153 - THE PROGRAMS FOR THE "THIRD AGE" AND THE CONSTRUCTION OF A NEW IGNIFICANCE OF WHAT IS OLD AGE

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INTRODUCTION:

According to projections accomplished by IBGE, the group of more than 60 years old, which almost double, in absolutes terms, between 2000 and 2020, passing from 14,5 to 26,3 millions, in 2050 will reach the figure of 64 millions, value superior than the etary group formed by children and teenagers with until 14 years old, esteem in 46,3 millions. This blazing process of populational aging and the recents increases in the life expectative, incluinding between people of 60 years old or more, have been catch the attention about the conditions of health during these additionals years of life and about the future incidence of morbidities, multiple morbidities, dysfunctionally and mortality among the eldery people (IBGE, 2008).

Gordilho et al (2000) indicate that for example of another countries Latin-American, the aging of the brazilian people is predominantly urban, consequence of the migratory process happened in the decada of 1960, having propitiated , too, the access of the population to the health services, sanitation, family planning programs and to the contraceptives methods, taking a significative decrease of the mortality and the fecundity. Although recognizing that big part of this population lived and lives yet in the poverty, some technological conquestes, mainly in the health area, favor the adoption of preventive and of cure measures, decreasing the mortality.

Although many people who lives so much, beyond the age of 60 years old keeps healthy and active, exist the prejudice yet, the discrimination and the isolation of the society, being the old age faced as a decadence yet, disease and social weigth. It is important to highlight that the position of the old age in a society is determined by the culture and by the needs of survival in a comunitary group. In the present time, more and more, it is observed a plurality in the way how the eldery people notice themselves and how they are noticed by the others. However, stay with a sick senior person , at home, depend more of the general conditions of all the family, of the one that even, of the love conditions, affection and human respect (OLIVEIRA, 2000).

The aging of the human population is a fact in many countries. With this, news cultural and scientific spaces are created in the way to give visibility to the envelope population and in process of chronological aging. Apeears, then, methodology for the professional practice that contemplate the health promotion and the prevention of the more common diseases starting from the climacteric fase, direct by the World Health Organization (WHO). Many gerontological studies shows consensual results related to the supremacy of the life style among the health factores and the longevities in the process of human aging, emphasizing attributes as subjective welfare, cognitive capacity, autonomy, integral feeding, physical activity, among others.

In Brazil, the Law nº 8842, of January 4th of 1994, marshal about the eldery politic, which has as a goal to ensure the socials rights, creats conditions to promove the autonomy, integration and the effective partcipation in the society. Beyond this, we have a large legslation which guarantee the attendance of the eldery people, assuring the sustein, as part for the family and as for the society end the state.

Historically, the Socials Programs for the eldery people started in the beginning of the year of 1963, when the SESC-SP organized the first "Coexistence Group" (MIRANDA, 2008).

In the following decade, the Brazilian Attendance Legion (BAL), started tho give attendance to the eldery people in all Brazilian States, acting mainly in the empowerment and int the politic conscience. In the city of Natal /RN, we have as icon the BAL and later (AFSR) Association For-Senior Riograndense and the gerontology Nazilda Dutra. In the decade of 1980, had a proliferation in the attendance creating Council, Committee, among others, to advise the public power (municipal, state and federal) in the politics designed to the eldery population (DEBERT, 1994). In Natal, these programs are linked to the Municipal Secretary of Work and Social Attendance (MSWSA) trough, practically, for the Moviment for Social Integration an Orientation (MSIO) and fo the Association of Activies for Social Valorization (AASV).

However, in some situations these groups are organized without articulation with another government and non-governmet organizations hidering the effective operation fot that is in the legislation. Anyway, how well says Debert (1997), the news socials spaces engageds in "desplateau the traditional culturals expectation and images associated to mens and women eldery", shows that, however the age it is possible stablish and create news projects, straing excessively, the association among oldness and desease. Besides this, the redifinition of the values and of the identity in this fase of lyfe and, essentially, whereof from the intermediate age to postpone the calleds deseases of the old age that are so onerous for the person, their family and the nation.

