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Massage workshops to relieve stress in housewives

Talleres de masaje para aliviar el estrés en amas de casa

Rosa Cabrera Medina,¹ Gladys González López,² Orestes Álvarez Camacho,² Arely Tamayo González³

¹Universidad de Artemisa. Municipio San Cristóbal, Artemisa, Cuba. E-mail: rosa@uart.edu.cu

²Centro universitario municipal de San Cristóbal, Artemisa, Cuba. E-mail: ggladys@uart.edu.cu ; orestes@uart.edu.cu

³Universidad de Pinar del Río "Hermanos Saiz Montes de Oca". Departamento de Economía. Pinar del Río, Cuba. E-mail: arely.tamayo@upr.edu.cu

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ABSTRACT

In Cuba, as in many countries of the world, there are programs that contribute to the preponderance of the role of women and the family in society, an element that still, for different reasons, has not been achieved, due to many efforts that have been made. This segment of the population continues to suffer from work overload, since, in addition to caring for children and looking after their homes, they are also marginalized within the family framework. The purpose of the proposed scientific result was to elaborate massage workshops, from the perspective of popular education that would contribute to relieve stress and offer a healthy and wholesome living to women and families, as the most vulnerable sectors and as an added value, to occupy their free time, which is a priority of the Cuban state. These elements were verified with the application of the different research methods of the own pedagogy of the oppressed, which allowed to know, in the first place, the needs the selected implied ones had and, at the same time, the disposition to be integrated to attenuate these deficiencies, which bases the scientific value of the research. The research includes students from the mountain plan, from the San Cristóbal municipality, Artemisa province, Cuba. Among the methods used are: observation, survey and interview. A group of massage workshops are developed for housewives, with a favorable degree of acceptance and impact in the community.

Keywords: massage; massage workshops; housewives.

RESUMEN

En Cuba, como en muchos países del orbe, existen programas que tributan a preponderar el papel de la mujer y la familia en la sociedad, elemento que aún, por diferentes causas, no está logrado, por muchos esfuerzos que se han realizado. Este segmento de la población sigue sufriendo una sobrecarga de trabajo, a partir de que, además de dedicarse al cuidado de los hijos y atender sus hogares, también son marginadas dentro del marco familiar. El resultado científico que se propone tuvo como propósito elaborar talleres de masaje, desde la visión de la educación popular, que contribuyeran a aliviar el estrés y ofrecer una vida sana y saludable a las mujeres y las familias, como sectores más vulnerables y como valor agregado, ocupar su tiempo libre, que constituye una prioridad del estado cubano. Estos elementos fueron constatados con la aplicación de los diferentes métodos de investigación de la propia pedagogía de los oprimidos, lo que permitió conocer, en primer lugar, las necesidades que tenían los implicados seleccionados y, al mismo tiempo, la disposición de integrarse para atenuar dichas carencias, lo que fundamenta el valor científico de la investigación. La investigación incluye estudiantes del plan montaña, del municipio de San Cristóbal, provincia Artemisa, Cuba. Dentro de los métodos empleados, se encuentran: la observación, la encuesta y la entrevista. Se desarrollan un grupo de talleres de masaje para amas de casa, con un grado favorable de aceptación e impacto en la comunidad.

Palabras clave: masaje; talleres de masaje; amas de casa.

INTRODUCTION

Massage is a therapeutic tool with very good results and, above all, when it is used to rehabilitate people who have suffered physical ailments and injuries. "Therapeutic massage, in pediatric stages, generates not only physical but also emotional effects; the most reported by the literature are relaxation of myofascial and muscular tissue, reduction of spasticity and increase of muscular extensibility. These effects are related to the increase in blood and lymphatic circulation, which in turn stimulates tissue oxygenation and increases the rate of elimination of cytotoxic substances and waste; this makes the therapeutic massage a useful tool to reduce signs and adverse symptoms in specific health conditions. Serrano-Gómez, M. E. and others, (2018).

There are several types of massage today. Research has shown that these techniques also therapeutically influence the relaxation of the human body, extending their effects to the area of the affective or sensual, several authors refer to the so-called massage therapy, used in the health and sports, aimed at improving physical activity. Archaeological evidence of the existence of massage has been found in many ancient civilizations such as China, India, Japan, Korea, Egypt, Rome, Greece and Mesopotamia.

