160 - USE OF SEMINARY WITH A MYSTIC IN POST-GRADUATION EDUCATION: EXPERIENCE REPORT.

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The current study is a result of the reflections and discussions about the importance of seminary as a methodology in post-graduation education and the use of introductory mystic as a methodological procedure on a seminary development, with the purpose of inspiring the *imaginarium* of the participants, especially about their point of view near the matter at issue. The report presents itself as starting-point to the construction of the first cycle of four seminaries developed during the subject "Análise Crítica da Prática de Enfermagem, in the course of post-graduation, level of academic master in nursing, of the Universidade Federal do Rio Grande do Norte UFRN, during the first semester of 2008. These seminaries intended to guide the participants into the deep reflections about the themes: the paradigms that lead the contemporary society; the health care models in Brazil; the paradigms and their relationships with the nursing practices, and post-modern society, considering the professional practice in nursing. Thus, it's necessary to go aboard the the discussion about paradigm: a paradigm is composed of general theoretical suppositions, as well as laws and techniques to its application adopted by a specific scientific community (CHALMERS, 1993). A paradigm is what the members of a community share and, inversely, a scientific community consists of men that share a paradigm (KUHN, 1970). Seminary is hear designated as an study method and specific didactical activity of higher education of graduation and post-graduation (SEVERIANO, 2007). At one more approach, seminary is considered as a study technique that includes research, discussion and debate, making possible to the student to elaborate scientific works (LAKATOS; MARCONI, 2007). Therefore, the seminary is an opportunity to bond ideas and reflections that promotes scientific knowledge production, going further a traditional expositive class, promoting an intellectual dialogue and making dynamic the ways to construct knowledge. In the academic development process, it's necessary to suggest alternative ways to innovate the methods of teaching and learning, as the using of the research sight, in which the class is far away from being considered a predominant or exclusive alternative. These ways can promote motivation in research, drawing attention to the richness of the discussion, to alternative ways of treating the theme, that stimulate the student to research, make his own questions and elaborate his exact ones (DEMO, 1997).

In this sense, it's necessary to consider that the success of using a methodological innovation depends not only of the teacher's performance, the authorities support , the approval from the colleagues and the students collaboration, but also of the strategy adopted by the teacher to use the innovation (BORDENAVE, 1988).

The dialogue the establishes between all the actors involved in the teaching-learning process is indispensable as a transforming and constructive mechanism in working with groups. We can visualize the dialogue comprehended as inherent to the human being in society:

"Before anything, I think that we should understand the dialogue not like a technique that we can only use to achieve good results. We cannot either understand the dialogue as a tactic that we use to make students our friends. This would make the dialogue a technique to manipulation, instead of illumination. On the opposite, the dialogue must be understood as something that is part of the own historical nature of human being. It's part of our historical progress, of the way for us to become human beings. (…) the dialogue is the moment I which human beings gather to reflect about their reality as well as they do it and redo it" (SHOR;FREIRE, 1986).

We comprehend that it's elementary to consider various methodological propositions to be used as seminary, so that when we decide for certain methodology, we have made the right option considering the themes, the participants and the social-cultural reality, with the purpose of achieving the goals of the seminary.

About the methodology to construct a seminary, we can emphasize some authors that concede the seminary as an implying method of the student in his own learning process (SEVERINO, 2007; LAKATOS, 2007; VEIGA, 1991), so that here we suggest some proposition as teaching-learning method.

Severino (2007, p. 89-90) follows that the last objective of a seminary is to take all the participants to a deep reflection of a certain problem, from texts and in a team, and draws everyone's attention to the fact that, to involve everybody's participation, the coordinator, called facilitative in this study, supplies before the development of the seminary a guidance-text, along with a notebook, containing the presentation of the theme and the text general scheme, that is, the text structure with the indication, in parentheses, of the page numbers where the basic text matter is contained.

This same author, yet, boards that other fountains are used besides the basic text and the complementary text of the seminary, as more elements to the comprehension of the accessible text.

Preparing the seminary, the topics are programmed, under the shape of guidance-texts, discussed and evaluated by all the group participants, the student activities ate presented in this programming, and copies of this guidance-texts are distributed in advance of at least a week, if possible, not only between the participants and the teacher, but all the students in class (LAKATOS, 2007).

When it's not possible to distribute these copies with all the participants, the copies of the guidance-texts should be distributed at least to the person or the group that is going to comment the problem or theme in debate during the seminary (LAKATOS, 2007).

