



BAMBOO METHOD MANUAL

Building Healthy Municipalities
HEALTHY MUNICIPALITY PROJECT IN NORTHEAST BRAZIL

Municípios Saudáveis
no Nordeste do Brasil



ORGANIZERS OF THE BAMBOO METHOD MANUAL

Ronice Franco de Sá
Janete Arruda Araújo
Maria do Socorro Machado Freire
Rosane Senna Salles
Junko Chuma
Harumi Royama
Motoyuki Yuasa
Saeko Yamamoto
Abel Menezes Filho
Misa Nishida
Célia Maria de Albuquerque Trindade
Aparecida Apolinário de Oliveira

TEXT REVISION

Maria do Socorro Machado Freire
Janete Arruda Araújo
Ronice Franco de Sá
Rosane Senna Salles

PEDAGOGIC PROJECT

Alice Miriam Happ Botler

GRAPHIC DESIGN PROJECT

Gerson Flávio
Karine Raquel

ILLUSTRATIONS

Marcelo Figueiredo

COPYRIGHTS / 2007

Núcleo de Saúde Pública e Desenvolvimento Social – NUSP/UFPE
Av. Prof. Moraes Rego, s/n – Hospital das Clínicas, 4º andar – Bloco E
Cidade Universitária – CEP. 50.670-901
Recife – PE – Brasil

Bamboo Method Manual: Building Healthy Municipalities / Organization by Ronice Franco de Sá, Janete Arruda Araújo ... et al.; **Illustrations** by Marcelo Figueiredo. – Recife: Ed. Universitária da UFPE, 2007. 44 p. : il. Fig., tables.

Work carried out in partnership with the Nucleus for Public Health and Social Development – NUSP/UFPE.

Includes bibliography, appendix and annexes.
ISBN 978-85-7315-447-4 (broch.)

1. Municipal Public Health, Pernambuco, Brazil – Manuals, guides, etc. 2. Strategies – Bamboo Method – Social Participation. 3. Promotion of Health – Community Participation. I. Sá, Ronice Franco de. II. Araújo, Janete Arruda.

612.2
353.5

CDU(2.ed.)
CDD(22.ed.)

UFPE
BC2007 – 116



BAMBOO METHOD MANUAL

Building Healthy Municipalities
HEALTHY MUNICIPALITY PROJECT IN NORTHEAST BRAZIL

Recife 2007

ORGANIZERS OF THE BAMBOO METHOD MANUAL

Ronice Franco de Sá
Janete Arruda Araújo
Maria do Socorro Machado Freire
Rosane Senna Salles
Junko Chuma
Harumi Royama
Motoyuki Yuasa
Saeko Yamamoto
Abel Menezes Filho
Misa Nishida
Célia Maria de Albuquerque Trindade
Aparecida Apolinário de Oliveira

TEXT REVISION

Maria do Socorro Machado Freire
Janete Arruda Araújo
Ronice Franco de Sá
Rosane Senna Salles

PEDAGOGIC PROJECT

Alice Miriam Happ Botler

GRAPHIC DESIGN PROJECT

Gerson Flávio
Karine Raquel

ILLUSTRATIONS

Marcelo Figueiredo

COPYRIGHTS / 2007

Núcleo de Saúde Pública e Desenvolvimento Social – NUSP/UFPE
Av. Prof. Moraes Rego, s/n – Hospital das Clínicas, 4º andar – Bloco E
Cidade Universitária – CEP. 50.670-901
Recife – PE – Brasil

CONTENTS

| | |
|---|----|
| 1. Presentation: Welcome to the Bamboo Method Manual! | 5 |
| First Considerations | 6 |
| 2. Introduction to the Bamboo Method | 7 |
| 2.1 What is the Bamboo Method? | 8 |
| 2.2 What is the objective of the Bamboo Method? | 9 |
| 2.3 What are the basic elements of the Bamboo Method? | 9 |
| 3. The Facilitator | |
| 3.1 What is necessary to be a facilitator? | 11 |
| 3.2 Basis to begin planning the work | 11 |
| 3.3 Building healthy relationships | 12 |
| 4. Practicing the Method: the Bamboo Workshop | 14 |
| 1.4 The workshops | 14 |
| 2.4 The planning of the facilitator: step by step | 15 |
| 3.4 A workshop experience | 23 |
| 5. Considerations regarding follow up and evaluation | 26 |
| 6. Suggested reading | 27 |
| References | 30 |
| Appendix | 31 |
| Annexes | 36 |

“Men are not made in silence,
But in words, in work, in action-reflection”
(Paulo Freire, 1987)

ACKNOWLEDGEMENTS

We would like to thank the communities, mayors, local government staff, supervisors and facilitators of the Healthy Municipality Project in Northeast Brazil, in Barra de Guabiraba, Bonito, Camocim de São Felix, Sairé and São Joaquim do Monte; as well as Dr. Toshihiro Iwanaga.

Together, we were able to develop this method, and together we must disseminate it, believing and investing in its success.

1 PRESENTATION

Welcome to the **Bamboo Method Manual!**



This manual is a guideline for facilitators in the communities to democratically mobilize their groups of reference by identifying particular values through creativity and the local individual and collective talent so as to strengthen the social group.

Organized to assist leaders, the manual addresses relationships between people in the community and the organization of work.

It explains the method, assists the facilitator with respect to participatory leadership characteristics, guides the work to be developed in the workshops and evaluates the activities carried out.



First Considerations

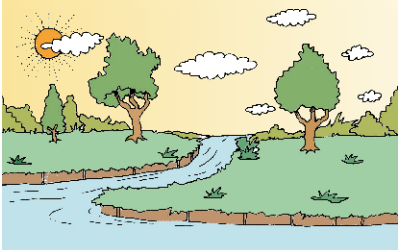
Healthy Municipalities – This is a philosophy and a political strategy which prioritizes citizens' health, with a wide outlook on quality of life. A healthy municipality is one that puts into practice, in a continuous fashion, the improvement of its physical and social environment, using all the resources in its community. It is based on multi-sector action and social participation.

Health Promotion – This is a strategy to improve the community's quality of life through common action in various sectors. It promotes shared management among the users, social movements and workers from various sectors, producing autonomy and co-responsibility. The promotion of health is considered integral.

Affirmative methodology – This is a methodology that broadens social participation through potentialities and the promotion of people's self-esteem. It envisions the transformation of the present reality through investment on affirmative actions.

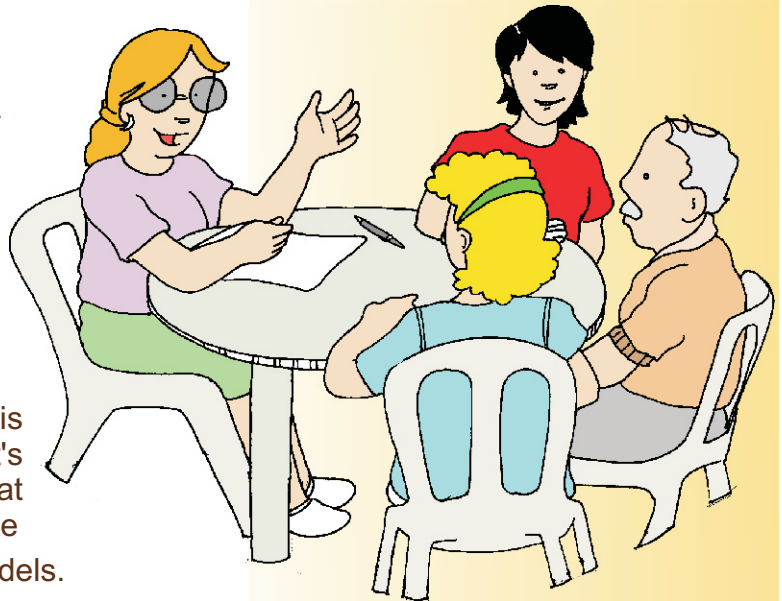
Empowerment – This occurs when an individual gets informed, reflects and becomes conscious of his/her own condition, of his/her own power. The individual works on clarifying the changes wanted in one's life and the necessary conditions to achieve these transformations. This means that the individual changes his/her own attitude in the search for the desired modifications. Empowerment is something that comes from within the individual, internally, as an achievement of one's personal power, and is manifested externally in the collective realm.