Massage comes from the French word massage or from the Arabic mase which means to touch or to feel. Massage is a system based on restoring body functions and also influencing neuromuscular coordination.

Massage is a form of manipulation of the superficial and deep layers of the muscles of the body, using various techniques to improve their functions, assist in healing processes, decrease reflex activity of the muscles, inhibit motor neuronal excitability, promote relaxation and well-being and as a recreational activity.

The preventive massages are applied when a tense area is located by palpation or with possible injury, when it is delimited and communicates to the person receiving the massage why? and for what? will be treated. In this way two of the fundamental functions of the therapist are fulfilled: to educate and to promote health.

The workshops proposed in this study deal with the union of therapeutic effects with education and prevention; these provide general well-being and satisfaction. According to Ugalde (2010),

"The educator has to link his educational message with life, therefore, he should take advantage of the experiential learning of his students, rely on it for future learning, prevent by all means the divorce between theory and practice.

This work is aimed at intervening, through the dialogue message, voluntary, participatory, linking theory with practice to promote health, offer knowledge, spread experiences and open options.

The workshops offer stress relieving tools. At present, there are an infinite number of conceptions, as well as prestigious massage schools that have proven their therapeutic effectiveness. Dialoguing with academic knowledge is by no means retrograde; on the contrary, it fosters theoretical transformative practice that gives the security of reaching the proposed goal. "That logic, practice, theory, practice. Romero, A. B. and others, (2017).

There are several treatments that have been performed with massage to counteract the advance of diseases and disorders, which with the use of conventional medicine could cause harmful side effects. In works such as Torres, L. (2018); Zúñiga Monier, B., and others (2016); Jiménez-Ochoa, and others (2015); Olaya, O., and María, R. (2017) examples are given that reveal the relevant role of massage in the area of natural and traditional medicine, although it does not cure radically, it prevents the generalization or worsening of the disease.

The motivation for this study focuses primarily on massage to alleviate a condition that has gradually become popular among workers worldwide and particularly in Cuba. This is stress, but stress is not specifically a problem that is attributed to workers linked to companies or to state or private centers, linked to production or services that everyone normally knows. This stress is the result of domestic chores, those tasks that last permanently and that not everyone values fairly, refers to the stress traditionally suffered by housewives.

Stress, from the Greek word stringere, which means "to squeeze", is a physiological reaction of the organism in which various defence mechanisms come into play in order to face a situation that is perceived as threatening or of increased demand. "Stress is one of the most widespread health problems in today's society. It is a multivariable phenomenon, which results from the relationship between the person

and the events in their environment, which are evaluated as excessive or threatening to their resources and that put their welfare at risk. Alfonso Águila, et al., (2015).

The manifestations of anxiety are very common in this type of illness, reason why the people are affected in their health, of general form. The most recognized types of stress are acute and chronic, the latter can cause anxiety disorders, if it is excessive and in its chronic phase is a disease that can alter us in such a way that it would affect human life. The excessive manifestations of people, such as loud talking, loss of motivation and interest in activity, reflected behavioral volatility, if analyzed from the psychological view of their reactions are in the areas of cognitive and behavior, which manifests itself in dejection, sadness, apathy and irritability, indifference, emotional instability, and so on.

This is the element that was taken into account to design the workshops that the authors of this study propose, because the implications for the human being, which are described in the bibliography consulted, are those that were observed in people in the selected geographical area as a sample; in several of them prevailed emotional disorders, feelings of aggravation in social relationships, family and work, which if is not treated in time, end up being physiological, psychological and behavioral, affecting their quality of life. All the bibliographies consulted agree that stress can affect learning, memory and decision making.

Its seriousness also lies in the fact that if these manifestations continue, they can lead to addictions, defence mechanisms that have been adopted by people today to combat stress and no society is exempt from suffering.

However, Gómez, I. V. and others (2015) proposed therapies for those who psychological stress is a particular relationship between the individual and the environment (which is evaluated by the individual as threatening or overflowing with his resources and endangering his well-being). This is why it is important to identify the factors that originate it; among them are: the daily stressors that refer to the accumulation of annoyances, unforeseen and alterations in the small daily routines.