We observed that, in a general way, the programs are centered in two pillares: a of the deseases (developed in the health institutions) and of the pleasure (developed in the calleds groups fot the third age, better age, happy age and others denominations), organizated as the institutional representatives views. In both the eldery people situationions, apparently, are mere recipients.

The actually eldery generation does not have precedent in the human history, and we believe that will not have it. In other way, the eldery people, no just in the Brazil, but too in all Earth planet passed by situations that no other eldery generation had been passed. Just to emphasize our position it is good to remember that they were born by the protection of the comunications; witness world wars, the draw away of the mental sick from the asilums, enjoied the explosive developed of the sciences, among they, the biological. Used the pen with the paint ink until the spherographic, from the writing machine to the computers, from the radio to the internet, elementes which allow the possibility of the writing of the history. The way how this generation deal with all this process, and how the society deal with and will deal with the generation, did what the social pappers of the eldery people changed.

Towards the problem exposed the goal of this researhc is to investigate the meaning of "be old" among women, eldery people, who participate from the third age groups and to compare with the meaning of to be old for the womens from a long permanence institution.

METHODOLOGY:

According to Demo (2000), none type of research, by itself, is self-sufficient to handle the investigated object: "in the practice, we mix all to emphasizing more this ou that type of research". Folloing this orientation, we classified this research as an empiric research, not systematized, whose instrument of investigation was the observation and the key question: "what you are?" towards the denial: "I am not old". The data were collected in differents sceneries of participation lecture, attendance, seminar, workshop proportionate by our position of educationals. We organized the informations in two analyses of categories: be old in the view of the eldery who participate in the convivence groups and be old in the view of the eldery from a long permanence institution. The study source were the convivence groups. The comparison among the two groups had as a goal to enrich the job, once the expression "I am not old" is common among the women from the convivence group or the third age group.

RESULTS:

Be old in the view of the elderies who participate of the convivence groups:

In the convivence groups the old age is categorically denied and stealed in images from women that are in the climacteric. We observed that the women with more than 70 years old presents slow march, become meres spectators in the "eldery´s forrós". The socials representations are anchored in the imageof "me" that want be like this. This way, the limits from the body almost die down toward the circumstances give by the programs. The denied of the old age manifest itself in the incomprehension of the limits and in the disturbed way of to live a youth that does not exist.

The social capital to disposition from the groups is significative and serves, too, for the understanding as a social hail, incorporate in a reality. For Barros (1998), this conscience and the Project of end of life are interlinked. The author comment that what they feel is not old age in itself, but it is leave to be a person able to deliberation and for daily responsabilities. This reality justify the uses of the social capital category when we understand that as Dimenstrin (2001), it means: like "the mensure of the relationship that the human have, relations able to integrate it and make you to prosper, avoiding the marginality". To this research the social capital represents the human and structural capital that the programs dispose to integrate and make prosper the eldery population by them attended, avoiding that they put upon the differences between gender, class, race/ethinicity and generations.

Be old in the view of the elderies from a long permanence institution for elderies (LPIE):

In the long permanence institution the old age is in the men and in the women that the "me" does not want be. In this group the socials representations are anchored in the diseases and in the motor and in the cognitive limitations. There are many conflicts, little flexibility with versatility, became the convivence solitary. The professional eldery relation is of the infantilization of the old age. The socail capital acts in the charity position, even because is in this way that the long permanences institutions manage to the civil society.

When analyzing the texts from the newspaper "the São Paulo State", published between 1995 and 2002. Neri (2006) identified two ways to treat the oldness teme: "the old age as a social-medic question […] and as a cultural and an existential question". In both, increment the author, the good old age is identify with have good health, know how tak care itself, healthy style of life, activity, productivity, satisfation, optimism and "joviality" (our highlight). We identify this same speech among womens that participate in the convivence programs and their coordinators.

The old age in a globalizin world become every time more "ugly". This is because the definition from the beauty design is normally associate to the youth and not the life stages. This way, it is creat a material and psychological structure to combat the aging, that no always, means life quality, but just a social value attributed to the body, in the aesthetic and sexual aspect, because, as wrote Simone de Beauvoir, the olde age bring on a degradation that believe the virile ideal or female an naturally look for refusing, once that is represented by the helplessness, by the ugliness and by the desease (BEAUVOIR, 1990).