Participation – This is a social practice which brings results to the formation and transformation of individuals and collectivities. It allows to differentiate of people's origins and destinies, as well as their talents and efforts, motivating them to take new directions. When the exchange of knowledge is democratic, it values the abilities and potentials of each individual and lets a group or community create new forms of coexistence that are healthier and more advantageous to all. In this way, it strengthens the potentialities of the community and widens its action capacity through the participation of everyone.



2. INTRODUCTION TO THE BAMBOO METHOD

Methods are suggestions of ways to direct actions. There's no formula, only a draft, a script of ethical, theoretical and artistic values. A form is not really a form, a mold ready to be copied. The ways are unpredictable and creativity is above all spontaneous. That's why it is important to laugh at the certainties, at the absolute truths, at the ready made models.



The Bamboo Method is a way to propel the potentialities of a community, with the purpose of strengthening and transforming it. It consists of imagining and looking for life's plenitude by making any place part of our own home. It all begins with the successful experiences the community has already had through the creativity and the talent of each individual. It works when there's a feeling of belonging to a particular territory and to a common community, when there's love in the group as well as respect for each person's autonomy.

Bamboo is a metaphor: its growth is almost imperceptible but persistent, adding new knots as it grows slowly. Its message is modesty and flexibility. It bends with the wind but it does not break. Because of its likeness to the erect human spinal column it points to human dignity. It affirms that one can be many. It is bow and arrow, fishing rod, sail and boat, paper, clothes, food and fuel, wall, roof, floor, door, shelf, table, chair, bridge ... And aside from being a metaphor, it is a symbol that incarnates in each community, as it is planted and cared for by the group, to increase its cohesion, co-responsibility and symbolic efficacy.

The Bamboo Method does not deny nor escape from problems or necessities, but does not begin with problems and necessities in mind. As it is an affirmative method, first it increases the power of the collective, reminding the community of its strong points and successful experiences when they acted together as a group. It begins with simple actions, of collective interest and of fast accomplishment.

(Text from Menezes,
Franco de Sá and Freire, 2006, p, 53)

2.1 What is the Bamboo Method?

The Bamboo Method is the base of the Healthy Municipality Project in Northeast Brazil, which encourages social inclusion and the strengthening of local potentialities, and promoting sustainable development and the improvement of the population's quality of life.

It is an instrument to bring life to the possibilities of the community from what good there is, valuing the power of the group through the creativity and talent of each individual.



“A lot of muscle is needed to reach the heights, and at the same time, a lot of flexibility is needed to bend to the ground” (Covey)

2.2 What is the objective of the Bamboo Method?

The Bamboo Method aims to improve people's quality of life through participation and the search of autonomy. It encourages strength and the development of the communities' potentialities through the exchange of knowledge and wisdom. It promotes health in a social setting of development and solidarity.



2.3 What are the fundamental principles of the Bamboo Method?

The Bamboo Method is concerned with social change.

It works with an affirmative methodology. That is, it breaks with passivity because it recognizes individual differences and it is based on the affirmation of the

group's identity, valuing the potentials of each individual as well as those of the community. It has a positive outlook on the present and the future.



It is based on the feeling of belonging to the community and values participation, the ideal that everyone is part of the group and therefore everyone cares for the community.

It values the power of the collective, solidarity, autonomy and the ethical coexistence of individuals and of groups.

It begins with simple activities and moves on to more complex issues, always recognizing the person as a whole and the unity of the group.



BAMBOO

Bamboo affirms the value of life as a path

Autonomy and loving coexistence of the group

Moving in spiral motion, it cares for the world in each locality

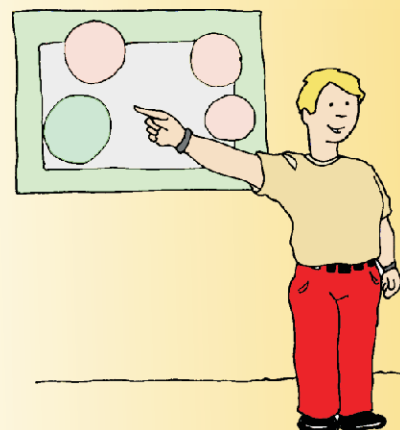
Bases itself on the power of the collective in the day to day

Unites territory and citizenship

3. THE FACILITATOR

3.1 What is necessary to be a facilitator?

- a. The facilitator is a leader who has the responsibility to motivate and guide all the activities of the workshop, stimulating the development of each of the participants' abilities.
- b. He/she is an educator and has the facility of listening and being listened to, of being a person of reference for the group because of the way he/she thinks and acts, because of his/her everyday conduct.
- c. He/she is responsible for the personal development of individuals and for the communication of the group, since in the process of collective learning there is interference of affective and emotional aspects, aside from differences of knowledge and intelligence.
- d. The facilitator must be motivated and work with participative methodologies to carry out changes in the community.
- e. The facilitator is a volunteer in the construction of healthy municipalities.



3.2 Bases to begin organizing the work

The idea is to have a continuous group bond, that the participants are respected in their integral characteristics considering their particular emotions and feelings – and in this way to establish trustful bonds between the facilitator and the participants.

To develop positive group work it is important to establish good coexistence relationships, with:

Respect: even if the facilitator does not agree with all that is said, he/she must listen and respect all the different opinions.

Comprehension: respect people as they are, with their own special characteristics, with their individual limitations and necessities.

Cooperation: this is the key to good team work. When everyone has the same objective, you get better results and benefits for everyone.

Communication: this is a process by which we





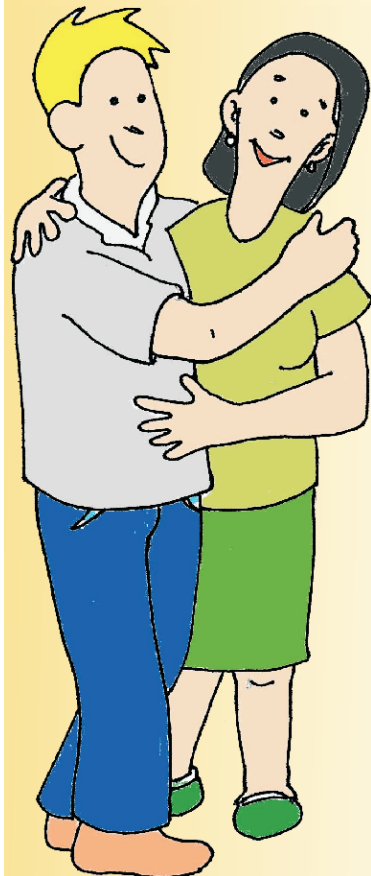
transmit and receive information, opinions, ideas and attitudes to be able to maximize comprehension. It's very important that the objectives of the workshop are clear, that everyone understands them in the same way and that they know what they are going to do after the meeting.

Gentleness: Being kind and polite facilitates understanding, allowing greater harmony and collaboration. Gentleness costs little but is extremely valuable.

Music: Put calm music on during the development of the activities, it helps to loosen up and stimulates creativity.

A good facilitator is one that first asks and listens to all the different opinions and ways of thinking, and later positions him/herself. This way he/she stimulates people to think and participate.