In order to implement this massage workshop, it was necessary to resort to a methodology of popular intervention and after a bibliographic review on the subject, it was decided that the methodology of popular education was very relevant.

Various countries around the world have assimilated the methodology of popular education, but its origins are in Latin America and its forerunner is Paulo Freire, who, taking into account the vicissitudes of the oppressed classes, creates this type of pedagogy, which differs somewhat from traditional pedagogy in its conceptions, according to Frei Betto:

"Popular education has an inductive methodology and I have seen that it allows many people, in our capitalist countries, poor people, to rescue even more, to conquer their self-esteem. Betto F., (2012).

At the same time, the pedagogy of the oppressed asserts: he who teaches has to teach something; but how do I teach it? Who are part of it? Why? For what? For this to happen, it is very important to have an educator trained in the content and in dealing with students to create and recreate this dimension of apprehending, teaching, knowing; it is not that the educator goes down to the level of the learner,

he proposes the act of knowledge and, in the community, it is a very accepted way of bringing it to the different community social groups. According to an interview with Paolo Freire de Torres, RM, he makes clear the position of this pedagogy:

"I was telling you that the educator who says he is the same as the students or is demagogic or lies or is incompetent; the educator is obviously different, otherwise he would not recognize the student (...) all education is directive, therefore, there is no non-directive education and this is already said in the pedagogy of the oppressed".

Torres, R. M. (2012). Cuba opens its doors to these pedagogues and the first meeting of these educators took place on the Island, at the end of 1981, held at La Casa de las Américas and, although several Latin American countries participated, there was no presence of Cubans at this meeting. It is in 1987, when the idea of creating a center arose, which was called the Martin Luther King Memorial Center (CMMLK), which constitutes an important patrimony of the Cuban Revolution, since it develops several workshops, up to our days, for all genres and age groups.

Since the very beginning of the Revolution, women and the family have been given special treatment in Cuba, through their rights. An example of these actions has been the foundation of the Federation of Cuban Women (FMC). In its origins, its main function was to educate women, to prepare them as useful social beings and without generic discrimination, with all the really human rights and duties, and it is in this organization, where the house of orientation for women and families resides, which among its fundamental objectives is to give popular courses to train and broaden the level of knowledge of women and their families.

Fidel Castro said:

"And if the woman is physically weaker, if the woman has to be a mother; if on top of her social obligations, if on top of her work, she carries the weight of reproduction and is in charge of carrying in her womb the child that has to be born, every human being that has to come into the world, and if she bears the physical and biological sacrifices that such functions entail, it is only fair that the woman be held in society with all the respect that she deserves and all the considerations that she deserves. Castro, Ruz F. (1976).

Attending to all this situation and in order to achieve the objective of this work, the collective of authors proposes a group of massage workshops, from the vision of popular education, which contributes to solving the stress situations to which women and families are subjected, in the community of Los Pinos, in the municipality of San Cristóbal, in the province of Artemisa, Cuba.

MATERIALS AND METHODS

The observation, the survey and the interview

In order to carry out the research, the following population ratio was taken into consideration: sample: of a population of 79 families belonging to constituency No. 43 of Los Pinos Popular Council, municipality of San Cristóbal, Artemisa, Cuba, with particular characteristics: low cultural level, very few people have work ties, with low

economic conditions, where communication and socialization among its members are affected.

Families with the above-mentioned characteristics were intentionally selected from them. Using the methods of participation of popular education, that is, being facilitators, in addition to sensitizing, motivating, dialoguing with leaders and inviting them to participate in some activities of the different projects where we interact and that would allow them to have a good time, improve fatigue and stress. For this purpose, verbal propaganda was carried out, with graphics and visits to the home.

After applying the scientific instruments in different places where there were crowds of people waiting for some service such as wineries, butcher's shops, shops, waiting at bus stops, that is, places conducive to collecting the necessary information, we also participated in meetings of mass organizations and work centers. Other bibliographies on communication, popular education, were consulted by different authors, Puiggrós, A. (2016); Caride Gómez, J. A. (2016); Bruno-Jofré, R. (2016). Martin Luther King Center Formation and Education Module. Jr., selection of texts on community work by Graciela Bustillo, Asociación de Pedagogos de Cuba, results of master's theses and doctoral studies on the subject.