In the both situations showed there are a subject body (what I am and what I do not wanna see) and an object body (what I wanna to be). Toward this frase "I am not old" we just obtained two ansewrs: "I am young" and "I do not know…I just know that I am not old".

We observed, too, that the more actives groups have a high percentage of women that are not yet I the third age. We infer that this data shows the lack of social space for the women that are in the climacteric, force them to a precoce old age.

While that in the convivence groups there are a process of being precoce in the climacteric, in the long permanences institutions is common the infantilization of the old age. It is observed the denial of a chronologically determined stage.

Beauvoir (1990) explans that in many primitives societies old age and childhood belong to the same age class, which what the adult no stablish none relation. It is not happen by the chance, writes Beauvior, that we find eldery people and children 'extraordinary for their ages', as well as the popular says that in the old age people become to be children.

In your theory about "the socials representations" Moscovici (1978) shows that in some situations they are build with a litlle of information. The hurry for give answers makes with that the science give a few elaborated answers. This is what is happening, for example, with the term quality of life, that to simple became QL. The number of studies and programs that emphasazing the quality of life is overtaking. However, a few people can get in the essence of the question. We observed, in the scenery of this study, that this term became synonym of walk, forró, prayer and sex.

FINAL CONSIDERATIONS:

We conclued inferring that the programs in question in on side are in favor to an active old age, but in the other side, they not developed in the overthrow for the words old, eldery, old age, prefering the euphemism of third age, better age, active age, among others. Even recoginazing that there is a new image of the old age we can not to deny that it is build from a model of youth idealized by the press, for the trade and by the intellectual capital. The eldery that not incorporate the speech of the "youth spirit" is contribuiting for a representation to the eldery associated to the physics and mental deterioration. In al spaces that we observed we tried to induce an idea that the term more appropriate for the active eldery is vitality: one state personal and untransferable. The challenge now are make they understand that youth is in who is young, old age is in who is old and vitality in who have dynamicity and, to adopt activies that allow the welfare for this population, independent of the capacity for the self care. Because we know the inside from these long permanency institutions and convivence groups, we can to infer that the activity and the passivity from these elderies in the analysed groups, are cliché used to exalt or to impoverish the old age.

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THE PROGRAMS FOR THE "THIRD AGE" AND THE CONSTRUCTION OF A NEW SIGNIFICANCE OF WHAT IS OLD AGE

ABSTRACT:
With the present study we have as a goal to investigate the meaning of "be old" among women that participate from the third age groups. Treats an empiric research, not systematized. The investigation instrument was the observation and the key question "what you are? " toward the denial: "I am not old". The data were collected in different sceneries, proportionated for our position of educational. We organized the information in two analysis categories: to be old in the view of the women in an long permanence intitution and to be old in the view of tehe women that participate in the convivence groups. The analysis showed that in the long permanence intitution the age is in the other, in other words, in the man and in the woman that the " me " don't want to be. In the convivence groups the age is categorically denied and stealed in the women images that are in the phase of the climacteric. The social representations are anchored in the image of the " me " that want to be: in that woman that dances, that imitates Carmem Miranda and that speaks about sex. Toward the sentence " I am not old " we only obtained two answers: "I am young" and "I don't know...I just know that I am not old". We conclued inferring that the programs in question in on side are in favor to an active old age, but in the other side, they not developed in the overthrow of the same.
KEY-WORDS: Age, group of the third age, social representations.