3.3 Building Healthy Relationships



Good mood and lightness (happy to be alive)

Gentleness (generates gentleness)

Enthusiasm (full of life)

Courage (strength of heart)

Humility

Generosity

Solidarity

Compassion

Love

Speak right (the way, the tone, the volume, the attention, knowing how to listen)

Call everyone by their own name

Feel pleasure in being with people

Be generous when you highlight someone's qualities and careful when criticizing

Find qualities of value in the opinions of others, even if you disagree with some ideas; you must find a middle ground between your opinion and that of others

Direct the discussion towards the subject at hand when someone mentions the names of some individuals

Guarantee the rights and freedom of the participants, making sure that all opinions are respected and are not commented outside the context of the group.

Facilitating the Group's Coexistence

A good talk is the best way to get good results and must be based on respect of other people's opinions.

A dialogue occurs among two or more people and it also allows us to learn.

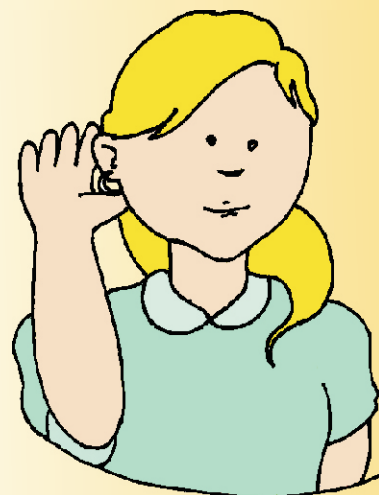
No one should be pressured to talk if they don't want to.

To listen is much more than listening to sounds, it is important to understand what is being said, internalize, comprehend and translate with some sort of response (an action, an exclamation, a feeling).

When you listen to someone, pay attention not only to their words, but also to their expression, their eyes, the movements of their bodies, they may be saying something more.

Do not interrupt someone who is participating, wait for the right moment to intervene.

If you don't understand something or have some question, ask to repeat what has been said, this way people will feel more at ease when they too have some question.



4. PRACTICING THE METHOD: THE BAMBOO WORKSHOP

4.1 The Workshops



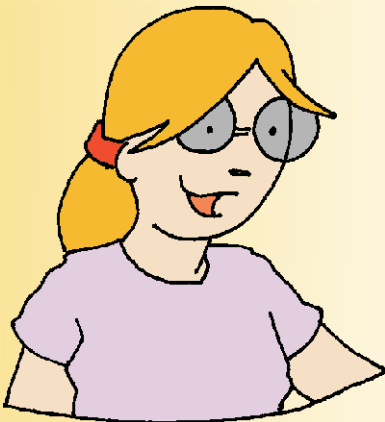
The workshops are group meetings to work and organize the community, and to bring isolated people into a group with common objectives in a stronger way.

Strength is acquired by stimulating each individual to govern him or herself with awareness, implicating an accomplishment by the individual him/herself, that is, strength is not given to anyone, it is conquered by each individual on their own, whether at work or in their personal lives.

The workshops are voluntary, that is, they depend on the will of the people to participate in the group. The way the facilitator approaches the group to invite and begins a relationship is very important to encouraging people to participate. (There is more information about being a volunteer in the 'Suggested Reading').

The ideal amount of participants for each workshop is between 8 and 15.

Workshops are a way to organize the group around activities that will improve the quality of life of the whole neighborhood and urge a healthy and happy coexistence.



The term community incorporates the ideas of coziness and security. All of us like to live in harmony with friendly people! All of us like to help and to be helped when we are in need! All of us are looking for happiness!

4.2 The facilitator's planning strategy: step by step



1st moment: Planting the bamboo (pre-workshop)

Mobilize and gather the group in the community

- Plan the date, place and time;
- Invite the community;
- Choose a dynamic activity of coexistence (see suggestions in the Appendix);
- Prepare the necessary material suggested in this step by step process.

Orientation

Suggested Invitation

- Hello, John, how are you? I'm trying to organize the folks here in the community so that we can improve some things around here. Would you like to come and participate? We're going to meet on (date) ... at (place) ...at (time) ...

2nd moment: Starting the talk

- Ask the participants to present themselves
- Present the program of the workshop (objective, time and activities).

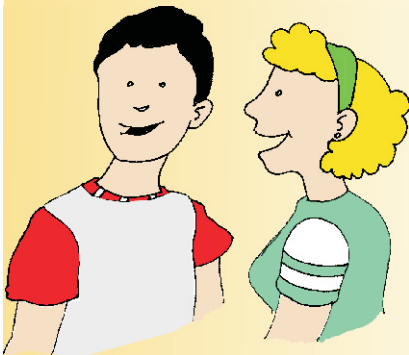
Apply the dynamic activity you chose to stimulate good coexistence and strengthen self-esteem, autonomy and emotional bonds among people.

Establish group rules so that everyone has a chance to talk.

- You can use music, paper, ink and other materials.

3rd moment: Presenting the project

Speak about the Healthy Municipality Project in Northeast Brazil (symbolism, philosophy, objective and methodology) and about the Bamboo Method and the Promotion of Health.



- To explain, you may need the help of some posters, aside from the information you have already read.
- It is also important to have an attendance list and register everything that was talked about so that it serves as a kind of memory of the group, and from time to time clarify any questions that may come up about what was decided in previous meetings. (see suggestion in the Appendix)

4th moment: Identifying the potentialities of the community

Identify the strong points of the community and its positive experiences when they acted as a group for the common good.

Ask if anyone remembers the positive experiences of the community, identifying their strong points;

Register them on a board so that the group can visualize them.

- You can use white paper and colored pens.

Potentialities

- Let's think about the good things we've already done as a group that were successful?

Table of positive experiences

| Experiences | Potentialities |
|-------------|----------------|
| ----- | ----- |
| ----- | ----- |
| ----- | ----- |
| ----- | ----- |

5th moment: Desiring and creating

Describe the desired reality for the community

Creativity

Ask everyone to describe the desired community they imagine to have a good quality of life. (Desires, dreams, ideas);

- You can use white paper and colored pens to register everything.

- How do we imagine the desired community?

Desired Community

After registering the desired community, look for a common idea to everyone that synthesizes the desired community and transform it into a phrase.

6th moment: working together to elaborate a list of priorities

This is the moment to define the objectives to accomplish the desired community

Colaboration

Ask what they can do as a group to improve life.

Starting from what we've got today, what simple actions can we do, working together, to improve our lives?

Starting from what we've got

1) -----

2) -----

3) -----

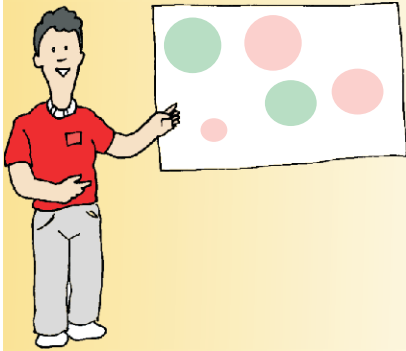
4) -----

5) -----



Priorities

Goals



- Place the white paper on the wall and note the priorities as they are mentioned by the group.

Draft a list of priorities

After making the list of objectives, classify them in order to identify the priorities.

For this, two criteria are used: interest and time

The circles represent interest (according to the size of the circles); time is represented by the colors.

Interest: fulfill the desire of the community.

Big circle: means there is interest from the community.

Middle circle: interest from some in the community.

Small circle: interest from few people in the community.

Time: it depends on the capacity of the group to work together, with the existing resources, from the simplest to the most complex tasks.

Green circles: means that little time is necessary to carry out the task.

Pink circles: means that ample time is necessary to carry out the task.