RESULTS AND DISCUSION

The people who participated in the events of participation were easily exacerbated at the slightest pretext, they attacked each other with words, turning the moment into a hostile one. There was a lack of communication between the people waiting for the service and those who had to provide it. It was also found that very few times users claimed their rights when they were violated, for lack of trust and that they were really solved. Another element, no less important, is that the leaders of social organizations lacked the knowledge to face these problems. In the documents reviewed, the preventive and curative character of massage against stress has been revealed, but none of them approaches it from the perspective of the implication of stress in this problem.

As a result of the community, individual and group diagnosis applied to the selected groups, through observations and with the participation of the authors in open meetings, the following deficiencies were detected: unbalanced manifestations in their relationships with others and lack of understanding, which caused a lack of interpersonal communication; these elements summoned us to seek solutions to the situations of stress to which people were subjected, in sensitive prioritized communities.

Bibliographies dealing with this delicate subject were reviewed. In this sense, the following scientific problem arises: how to contribute to solving the stress situations to which women and families are subjected, in the community of Los Pinos, in the municipality of San Cristóbal, in the province of Artemisa, Cuba?

To try to solve these problems, the collective of authors of this research decides to design a group of workshops with the characteristics detailed below.

Fundamental characteristics of the massage workshops

The module is composed of seven workshops, with a community approach and based on the knowledge that the participants have, with a duration of 60 minutes and will be developed in open spaces, with the necessary hygienic and sanitary conditions.

General objective: to develop a module of community workshops on massage that helps to relieve stress.

Fernández Oliva, B., et al. (2017) provides important information on the origin and concepts of the term workshop. Its origins, the place where apprentices are trained, date back to the Middle Ages, when the rise of the guilds of artisans, where the master craftsman, with skills in his trade, admitted to his workshop a certain number of apprentices, who thus began the process of learning the trade, which could last from five to ten years. At the end of the basic preparation, the apprentice became a craftsman; this did not allow him to join the guild until he took an oral examination in which he had to demonstrate the mastery of knowledge in his branch and did not present "a masterpiece to the guild of craftsmen".

Among the authors who have currently approached the *workshop* as an activity of the teaching-educational process, Fernández Oliva, B. and others (2017) refer to the concepts of the authors: García Hernández, M. and others (2018); Caride Gómez, J. A. (2016) who stated that: "The workshop is an integrated, complex, reflexive reality, in which theory and practice come together as the driving force of the pedagogical process, oriented towards constant communication with social reality", while Ortiz, D. M. L. and others., (2017) consider it as: "essentially a pedagogical modality of learning by doing", and are based on the principle of learning, formulated by Bolton, R. M. (2018) "Learning a thing, seeing it and doing it, is something much more formative, captivating, invigorating than learning it simply through verbal communication, learning".

The work of Zapata-Ros, M. (2015) emphasizes that the workshop is a way of proceeding in the organization of a type of activity of the pedagogical process, in which all the components of this one are integrated in a dynamic relation that assures the achievement of the proposed objectives: the collective reflection on a problematic and the projection of alternatives of solution to these problems, from the experience or inexperience of the participants.

While for Romero, M. I. and others (2017), the workshops on popular education are (...) "Use of different meetings to promote group participation in learning, as long as it corresponds to our own objectives and those of the design".

The authors of this research assume it as an organizational form of the class, typical of the pedagogical process, where a group of people with similar interests and expectations participates, with the purpose of increasing the cognitiveness of the world, treasure knowledge, express experiences, cultivate values inherent to the tangible and intangible social culture, in addition, it is characterized by its dynamism, creativity, activity of exchange among the participants, for, on the basis of the knowledge, to establish a correspondence between theory and practice, between the known and the new content.

Evaluation plays a very important role in this way of bringing us together because it is not a simplistic or mechanical process. In popular education, as in any teaching process, it means measuring efficiency from the very application that allows those who participate in the process itself to mediate, return experiences and knowledge,

as well as the appropriation of others who will incorporate their experiences and experiences. Evaluating is a strength in which detractors and facilitators participate democratically, for what is needed, to elaborate its design, a broad vision in its conception; for this, creative coordinators are needed, with a broad and dynamic vision to relive it every day, together, to guide the process with wisdom and stimulate the collectivity.

