course of the program, often in the third block, after an explanation on the topic, the questions submitted are read by presenters and answered by experts.

The fact that viewers have to participate and intervene in the program already is considered a mutual interaction, in which the dialogue is present and the problematical education can exist. However, it is not only with communication between the participants and the program that this education occurs. To this end, the mediation is necessary also by the educators (in the case of Bem-Estar, the experts) to which the themes are problematized and ensure learning. In the process of decoding, it is necessary that the researcher not only hear the individuals but also challenge them more and more questioning, on one hand, the existential situation codified and, on the other hand, the answers given by those in the course of the dialogue.⁹

CONCLUSION

As noted, the concern of the program to involve participants in the educational process is notorious, both in search of topics of relevance to the majority of the population, or in the construction of channels of dialogue. It ensures thus in a mediated form, the involvement of the viewer in the choice of the topic to be discussed and the question thematization.

In this context, the analysis of the data, collected from the action of health education developed in Bem-Estar TV Program, has shown the existence of limitations for the adoption of a liberating education model as proposed by Paulo Freire. This remains a challenge for professionals involved in health education. Considering the primary objective of a liberating education is taking the critical consciousness about the issue, at this point the program is not so good, because this evaluative character hardly appears, making analysis of what Paulo Freire calls questioning in his model of education.

Also as noted, with regard to the topic in a media environment, studies are still scarce. Other interests that impose the question of amount of audience as prime concern may detract from the essential goal of education in health. However, the limitations found do not occur only on behalf of the media environment but also by the absence of an offer of education, liberating, problematization by professionals who work with health education.

As evidenced throughout the development of the work, there is a need for more trained professionals regarding the educational act, especially when handled in the media. This fact makes this action more complex.

It is also worth pointing out that the absence of nursing professionals in the composition of the team in support of health programs is visible. In none of the analyzed programs there was a nurse composing the team of professionals of this area. This suggests the urgent need for qualified nursing professionals for that activity, since education is so inherent to the profession.

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