Cut circles of two colors and three different sizes (ex: small, middle, large / green and pink);

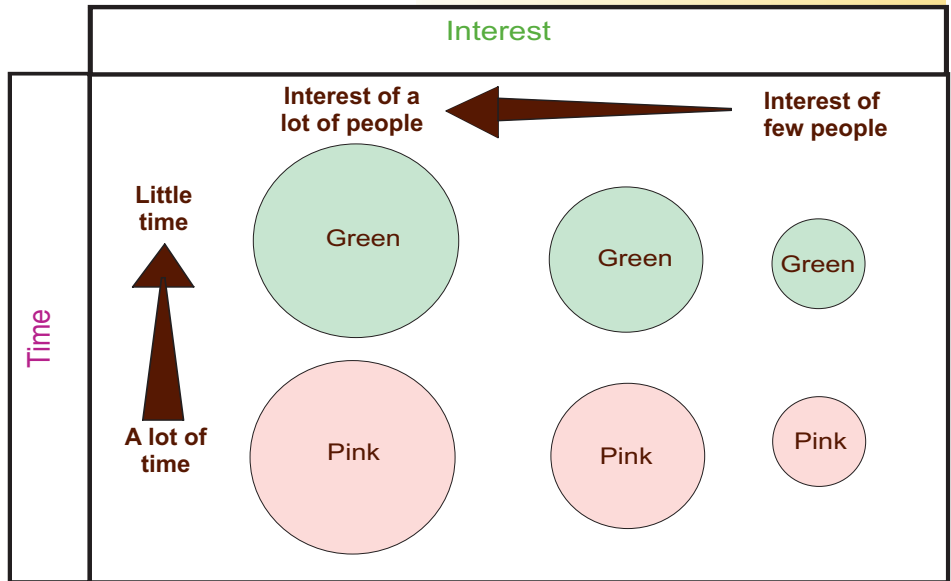
To elaborate a list of priorities ask about each objective:

- This interest is of the majority, of some or of few in the community?
- How much time do we need to accomplish it?
A lot or little time?

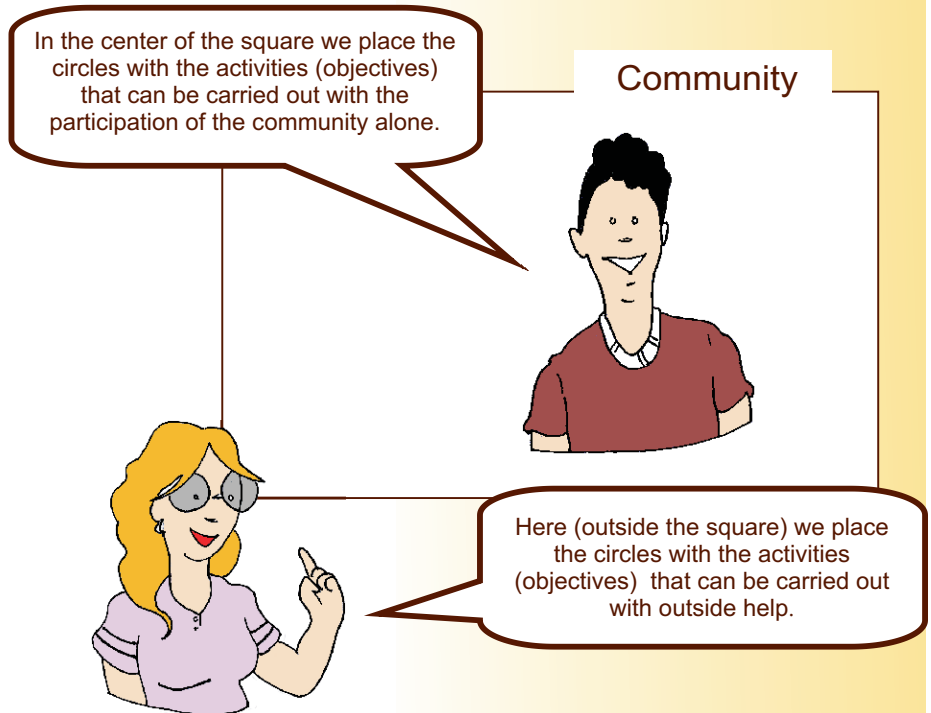
Aside from the paper in two different colors, you're going to need two pieces of white paper and colored pens, one to list the objectives and another to make the map.

- For each objective written in the white paper, the participants are going to state the degree of interest of each objective and the time necessary to carry it out. This way the group will discuss the level of priority of each objective for the community.

1. Let's choose which activities (objectes) we'll write in each circle!!!



2. Let's choose where to place the activities (objectives)!



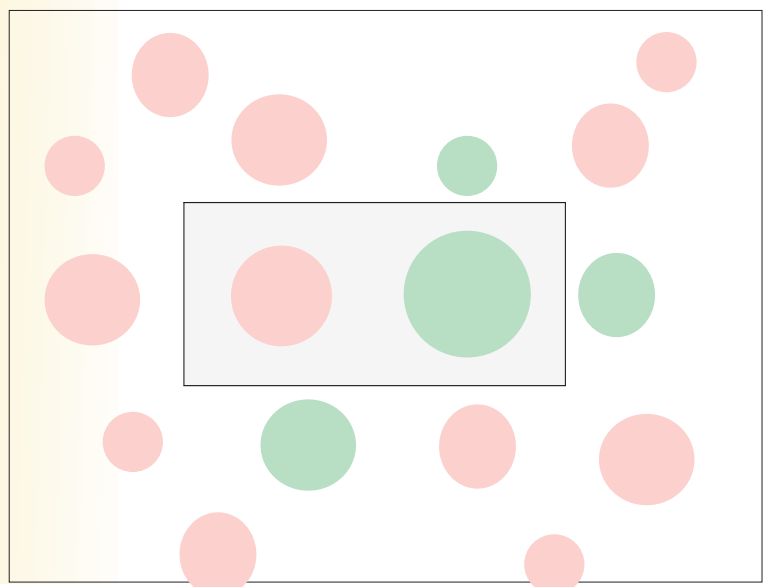
Viability

7th moment: Elaborating the map of priorities

Analysis of priorities and choice of the simplest objectives

- Build the map slowly, placing the corresponding circles with the appropriate objectives in a big square drawn in a big piece of white paper. Ask the group, what is the viability of carrying out that action by the community itself?
- Which of the actions are simpler and what could be done immediately to fulfill the desire of the community.
- Placing the circle in the center of the square means that the action can be carried out by the people and resources of the community itself.
- Placing the circle away from the center means that the action depends on people and resources from outside the community;
- After this, you will have a map of priorities like this one, with defined objectives.

Map of priorities



Viability

Inside the square (easy to carry out, depends only on the community)

Within the limits of the small square (depends on the community but they must talk to others)

Outside the square (depends on third parties)

8th moment: Planning the activities

Choose objectives that are central in the map of priorities and define the responsibilities and the details of the actions needed to accomplish each objective (work on 3 or more objectives).

RESPONSIBILITY

Draft a plan of action, according to the table below:

- Let's begin organizing what we're going to do and who is going to do what?

Objective: _____

| Activity | Responsible | Participants | When | How | Where | Observations |
|----------|-------------|--------------|------|-----|-------|--------------|
| 1 | | | | | | |
| 2 | | | | | | |
| 3 | | | | | | |
| 4 | | | | | | |

Check whether everyone understood what they need to do

9th moment: Evaluating the workshop (the participants evaluate)

Analysis

Evaluate the logistics, objectives, planning, methodology and conduction; check the satisfaction of the participants (see process of workshop evaluation in the Appendix).

Schedule the next meeting.

End the workshop with some motivating comments.

- At the end of this moment, we will have a record of the meeting and of the evaluation

REFLECTION

- Let's schedule the next meeting to evaluate the ongoing activities and plan new actions?