Falkembach's evaluation design makes clear the diversity of perceptions and positions of the agents, educational experiences to build the consensus that means to elaborate the evaluation in popular education. According to Falkembach Elza M. (2013) "model" of evaluation. It is important to start from the diversity of perceptions and positions of the agents of the educational experience and to construct it, when elaborating our design or consensus on the conception of evaluation, objectives of evaluation, type of evaluation, agents of evaluation, way of incorporating the results of evaluation into practice. This procedure ensures the objectivity and coherence of our design with the practice or event to be evaluated.

The popular education methodology was used to structure the proposal, which consisted of seven workshops. Respect for the opinions of others, companionship, solidarity, mutual help, and compliance with workshop communication techniques prevailed.

Structures of popular education workshops, massage workshop design

In this sense, Romero, M. I. and others (2017), state that the workshops will have the following structure:

Date, place, facilitators, names, number of participants, women, men.

Resources: flipcharts or flipcharts, pens, stereo. They propose songs of the Cuban and international trova, previously selected, videos of massage, objects to use in mysticism or other exercises to motivate and reflect.

- Duration: three hours; these will be spread over three frequencies.
- During the massage workshops the appropriate conditions are established in the community, in spaces donated by the participants themselves.
- Timetable: it is proposed that it must be approved by the group. One hour, distributed as follows:
 - Mystical or spiritual: ten minutes.
 - Introductory moment: ten minutes.
 - Work in groups: 15 minutes.
 - Plenary debate: 15 minutes.
 - Evaluation: ten minutes.
- The commissions are created: those that will integrate mysticism, logistics, reporting and time control.
- Frequency: three times a week.
- Topics: origin of the massage, sanitary hygienic conditions of the premises and the masseur, massage maneuvers, self massage and podalic massage.

Objectives of the massage workshops; they must respond to what for.

- Create spaces where the origin of the massage can be exchanged.
- To share learning about the hygienic-sanitary conditions of the massage parlour and the masseur.
- To identify basic aspects of the maneuvers of the classic massage.
- To enrich by means of practices, the techniques of the self-massage.
- Reflect on learning podalic massage.

Activities

- Welcome and presentation of the coordinators.
- Integration. Roles will be rotated to work in subgroups, to enhance participation and integration and stimulate the learning process. Everyone should have clear in their roles.
- Among the most important are:
- Rapporteur: will have the function of writing down everything that is said during group, sub-group or plenary work.
- Time meter: it belongs to the commission that must control the fulfillment of the times foreseen for each activity.
- Coordinator: organizes and conducts the activity. Its function is to give the floor and share the summary of what has been discussed in the group.
- Exhibitor: this will be in charge of offering a synthesis of what has been discussed, the result of the group work.
- Subgroups: they will be mixed with a similar number of participants of both sexes; but if the group decides, they can be developed between groups of women, of men.
- Evaluation: the group in plenary will be evaluated, partial and final module.
- Closing

The use of these techniques is considered important because they imprint a distinctive stamp on popular education and its essence. The participation techniques presented at the meetings were selected from participatory techniques, Romero, MI. Mirabal, A. Dacal, A Figueredo J. (2013).

1. Presentation of individual and direct questions.
2. Images: presentations, representing an imaginary object that the group must identify.
3. The spider web.
4. Cone of thread: the first one passes it to a member of the circle, the other one says his name and passes it, so on they are presented and the last one passes it to the first one.
Cross presentation.
5. Couples engage in communication and then inversely, one partner introduces the other.
6. Group presentation: colored papers. Present and elaborate the groups; they are elaborated according to the color.
7. As long as the match lasts. A match is lit and while it lasts lit, the cursist must introduce himself. El bazar. Se utilizan objetos diferentes para colocar junto a un objeto con cierta representatividad.
8. Questions are used to shape tools in educational technique.

9. Visual technique. Dramatized, audiovisual, experiences, events, music. To propitiate an open transmitter generator of processes of participation within the group.
10. Intentional methodology, contextualized, through the ludic activity: to hear, to live, to act.
11. The logical path. Description of the task. (What?), Objective: For what? Materials. With what? form of sharing. How?
12. Simultaneous whispering or dialogue.
13. Excursion or visit to...

The technique of group work is carried out, demonstrating by the coordinator the maneuvers of the massage.