LES PROGRAMMES POUR LE "TROISIÈME ÂGE" ET LA CONSTRUCTION D'UNE NOUVELLE SIGNIFICATION DE CE QUI EST LA VIEILLESSE

RÉSUMÉ
Á partir de cette étude, nous nous sommes donné comme objectif d'enquêter sur la signification «d'être vieille» parmi les femmes agées qui participent aux groupes du troisième âge. Il s'agit d'une recherche empirique, non systématisée. L'instrument d'enquête a été l'observation et la question clé « qu'est-ce que vous êtes ? » devant la position négative : je ne suis pas vieille. Notre statut de professeur nous a permis de collecter nos données dans différents environnements. Nous avons organisé les informations en deux catégories d'analyse : être vieille selon la vision des personnes âgées d'une institution de long séjour et être vieille selon la vision de personnes âgées qui participent aux groupes du troisième âge. L'analyse a montré que dans les institutions de long séjour, la vieillesse est présente chez l'autre, c'est-à-dire chez l'homme et la femme auquel le «moi» ne veut pas ressembler. Au sein des groupes du troisième âge, la vieillesse est catégoriquement niée et escamotée à travers des images de femmes qui sont dans la phase du climatère. Les représentations sociales sont ancrées dans l'image du « moi » que je veux être : dans l'image de cette femme qui danse, imite Carmen Miranda et parle de sexe. Confrontées à la phrase "je ne suis pas vieille", et suite à notre question, nous n'avons obtenu que deux réponses : « je suis jeune » et « Je ne sais pas... je sais seulement que vieille, je ne le suis pas ». Nous en avons conclu par inférence que les programmes en question favorisent l'image d'une vieillesse active mais n'ont pas évolué quant à la démystification de la propre vieillesse.
MOTS-CLÉS: vieillesse, groupe du troisième âge, représentation sociale.

LOS PROGRAMAS PARA LA " MAYORIDAD" Y LA CONSTRUCCIÓN DE UN SIGNIFICADO NUEVO DE LO QUE ES VEJEZ

RESUMEN
Con el presente estudio, objetivamos investigar el significado de "ser mayor" entre las mujeres mayores que participan de grupos de la mayoridad. Se trata de una investigación empírica, no sistematizada. El instrumento de investigación fue la observación y la pregunta llave "¿qué es usted?" frente a la negativa: yo no soy mayor. Los datos fueron recogidos en escenarios distintos, propiciados por nuestra posición de docentes. Organizamos las informaciones en dos categorías de análisis: ser mayor en la visión de las mayores de una institución de permanencia larga y ser mayor en la visión de las mayores que participan de los grupos de convivencia. El análisis mostró que en la institución permanencia larga la vejez está en el otro, es decir, en el hombre y en la mujer que el "yo" no quiero ser. En los grupos de convivencia, la vejez es categóricamente negada y escamoteada en imágenes de mujeres que están en la fase del climaterio. La representaciones sociales son ancladas en la imagen del "yo" que quiero ser: en aquella mujer que baila, imita Carmen Miranda y habla en sexo. Delante de la frase "yo no soy mayor", sólo obtuvimos dos respuestas: "soy joven" y "no sé... sólo sé que mayor yo no soy". Concluimos interfiriendo que los programas en cuestión favorecen la imagen de una vejez activa, pero no evolucionaron en la desmitificación de la misma.
PALABRAS LLAVES: Vejez, grupo de la mayoridad, representaciones sociales.

OS PROGRAMAS PARA A "TERCEIRA IDADE" E A CONSTRUÇÃO DE UM NOVO SIGNIFICADA DO QUE É VELHICE

RESUMO
Com o presente estudo objetivamos investigar o significado de "ser velha" entre as mulheres, que participam de grupos da 3ª idade. Trata-se de uma pesquisa empírica, não sistematizada. O instrumento de investigação foi a observação e a pergunta chave "o que a senhora é" diante da negação: eu não sou velha. Os dados foram coletados em diferentes cenários, proporcionados pela nossa posição de docentes. Organizamos as informações em duas categorias de análise: ser velha na visão das mulheres de uma instituição de longa permanência e ser velha na visão de mulheres que participam dos grupos de convivência. A análise mostrou que na instituição de longa permanência a velhice está no outro, ou seja, no homem e na mulher que o "eu" não quer ser. Nos grupos de convivência a velhice é categoricamente negada e escamoteada em imagens de mulheres que estão na fase do climatério. As representações sociais são ancoradas na imagem do "eu" que quero ser: naquela mulher que dança, imita Carmem Miranda e fala em sexo. Diante da frase "eu não sou velha" só obtivemos duas respostas: "sou jovem" e "Não sei... só sei que velha eu não sou". Concluímos inferindo que os programas em questão favorecem a imagem de uma velhice ativa, mas não evoluíram na desmistificação da mesma.
PALAVRAS-CHAVES: Velhice, grupo da terceira idade, representações sociais.