10th moment: Follow up and support

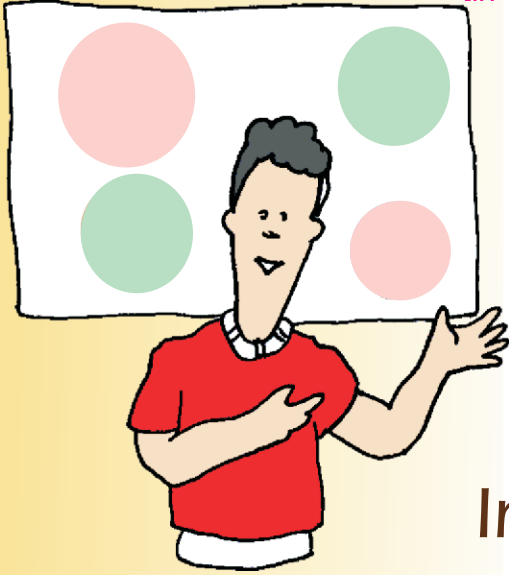
Follow up the development of the actions

Have periodic meetings to follow up the activities'

REFLECTION

progress and plan new actions.

Ask if the activities were carried out according to plan: if they were, ask if the next activities are being planned and carried out; if they are not, verify why not (at the end of the manual there is an activities' monitoring procedure).



In Summary

We can resume this step by step procedure in the following manner:

| Objective | Activity | Who | Materials | Approximate time |
|--|---|---|--|------------------|
| Approximate people | Welcoming people (2 nd moment) | The facilitator Coordinates and the group carries out the tasks | Music and games | 15 minutes |
| Explain the objectives of the meeting and of the proposal | Dialogue (3 rd moment) | | 5 minutes | |
| Identify Potentialities and dreams | Comments and dialogues (4 th and 5 th moments) | | White paper and colored pens | 30 minutes |
| Organize objectives and priorities - Starting from what we have today, what simple actions can we do together to improve our lives? | Map of priorities (6 th and 7 th moments) | | White paper and colored pens, and green and pink paper | 60 minutes |
| Define actions | Elaboration of actions plan (8 th moment) | | Procedure of action plan | 40 minutes |
| Analyze what was carried out | Evaluation and monitoring (9 th and 10 th moments) | | Procedure of Evaluation | 20 minutes |

The duration of each workshop is of approximately 3 hours.

4. 3 A workshop experience

The workshop begins with the mobilization and meeting of the group in the community.

Hello, everyone, how are you?
We're trying to organize the
community to make some improvements,
would you like to participate?

The meeting is going to
be on the 10th, over at the
association, at 8 o'clock.



On the scheduled day, a big
group met at the association.
One of the first steps was everyone's introduction ...

My name is
Arnaldo, I'm from
here Umbuzeiro ...



In the beginning a dynamic activity
was carried out to relax everyone present.



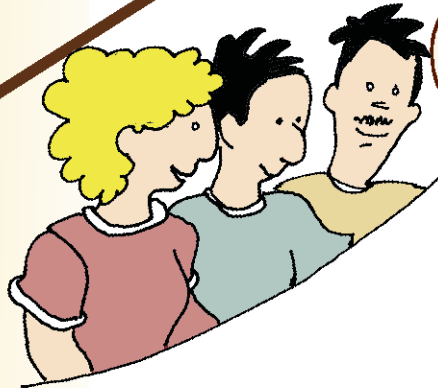
It's time to identify the strong points of the community, and the successful experiences we have already had here ... After that, let's describe the community of our dreams.

What are our ideas and suggestions?



Let's think about all the good things we've already done as a group that were successful? How does everyone imagine a healthy community?

Defining the objectives and the priorities ...

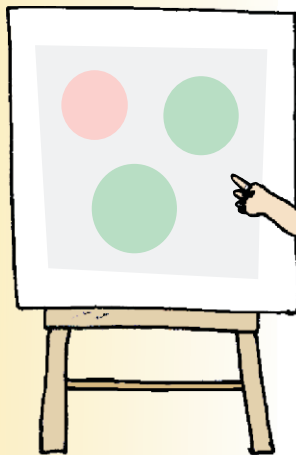


What are the simplest things we're going to do to improve our lives?



What do we want to reach? What can we accomplish?

This objective is very interesting. How long do we need to accomplish it?



Let's see. Of all these things, what are the most important, and what are the simplest things to do to start?

Defining responsibilities and detailing actions to accomplish each objective.

| Objective: | | | | | |
|------------|-----|------|-----|-------|-----|
| Activity | Who | When | How | Where | Obs |
| | | | | | |
| | | | | | |
| | | | | | |
| | | | | | |
| | | | | | |
| | | | | | |
| | | | | | |
| | | | | | |
| | | | | | |



Let's organize what needs to be done and who will be responsible for what.

Workshop evaluation ...



What were the positive and negative points of the workshop?

The closing moment of the workshop must help in the comprehension of the results and the strengthening of the group ...

Let's schedule another time to meet again to see what worked out and what we weren't able to carry out?



5. CONSIDERATIONS REGARDING FOLLOW UP AND EVALUATION

The follow up of the activities that were planned and executed must be done in a way that improves them.

The evaluation must show a general outlook of the activities, not only the specific aspects of the experience carried out, so that the accomplished advances can be clearly felt by the participants and the power to continue carrying out and perfecting other actions as a group is stimulated.

The evaluation implies the clear determination of what was executed and analyzed, because of this it contributes to the strengthening of the participants' autonomy.

You must have observed that the workshops involve people in activities of collective reflection and planning, and that to that extent, it is important that the material produced by the group remains permanently exposed on the wall so that people are constantly reminded of the ideas created in the workshops. This way everyone will be able to permanently evaluate the activities.

The records of the meetings can be done by the facilitator, during or at the end of the workshops, or by any person willing to help with this task. The record serves as a collective memory of the group, that is, it is not an instrument to follow up and analyze activities for the facilitator alone, but for the group as a whole.

“Everything that is worth doing, is worth evaluating”, (Akerman, 2006)

6 SUGGESTED READING

THE LESSON OF CHINESE BAMBOO

After planting the first seeds of this incredible plant you can't see anything for approximately 5 years, there is only the slow growth of a tiny shoot from the bulb. For 5 years all the growth is underground, invisible to the eye, but ... a solid and fibrous root structure is growing vertically and horizontally within the ground.

Then, at the end of the 5th year, the Chinese bamboo grows up to a height of 25 meters.

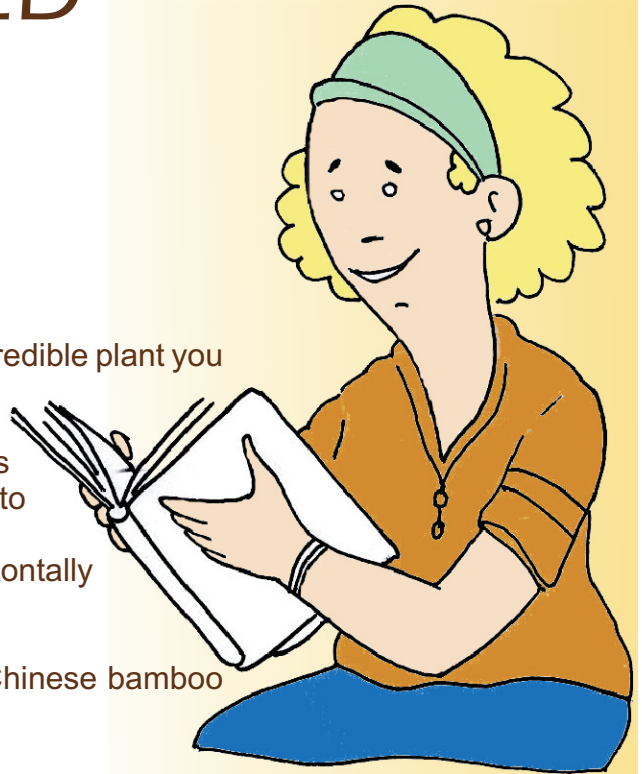
A writer named Covey, once wrote:

“Many things in our personal and professional lives are similar to Chinese bamboo. You work, invest time, effort; you do everything you can to feed your growth. Sometimes, you don't see anything for weeks, months or years. But if you're patient and keep working, persisting and feeding, your 5th year will come and with it you will see growth and changes you never imagined ...