1. Dialogue or debate, holding a conversation on the subject.
2. The tree of life. reflect: strengths, weaknesses, achievements.
3. The piñata. cards with contents. Return to plenary.
4. The story: the concept is written, analyzed in groups and returned in plenary.
5. Socio-ratical techniques.

Describe the fundamental idea by means of the problematic, projection of videos. Responses in groups and return at the end in plenary.

1. Marked letters. Eight phrases about massage.
2. Use of collective interview. Discussion of cards with questions in groups and later discussion in plenary.
3. For diagnosis: The league of knowledge. Each one elaborates a news item, they throw themselves at the group and the one who answers the most questions wins.
4. For the animation of the group: "Warm-up Battle". A lot of talent is gained in this warm-up battle.

Movements by means of physical exercises:

- Attention platoon.
- With one hand.
- With the other.
- With the head.

Use of popular proverb techniques. Participatory Popular Education Techniques, Romero, MI. Mirabal, A. Dacal, A Figueredo J. (2013), example: the one who sleeps in the massage _____relaxes completely.

Sleeping shrimp _____is carried away by the current.

Other rhymes or sayings may be sought.

Proposal for presentation of the workshops. (Table 1)

Table 1.- Proposal for the presentation of the workshops to be carried out with the participants.

Workshops	Number of Participants	Workshops or modules	Evaluation
First massage workshop for women and families. Create spaces where the origin of the massage can be exchanged.	25	Integration, framing and expectations (participation techniques were applied to get to know each other and socialize) group work, bibliography is delivered, video projection (Self-massage) The story that will induce the objective "Thelions of the Orinoco River" is read. Work in subgroups, they are given the materials. The summaries are read and returned in plenary. Closing	The form of evaluation of popular education was used. If any participant suggests a different style in form or content or criticism, the style will be respected, will be listened to, the coordinator only subtly intervenes as part of the group in a wise manner.
Second workshop Objectives: to share learning about the hygienic-sanitary conditions of the massage parlour and the masseur.	25	Integration, framing and expectations Plenary work A moment for mysticism. Video projection (Facial massage) Reading of the monologue that induces the topic. Work in subgroups, tasks are distributed in the form of questions (cards) participatory techniques of popular education. Reading of summaries, return in plenary, music for the closing.	To evaluate the meeting, the PNI technique is used, making it easier for each group to express what is positive, negative and interesting.
Third workshop: Identify basic aspects of classical massage maneuvers.	25	Integration, framing and expectations I work in plenary a moment for mysticism. Reading of a tenth, which induces the theme. Video projection (classical	

		<p>message by Professor René Q.), work in subgroups, practical exercises carried out on the basis of imitation and dialogue, devolution in plenary. The manoeuvre is carried out in plenary. Each subgroup exposes its form and the coordinator also closes with game and music.</p>	
<p>Fourth workshop: To enrich by means of practices the techniques of the automassage.</p>	25	<p>Integration, framing and expectations, plenary work A moment for mysticism. Video projection, self massage Work in subgroups, practical exercises and conducted on the basis of imitation and dialogue, devolution in plenary. The manoeuvre is carried out in plenary. Each subgroup exposes its form and the coordinator also. Closing music.</p>	
<p>Fifth workshop: Reflect on the learning of podalic massage.</p>	25	<p>Integration, framing and expectations Plenary work, a time for mysticism. Video projection, podalic massage. Work in subgroups, practical exercises and conducted on the basis of imitation and dialogue. Plenary return. The manoeuvre is carried out in plenary. Each subgroup exposes its form and the coordinator also. Closing music.</p>	<p>The daily workshops were evaluated on the conception of the categories, VG, G, R, B, taking into account the state of joy, motivation, participation, the opinion of the participants.</p>

Modeling of the workshops

Diagnostic workshop

Objective: to carry out a diagnosis of interests with the participants.

The first workshop was held in the courtyard of a house that was provided by one of the families participating in them; a whole environment that allowed everyone to calm down, concentrate and get as comfortable as possible in order to create a welcoming atmosphere.