The seminary happens in three stages, as preparation, presentation and evaluation, in which the teacher and students participate with defined competence, but always presenting the characteristic that makes the difference in the seminary, that is the possibility students have to develop activities that lead them to investigation, criticism and intellectual independence intellectual (VEIGA, 1991).

ACCOMPLISHING THE SEMINARY...

The proposition of Severino (2007), that orients to supply the reading indications to all the participants before the day of the seminary, was a guide for us to elaborate the methodology used in our seminary, according to the orientation of the referred subject's program.

We presented the methodology and programmatic topics to the subject coordinator, who agreed with the proposition, and we gave in advance the basic texts (CAPRA, 1982; GIDDENS,1991; VASCONCELOS,2002; SANTOS,2005), which served of a base to the reflections and discussions that became during the seminary.

The seminary happened in four hours, with a little coffee-break. It began with the mystic, than the presentation and the agreement of the rest of the program, followed by the division of the class in two groups (group one and group two) for the debate under the theme, feed by guidance questions and the facilitates help.

After the break, we had a moment of discussion in the big group, called group three, composed by groups one and two, the teachers and facilitates, intending to present a resume of the discussions in each group, to watch the movie "A ilha das flores" and to debate it in plenary, followed by the evaluation of the seminary by the class, the group responsible and the teachers, and to finish we gave everybody a reflexive gift.

THE MYSTIC

The mystic figures, not without reason, on the structural base of organization. It's not consistent of a formal sector, but involves everybody and can become clear in specific moments, as at occupations, at formal meetings, at ludic activities, but also it can appear unexpectedly at random, in daily moments, at work, at school, at surprise… It is, in a certain way, the fuel that feeds the "moviments" (Fernandes 2000).

The mystic organized by the coordinators of the seminary had an agreed understand and main function of bringing the group an extraordinary strength, a plenitude sensation capable of making them overcome the mayor adversities, believing in the possibility of understanding the theme aboard on the seminary.

The quotidian's mystic gives the impression that it's a stimulating strength that makes the person someone "extraordinary", with an special strength.

For this reason, Almeida (2004), who studied the Land pastoral and its relationship with the MST (Movimento Sem-Terra), calls the mystic that happens at MST of "mystic ritual", because it's takes property from some symbols and rites of Cristianism, as the cross, the marches (peregrination), the flag, etc. With this, occurs the symbolical construction that gives sense to the land's fight.

Also in this concept of mystic as a ritual, it points to something that escapes the national explanations, with the transfer to the imaginary-symbolic area (Almeida, 2004).

In the dark, images in black and white on all the room walls, showed the contradictions in people's lives nowadays. At one side, the best conditions of life and the scientifical development. On the other hand, the overpowering hunger that transforms people daily, a person into a simple worthless of attention and look.

The chairs in a circle turned the place misterious and adapted to promote big discoveries in the contemporary paradigms world.

The students group and the teachers, when entered the room, walked directly to a place in the circle, making themselves comfortable with attentive looks to the dark room, with candles lighted, the images and a song with nature sounds, contrastating with the destruction of the nature and the own man being destroyed, in the images.

This moment caused silent and inquietude at students and teachers, that couldn't comprehend the meaning of that room and lived moment in a reflexive silent, in the dark.

To make a mystic experience is to make yourself available to the dispossession of concrete reality limitations, is to throw yourself at a sphere that is beyond yourself. Neither the images, nor the concepts give us the reality, it's necessary to go through sensitive things and intellectual representations, as in obstacles (…)(Lalande 1999).

Each of the participants of the facilitate group was responsible for the seminary, wearing clothes with varied colors and with a candle illuminating a paper that contained parts of the text, revealer of the paradigms that lead the contemporary society.

Confusion taking the listeners minds was perceptible. Trying to understand what was not comprehendible, noting in the speeches parts full of riddle and reveling, made possible inquietude and enthusiasm from the group, at the same time, and this discovery caused a fascination for the unknown.

The back music, with nature sounds, helped to set the scene. The student's and teacher's looks were of search, discovery and of trial of relating what was happening with the proposition of the seminary. The silent denounced this magic porposed by the moment.

This silent could really bring memories from moments lived during the discoveries and obscure understandings, sometimes clear, promoted by the reading texts, elementary for the seminary.

The mistery Idea, for Bogo (2000), Caldart (2002) and Fernandes & Stédile (2001), is taken by something that reveals itself, but not entirely, and because of it people mobilize themselves, emotional and ideologically for land acquire. From this, the utopia turns into one of the most actual elements, because if land delays, it's necessary to dream with it; if it's already accomplished, it's necessary to dream with a fair and fraternal country. The project is always undone, is an eternal utopia, word that means "no place".