Chinese bamboo teaches us that we must not give up so quickly on our projects, on our dreams ... and especially on our work, which is a fabulous endeavor involving changes in behavior, thoughts, culture and knowledge.

We must always remember Chinese bamboo in our actions, so that we don't give up so quickly when facing difficulties that may come along the way. You must always have two habits: Persistence and Patience, for you deserve to accomplish all your dreams!!!

A lot of muscle is needed to reach the heights, and at the same time, a lot of flexibility is needed to bend to the ground.”



HAPPINESS

Human beings act consciously and each of us is the ruler of our own life. But, how do we decide what to do? Have you ever thought about how exactly you make your own decisions about what to do in a particular situation? Do you act impulsively doing "whatever you feel like", or do you analyze carefully the possibilities and the consequences, so that you can then decide what to do?

Philosophy can help us think about our own lives. The part of philosophy that helps us to think about human actions and their basis is called ethics. One of the first philosophers to think about ethics was Aristotle, who lived in Greece in the 4th century BC. This philosopher taught in a school named Liceu, and many of his works are results of the notes his students took of his lectures. These commentaries about ethics were noted down by Aristotle's son, Nicomaco, and because of this, the book that resulted is known to us as the 'Ethics of Nicomaco'.

In his lectures, Aristotle analyzed human behavior, decisively influencing western thought. The philosopher taught that all knowledge and all work sought some good. The finality of all actions is for the good. The search for what is good is what differentiates human actions from those of all other animals.

He asked: What is the highest good one can attain through an action? And his answer was: happiness. This answer, formulated by the philosopher, is echoed in our modern days. Both the simplest man and all the great thinkers of all times agree that the finality of life is to be happy. Good living and acting in good ways is associated with being happy.

However, said Aristotle, the question about what is happiness is not interpreted equally by everyone. Each of us responds in a singular manner. This singularity in the response may be shared by other individuals with whom we coexist. Therefore, in the process of our religious, family and school education we learn to be happy with the values which sustain our actions.

Everything that was produced throughout human history consists of creating conditions for human happiness. All religions, the philosophies of all times, the technological achievements, the scientific theories and all art are human creations which try to bring conditions for the attainment of happiness. The civilization process started with the promise of happiness.

VOLUNTARY ACTIONS

Everyone can be a volunteer

Not only can a specialist in something be a volunteer. All persons have capabilities, abilities, and talents. An individual's ability can be of great good to someone else.

Voluntary actions are rich human relations which involve solidarity

They are not cold, rational and impersonal activities. They are person to person relations, opportunities to make new friendships, live new experiences, know other realities.

Voluntary work is a two way exchange

The volunteer donates his/her energy and creativity, but gains human contact in exchange, coexistence with different kinds of people, the opportunity to learn new things, the satisfaction of feeling useful.

Voluntary work is action

It is not necessary to ask for permission before starting to act. The person who wants to contribute goes ahead and does it.

Voluntary work is a choice

There is no hierarchy of priorities. The ways of action are as varied as the necessities of the community and the creativity of the volunteer.

Each person is a volunteer in his/her own way

There are no formulas or models to follow. Some volunteers are able to look around, roll up their sleeves and act. Others prefer working in a group, gathering the neighbors, friends or work colleagues. Sometimes it's an institution that decides to act: a club, a church, a charity organization or a company.

Being a volunteer is a commitment

Each individual contributes according to his/her possibilities, but any commitment assumed must be met. Some have more free time; others can only contribute a few hours a week. Some know exactly where and what they want to work with. Others are willing to help with whatever may be necessary, anywhere they are most needed.

Being a volunteer is an action that is lasting and has quality

Its purpose is not to fix things temporarily and compensate for needs. Voluntary work contributes to help individuals that have difficulties to solve their problems, while at the same time improving the community's quality of life.

Being a volunteer is an action of social inclusion

Everyone has the right to be a volunteer. The energies, resources and competencies of children, youth, handicap persons, the elderly and retired people can and must be mobilized.

Being a volunteer is a habit from the heart and a civic virtue

It's something that comes from within a person and does good to others. In volunteer relations everybody wins: the volunteer, those with whom the volunteer works, and the community.

REFERENCES

AKERMAN, Marco. *Avaliação Participativa de Municípios, Comunidades e Ambientes Saudáveis: a trajetória brasileira – memória, reflexões e experiências*. São Paulo: Mídia Alternativa, 2006.

BAUMAN, Zigmunt. *Comunidade: a busca por segurança no mundo atual*. Rio de Janeiro: Jorge Zahar, 2003.

GALLO, Sílvio (Coord). *Ética e Cidadania: Caminhos da Filosofia. Elementos para o Ensino de Filosofia*. Campinas, SP: Papirus, 2003.

GANDIM, Danilo. *A prática do planejamento participativo: na educação e em outras instituições, grupos e movimentos dos campos cultural, social, político*. Petrópolis, RJ: Vozes, 1994.

GOHN, Maria da Glória. *Educação Não-Formal e Cultura Política*. São Paulo: Cortez, 1999.

_____. *Movimentos sociais e educação*. São Paulo: Cortez, 2005.

GONÇALVES, Ana Maria; e PERPÉTUO, Susan Chiode. *Adolescência: Época de Planejar a Vida (AEPV)*. In: *Dinâmica de grupos na formação de lideranças*. Belo Horizonte, MG: DP&A, 2000.

Instituto de Nutrición y Tecnología de los Alimentos – INTA. Disponível em: <http://www.inta.cl>> Acesso em: 22fev.2007. *Modelos de Intervencions Promocional em Centros de Atención Primária*. Chile: Ministério da Saúde, 2007. Disponível em: < <http://www.inta.cl> > Acesso em: 22fev.2007.

Projeto Municípios Saudáveis no Nordeste do Brasil. NUSP, JICA, CONDEPE-FIDEM.

Roteiro para construir o Método Bambu na Comunidade. Recife: nov.2005(mimeo).

PORTAL DO VOLUNTÁRIO. O que é voluntariado. Dez dicas sobre voluntariado.

Disponível em: < <http://www.portaldovoluntario.org.br>. > Acesso em: 11 abr.2007.

SILVA, Rosalina Carvalho da. *Metodologias participativas para trabalhos de promoção de saúde e cidadania*. São Paulo: Vetor, 2002.

ZABALA, Antoni. *A prática educativa: como ensinar*. Porto Alegre: Artmed; Petrópolis: Vozes, 1994.

FRANCO DE SÁ, Ronice; YUASA, Moto; VIANA, Valdilene. *Municípios Saudáveis no Nordeste do Brasil – Conceitos, metodologia e relações institucionais*. Recife: Ed. Universitária da UFPE, 2006.

MENEZES, ABEL; FRANCO DE SÁ, Ronice e FREIRE, Socorro. O Método Bambu. In Franco de Sá, R.; Yuasa, M. e Viana, V. *Municípios Saudáveis no Nordeste do Brasil – Conceitos, metodologia e relações institucionais*. Recife: Ed. Universitária da UFPE, 2006.

MELO FILHO. Djalma A.: FRANCO SÁ, Ronice e CHUMA, Junko. *Avaliação de capital social nas áreas de abrangência do Projeto Municípios Saudáveis do Brasil*. Recife: Editora Bagaço, 2006.