- Exchange techniques were used to build trust and prevent them from feeling any kind of difference between themselves. Questions were asked aimed at the socialization of the participants:
- Who are we? Each one was presented in their own way, individually, collectively, expressing tastes, preferences and interests.
- Indirectly the groups were formed, action that was respected until the end, positivity and confidence were sought in the follow-up of the theoretical-practical learning.
- What do we expect from the group?
- They answered this question in different ways
- Socialize, enjoy, learn, exercise, dialogue, exchange, share, practice solidarity, harmony.
- What are the general objectives and what are the specific ones?
- A moment of definition of the objectives on the aims that are intended with the meetings that are proposed:
- To create a community space for reflection and exchange of experiences on massage.
- To deepen through the presentation of videos of massage techniques.
- Identify and specify according to the activity, the basic aspects of massage.
- To share, starting from the practice of group work on the basis of the imitation of what has been observed before. What do we propose?

Introduce group work to favor the appropriation of knowledge derived from experience, through dialogue and videos that will facilitate the exchange to take as a basis popular and ancestral knowledge; these massage themes enrich our practices of group work and group coordination, from the conception of popular education.

Development

Each participant received a document with the fundamental precisions to read at home; this document contained, among other aspects, the following: the workshops have practical meetings; in each one judgments and own considerations will be emitted, observation of the individual practical actions of the development of each one of the participants; only in the precise moment, the coordinator will carry out the maneuver and the rest will imitate.

The participants were ten families, selected at random and 6 were invited who had some of the consequences of stress, which were detected in community meetings with leaders and in joint activities with other projects, provided that the principle of selection was anonymous.

The group that participated had 26 people of diverse trades, ages and social origin; they met in five subgroups; the coordinator invites the participants to visualize a video and then she gives them a card with the referents of each manipulation and the indication that, those who wish, they can visit the Youth Club that has a digitalized space, in case they wish to share with other people through their cell phones or tablets.

At the beginning of the workshops, the coordinator launched a question that served to construct the concept of massage. (Table 2) What is massage?

Tabla 2. – The responses were diverse

No.	Respuestas
1	A function for the body and the skin
2	It's a medicine. It relaxes me.
3	The máximo, it composes the body
4	A rehabilitation
5	Strengthen the muscle
6	Caressing, it can be manual or by team
7	Muscle toning action
8	Relief, I like it, the best.
9	Way to relax pressures after work
10	It has different shapes, hitting knead, rubbing.
11	Squeeze spots and relief the pain
12	To give strength to the hair
13	Rub
14	Good for muscle pain, pleasant
15	It's a nice action.
16	It's just that they rub on you
17	When a person or you rub
18	Touch
19	Action nice, I feel good if you apply it to me
20	Way of relaxing or stimulating the person, a pleasant touch
21	Relaxing, if I'm tense.
22	To caress, to knead, in the end it is rich
23	Rubbing where it hurts
24	For example, my sister rub on my calf, if I get an upset stomach
25	Ru bon the skin
26	When they do it, the pain is removed.

After listening to the participants, and taking advantages of the different interventions, they are proposed to conform the concept, demonstrating that all the elements given by them are valid; this increase; this increases self-esteem and motivation to participate in the remaining questions or situations presented. The concept could be a set of scientifically based manipulations that exert a mechanical influence on the organism of patients and athletes, being able to be applied with the hands or with devices, with the objective to develop. The previous answers are inside the concept, Starting from this collective conception, the concept is enriched with the varied scientific content and, in the end, is returned, respecting the collective interpretation. A necessary clarification, "at no time is the educator equal to the educated, if they were equal they would not identify with the other or vice versa".

Freire, P. (2012) p. 108 only it would lack to organize it. These answers, in the first workshop, served to understand that people have some knowledge of the subject, which they transmitted through their own experiences and that this would help us to move forward with the project.

When meeting with the group, the main thing that should be clear is: How do we teach it? How do we place the object that it taught? How do we integrate it? This is taught by the pedagogy of the oppressed and everything is achieved as long as the position is not authoritarian.

If you consider that learning massage is preceded by the very act of apprehension that sustains the pillars of general education, learning to learn, learning to do and do together.