To Bogo (2000), this mistery of preparing but never meeting the entire project is what moves and stimulate us to live this human cause, so full of accomplishments. This pledge of knowing, felling and doing is what we call mystic. This strength is what moves us in the search for the construction of the endless utopia.

FINAL CONSIDERATIONS

What we enphasise in this experience was to learning from the feelings, looks, speeches, expressions, and not only through concrete information, contained in the texts read.

We noticed that boarding a theme that concerns directly to the construction of a methodological learning way in post-graduation can only reach its plenitude, as long as we live the process of construction and living of these moments, through the construction of a seminary focalizing the "praxis", considering various types of knowledge.

We consider this report can contribute to the post-graduation courses in understanding the need of promoting mystic moments in teaching-learning process, searching to reach the interpretation and revealing of topics that require more attention.

Besides this, this experience contributed to comprehend the use of the seminary as a facilitative element in post-graduation process, from the group construction of guidance-texts and its knowledge of changing educational positions, focusing the habit of putting things in doubt as an objective to be reached through our lives.

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USE OF SEMINAR WITH A MYSTIQUE IN THE POST-GRADUATE EDUCATION: EXPERIENCE REPORT.

ABSTRACT

This article is an experience report about the use of seminary as a mystic in post-graduation education. The goal is to present the experience in using the seminary as a methodology of post-graduation teaching in nursing. The relevance of this study comes from the knowledge of the importance of using the seminary as a teaching methodology to post-graduation, putting the mystic as a possibility to live inspiration and feelings, capable of reveling opinions, ideas and relate the world's context with questions related to nowadays society, current from the scientific development.

Descriptors: Teaching, seminary, mystic

EMPLOYEMENT D`UNE MYSTIQUE DANS LE SÉMINAIRE POUR L`ENSEIGNEMENT POST-UNIVERSITAIRES: L'EXPÉRIENCE RAPPORT.

RESUMÉ

Cet article est un rapport d'une expérience dans l'usage du séminaire comme un mystique atrategy de l'enseignement post-secondaires. L'objectif est de faire l'expérience de l'usage de séminaire et de la méthodologie de l'enseignement post-diplôme en soins infirmiers. La pertinence de cette étude part de l'importance de l'aide comme une méthodologie de l'enseignement pour le séminaire de troisième cycle, mettant en évidence la possibilité d'expérience mystique que les inspirations et les sentiments capable de révéler les opinions, d'idées et de porter le contexte du monde avec les questions liées à la société actuelle, découlant de développement scientifique.

Descripteurs: Enseignement, séminaire, nystical

EL USO DE SEMINARIO CON UNA MÍSTICA EM LA DE EDUCACIÓN DE POSGRADO: INFORME DE LA EXPERIÊNCIA.

RESUMEN

Este artículo es un informe de la experiencia en el uso de un seminario con mística en la educación de posgrado. Pretende hacer uso de la experiencia como un taller de metodología de la enseñanza de enfermería en los programas de postgrado. La relevancia de este estudio parte de nuestra convicción de que nuestro informe el reconocimiento de la importancia de utilizar como una metodología de la enseñanza para el taller de postgrado, destacando la mística y la inspiración oportunidad de experiencia y capaces de revelar los sentimientos comentarios, ideas y relacionar el contexto del mundo de las cuestiones relacionadas con la sociedad actual, derivadas de desarrollo científico.

Descriptores: Educación, el taller, místico

UTILIZAÇÃO DE SEMINÁRIO COM UMA MÍSTICA NO ENSINO DA PÓS-GRADUAÇÃO: RELATO DE EXPERIÊNCIA.

RESUMO

Este artigo é um relato de experiência na utilização de seminário com uma mística no ensino da pós-graduação. Tem o objetivo de apresentar a experiência da utilização de seminário como metodologia de ensino na pós-graduação em enfermagem. A relevância deste estudo parte da nossa convicção de que relatar o nosso reconhecimento sobre a importância da utilização de seminário enquanto metodologia de ensino para a Pós-Graduação, destacando a mística como possibilidade de vivenciar inspirações e sentimentos capazes de revelar opiniões, idéias e relacionar o contexto do mundo com as questões relacionadas à sociedade atual, decorrente do desenvolvimento científico.

Descritores: Ensino, seminário, mística.