FRANCO DE SÁ, Ronice; VIANA, Valdilene; NISHIDA, Misa e YUASA, Moto. UFPE, NUSP/Recife: *Municípios Saudáveis no Nordeste do Brasil*. In Akerman, M. e Mendes, R. *Avaliação participativa de municípios, comunidades e ambientes saudáveis: a trajetória brasileira memória, reflexões e experiências*. São Paulo: Mídia Alternativa, 2006.

SERRÃO, Margarida. BALEEIRO, Maria Clarice. *Aprendendo a ser e a conviver*.

[colaboradores Feizi M. Milani, Gisele Ribeiro e Kátia Queiroz], _São Paulo: FTD, 1999.

HEALTHY MUNICIPALITY PROJECT IN NORTHEAST BRAZIL

ATTENDANCE LIST

Date __/__/__

Locale: _____

| | NAME | ADDRESS/PHONE |
|-----|------|---------------|
| 1. | | |
| 2. | | |
| 3. | | |
| 4. | | |
| 5. | | |
| 6. | | |
| 7. | | |
| 8. | | |
| 9. | | |
| 10. | | |
| 11. | | |
| 12. | | |
| 13. | | |
| 14. | | |
| 15. | | |
| 16. | | |
| 17. | | |
| 18. | | |
| 19. | | |
| 20. | | |
| 21. | | |

WORKSHOP EVALUATION PROCEDURES

Participant's evaluation of the workshop

Please express your impressions about the items described on the following scale of opinion: excellent, good, fair and bad, by marking X in the appropriate slot.

Comments

Make written comments if you like

| | | ótimo | bom | regular | ruim |
|--------------------------------------|---|-------|-----|---------|------|
| Logistics | | | | | |
| | Manner of invitation | | | | |
| | Meeting place | | | | |
| | Facility | | | | |
| | Time | | | | |
| Action | | | | | |
| | Conduct of facilitators | | | | |
| | Applied methodology | | | | |
| | Group's behavior | | | | |
| | Accomplishment of the group's objective | | | | |
| General satisfaction of participants | | | | | |
| | Listening skills of facilitator | | | | |
| | Equal conditions to speak | | | | |
| | | | | | |
| Participant's self-evaluation | | | | | |

Facilitator's evaluation of the workshop

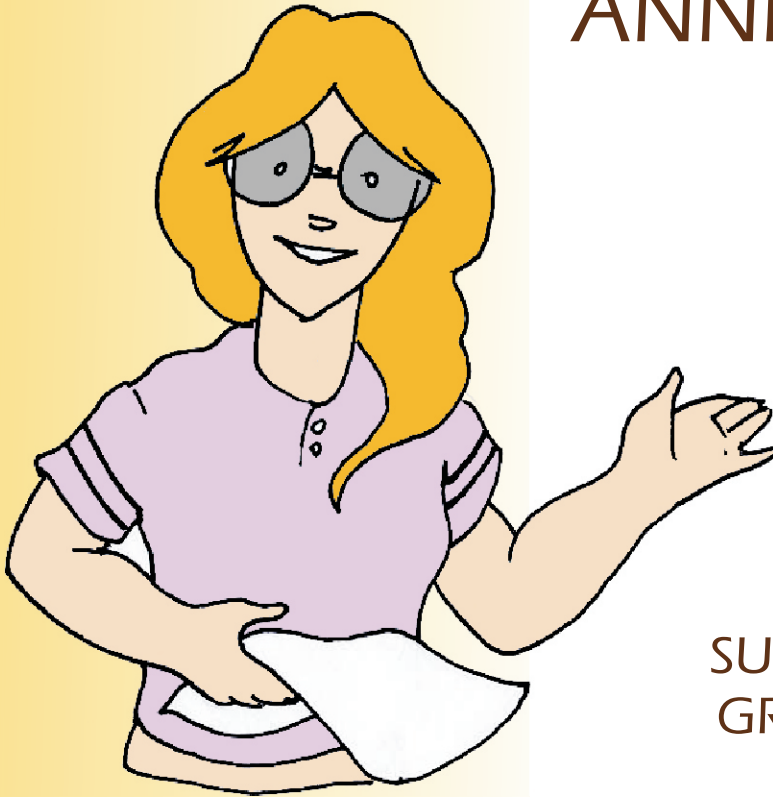
Please express your impressions about the items described on the following scale of opinion: excellent, good, fair and bad, by marking X in the appropriate slot.

Comments

| | | Excellent | Good | Fair | Bad |
|--|---|-----------|------|------|-----|
| Logistics | | | | | |
| | Manner of invitation | | | | |
| | Meeting place | | | | |
| | Facility (room, etc.) | | | | |
| | Time | | | | |
| Action | | | | | |
| | Conduct as facilitators | | | | |
| | Methodology applied and products | | | | |
| | Group's involvement | | | | |
| | Accomplishment of the group's objective | | | | |
| The look in the eyes and satisfaction of participants | | | | | |
| | Participants' comfort | | | | |
| | Listening skills of conductors | | | | |
| | Equality of the talks | | | | |
| | Body language | | | | |
| | Creativity and good mood | | | | |

Write your qualitative evaluation

ANNEXES



SUGGESTIONS FOR GROUP DYNAMICS

Technique: the Group's Web

Objectives: To close a part of a group's dynamic activity; Make possible an affectionate finish and/or a friendly evaluation.

Material: string or woolen ball.

Development:

1. The group is sitting in a circle.
2. The facilitator holds the string ball and starts the activity throwing it to one of the participants.
3. The participant that receives the string ball ties the string around his indicator finger so that it is stretched straight, then says a word that represents his feeling in that exact moment.
4. He chooses a colleague, looks at him/her, says his name aloud and throws him the string ball.

The same process is followed until the string ball has reached each person, making a web, the web of relationships.

5. Ask everyone to lift the finger on which the string is tied so that the group can better observe the web.
6. Ask them to place the web carefully on the ground.
7. Ask the group to slowly push the string towards the center of the room, to the heart of the group.
8. The facilitator now must talk a little about the feeling of working as a group, while he/she gathers the string or woolen ball, giving meaning to the emotion of the moment with his/her words.
9. Closing: The facilitator solicits a group hug for all involved – a group hug.

Comment:

This dynamic activity works with ludic spirit and with the emotions. It mobilizes people and it allows the participant to think about his/her relation with the group at the end of some part of some work activity.

The facilitator must be alert to the upsurge of emotions, allowing them to flow, while at the same time watching out so that they don't evolve into inappropriate proportions, deviating the group's energy and attention from the main focus of the work at hand, which is the perception of the link that exists among the components of the group.

Depending on the objective of the activity, the group can be asked to, instead of asking for a word that represents the feeling of the moment (item number 3), he/she completes a phrase like: **“I learned that ...”**, **“I noticed that ...”**, etc.

Technique: Presenting the Qualities of Others

Objectives: Stimulate integration and exchange; Notice individual's qualities.

Development:

1. Group sitting in a circle.
2. The facilitator asks that everyone looks around, recognizing themselves as well as the positive qualities that most stand out in the people around them.
3. Choose a participant to start the activity by presenting a colleague to the group. In the presentation follow this model:

“this is _____ (name) _____, who is a person _____ (personal qualities) _____”.

In principle one person should not be presented more than once.

4. When everyone has been presented, allow the individuals of the group to evaluate and comment on the qualities that were given to them.

Comment:

It is always positive to express what good other people have, reinforcing their qualities and making them known to everyone.

Because only positive qualities are worked out in this activity, it is naturally light, and can be enriched by soliciting that one individual be presented by more than one person of the group, or if the individual presented is given the chance to comment on him/herself after listening to the description made by a colleague.

This dynamic activity must be introduced when the participants already have some knowledge of each other or in moments when the facilitator notices that is necessary to elevate the “morale” of the group or work self-esteem.

Technique: What Unites Me to the Group

Objectives: Make possible affectionate exchange among the participants; Express feelings through corporal and verbal language.

Development:

1. Group in a circle, standing.
2. The facilitator asks that each participant, in sequence, complete the following phrase: “what unites me to this group is ...”.
3. When everyone has manifested themselves, solicit that, following the sequence of the circle, each person choose another, go to him/her, hold his/her hands and complete the phrase: “What unites me to you is ...”.
4. When completing the sequence, ask the participants go one by one to the center of the group and express their feeling with a body gesture or movement, without using words.
5. Group – share your impressions with the group:
 - * What I heard that most caught my attention?
 - * What I saw that most caught my attention?

Comment:

Dealing with feelings and emotions demands special attention from the facilitator. It is important to be alert to what may surge from the group so that you can make the necessary interventions.

It is important that people who were not chosen become aware of how they relate to the group, so that they are able to look for new attitudes which favor integration.

Technique: Musical Carrousel

Objectives: Promote integration among participants;
Establish a mood of greater intimacy within the group;
Broaden the individual's knowledge of him/herself and of the group.

Material: Recorder, cassette tape or CD.

Development:

1. Make two circles, standing, one within the other, with the same number of participants so that they are paired up face to face.
2. The facilitator puts on cheerful music, asking that both the circles move to their right with the rhythm of the music. When the music is interrupted by the facilitator, the group must stop where they are, trying to get face to face with someone to form a new pair.
3. The pairs must say their names to each other and answer the question asked by the facilitator.
4. Repeat the same procedure of steps 2 and 3, five or six times, with different questions according to the subject being worked on.

What about you most attracts people?

What would you change about yourself?

What is the quality you most appreciate in yourself?

Comment:

The facilitator can increase the number of questions, change them or adapt them to other themes. The activity allows innumerable variations, so it can be used more than once in the same group on different occasions. The facilitator must be careful at times when there is a pause, so that the pairs don't repeat.

Aside from working the group's integration, this dynamic activity provokes the surge of perceptions related with identity.

In the absence of a sound system, you can ask the group to sing or hum as they circle around.

Text taken from Serrao and Baleeiro, 1999.



Bamboo Method

Abel Menezes

It begins as such a fragile plant
That the lightest foot does not touch
Before the breeze it whispers
To the strong wind it bends
But does not break

Like the waters
It points towards modesty
It is mill and canal
Bow and arrow
Flute and wing

Fork and spoon harvest the foods
Its crumbs are palm heart
It does not give fish
It teaches how to fish

It is gate and door
Candle, boat and bridge
Wall, floor and roof
Table, chair and shelf

Its message is flexibility
From your feet to your head
Erect spinal cord
Grows upward with dignity
And slowly adds other knots
Its lesson is that one can be a thousand
Bamboo and the strong sponge

Flags of a city in celebration
A child's kite in the sky
Swing your hips in pleasure
Dance
Bamboo Bamboê

ORGANOGRAM OF THE HEALTHY MUNICIPALITY PROJECT IN NORTHEAST BRAZIL

JOINT COORDINATION COMMITTEE OF THE PROJECT

Amaro Henrique Pessoa Lins
Rector of the UFPE

Geraldo Júlio de Mello Filho
Secretary of SEPLAG/PE

Ronice Franco de Sá
Director of NUSP/UFPE

Luiz Quental Coutinho
Director President of CONDEPE/FIDEM

Vídyia Alves Moreira
Yuri Souza
Representatives of the ABC/Ministry of Foreign Relations

Alberto George Pereira de Albuquerque
Mayor of Barra de Guabiraba

Maria Lúcia Heráclito de Souza Lima
Mayor of Bonito

José Geovane Bezerra
Mayor of Camocim de São Félix

Everaldo Dias de Arruda
Mayor of Sairé

José Lino da Silva Irmão
Mayor of São Joaquim do Monte

Misa Nishida
Chief of the Japanese Mission

Sadanobu Ueno
Saeko Yamamoto
Toshihiro Nakajima
Specialists from JICA

Masahiro Kobayashi
Coordinator of JICA Brazil Office

EVALUATION AND MONITORING GROUP

Ronice Franco de Sá
Djalma Agripino de Melo Filho
Misa Nishida
Claudia Soares de Melo
Maria das Graças de Albuquerque Tavares
Mariza Maia de Andrade
Albanita Martins Cardoso Dias

HUMAN RESOURCES CAPACITATION GROUP

Maria do Socorro Freire
Janete Arruda Araújo
Saeko Yamamoto
Helena Miyuki Makiyama
Maria Aparecida Apolinário de Oliveira
Maria Edione da Silva
Elze Suely Costa Martins de Oliveira

ARTICULATION AND DISSEMINATION GROUP

Rosane Paula de Senna Salles
Toshihiro Nakajima
Sadanobu Ueno
Paulo da Fonte

Célia Maria de Albuquerque Trindade
 Cleber dos Santos Bunzen
 Leandro Alberto de Castro da Silva
 José Amal Ferreira da Mota
 João Francisco de Melo Neto

SUPPORT GROUP

Edivaldo Ferreira da Silva
 José Barboza Lima Sobrinho
 Margarida Hercília dos Santos
 Maria da Luz da Silva
 Maria das Dores da Silva
 Walberto do Carmo Vieira de Melo

INTERNS

Daniella Cristina de Souza Lisboa – Occupational Therapy
 Diana Maria Ribeiro de Sousa – Economic Sciences
 João Henrique Lins Andrade Lima – Graphic Design / Webdesign
 Maria Rafaella da Fonseca Pimentel – Nutrition
 Milena de Melo Cavalcanti – Medicine
 Milena Oliveira de Moraes e Silva – Nursing
 Mônica Zaira de Siqueira Melo – Social Services
 Monique Feitosa de Souza – Nursing
 Nathália Soares Campos – Medicine
 Rafaela de Melo Vasconcellos – Social Communication / Journalism
 Sérgio Rodrigo da Silva Santos – Social Comm. / Radio and TV
 Talita Poliana Guedes da Silva – Tourism
 Waleska Maria Chaves Lima – Pedagogy

SUPERVISORS AND FACILITATORS

MUNICIPALITY OF BARRA DE GUABIRABA

José Inaldo Isaac de Macedo – Supervisor
 Ezequiel Cícero da Silva – Supervisor
 Paulo Rufino – Facilitator
 Darlene Glória Torres X. da Silva – Facilitator
 Waldiane Bezerra da Silva – Facilitator
 Jucélia Rufino – Facilitator

MUNICIPALITY OF BONITO

José Wemerson de Oliveira – Supervisor
 Mônica Maria Rodrigues de Lima – Supervisor
 Cícero Rodrigues dos Santos – Facilitator
 Gilson Silva – Facilitator
 Wagner Wilker Lopes Brainer – Facilitator

MUNICIPALITY OF CAMOCIM DE SAO FELIX

Isaura Cristina Pereira – Supervisor
 José Márcio Mendonça da Silva – Supervisor
 Adalberto José de Santana – Facilitator
 Maria do Carmo Cesário – Facilitator

MUNICIPALITY OF SAIRE

José Wendes de Oliveira – Supervisor
 Ilca Cristina da Silva – Supervisor
 Eugênio Galvão – Facilitator
 Ana Cabral da Silva – Facilitator
 Lindinaldo Araújo Bezerra
 Maria Aliete Torres Ferreira – Facilitator

MUNICIPALITY OF SÃO JOAQUIM DO MONTE

Agrício Armando dos Santos – Supervisor
 Walter Silva – Supervisor
 Maria Amara Barbosa – Facilitator
 Maria do Socorro dos Santos –
 Arlane Barbosa