Situations to which they must give a group solution:

- Example: What would you do if you hit your hands or feet?
- Here, the coordinator considers various responses that can be used to discuss the origin of the massage and introduce the rubbing maneuver.
- If blood flows from the heart and returns, in what sense would you rosarías the skin to relieve the pain, in what direction?
- This question invites discussion of the direction of massage, venous return, location of lymph nodes and joints.
- A bedridden grandfather must change position to avoid bedsores, how would you massage him, if there were skin lesions, would you massage?
- Here the students discuss aspects of hygiene, blood circulation and the coordinator, when the situation is propitiated, will talk about indications and counter-indications.
 - If your stylist wants to put on a face mask and then massage.
 - How would you do it?
 - The debate is broadened on considerations such as hitting, rosing, kneading, rubbing, ways of massaging; in the group there are different occupational profiles.
 - Would you apply the same pressure, when executing the manipulation to a grandmother and an athlete?
 - This question facilitates the debate on how to perform the massage, and the coordinator can discuss the duration of each maneuver.
 - Is the massage on the face performed in the same way as on the feet, hands and back?

When imitating the movements, the roles of exhibitor will be used, which will rotate between the coordinator and the participants, propitiating spontaneity, expressing them if the practice of the different maneuvers have been pleasant for them. We are not looking for results, we invite individual improvement, we are facilitators of quality of life to avoid the stress of these times and that the woman and the family take in the new social economic forms; the massage workshops are an invitation more, not an obligation, we do not pretend in the meetings to form a professor in massage, but yes friends, dreams, desires of improvement and, above all, better quality of life.

Workshop 2

- General objective: to establish communication among the members of the group.

- Specific objective: to determine the logical path of the module.
- Initial moment.
- Welcome.
- Presentation: participatory technique:
- Introduce yourself as if you had an object in your hand, the others identify it and from there you say names and surnames.
- Expectations: What do you think the massage course will be useful for?
- Frame: the objectives of each meeting are presented and submitted for approval.

At this point, a question arises as to where the group will meet; the group proposes and approves, it can be the same in each encounter or a different one; the order for each meeting is established so that there is no confusion. Emphasis is placed on the fact that these spaces must comply with the established hygienic-sanitary rules: ventilated, spacious and clean.

Bibliographies are provided:

These may be a teaching support booklet for a rehabilitation training course. Villa Clara. University of Medical Sciences, 2005. Havana P.1-21, which will be offered digital or hard, will be provided with the massage book whose title is a valuable resource for the work of the sportsman of the author Cores, A. A. (2009). Video of references of Professor Quetglas, Faculty of Pinar del Río.

- Groups of mystics, time control, reporting and logistics are created. These will have the function of processing between the group and the coordinator and between the subgroups.
- The methodological work is proposed on the basis of the elusive dynamics.
- Flipchart paper, pens. Videos, music.
- The reading of the theme for the next meeting was oriented.

Workshop No. 3

- Objective: to create a space where the concept of massage can be exchanged.
- To deepen the classical massage.
- Initial moment.
- A map of Cuba will be placed at the end of the place. All the participants will find five stickers of different colors when entering, they must select one and stick it on their chest. This will later distinguish the working groups.
- Walking around the place, you will find several objects from which you will select one that you wish to deliver to your country and place it on top of or in front of the map:
- The objects can be different: a lighted candle, a feather, water, flowers of different colors, coins or others.
- By offering these, you will be wishing your country: a light of life, the purity of the feather, the transparency of the water, the colors of life and prosperity.
 - These can be manifestations of the participants, they are just examples.
 - Then they will sit in circles, listen to a previously selected song, for a moment of exchange, they will talk about the texts delivered in the previous meeting, about the concept of massage and its origin.
 - The objective of the meeting is read.

- Read the story: The Ilions of the Orinoco.
- Of the authorship of the coordinating group.
- The Ilions of the Orinoco River.

The Venezuelan community integral medicine group was sitting when I entered the classroom, they are very punctual students; the young brunette with stright hair stared at me, her look. - Good morning, I said. What's your name? He took his long hair, well below the shoulder blades, knotted it lightly, and answered.

- Ana, my name is Ana!
- How do you do, Anna?

I checked the list and introduced the topic: origin of massage. Then, I invited them to listen to a story I brought for them.

"Seven years ago I visited a tribe on the banks of the Orinoco river and there I met a shaman who cured the painful areas with manipulations, I learned a lot from him and I confess that I have a lot of respect for these, who are the doctors of the tribe. Today we will talk about the origin of massage and it was precisely in tribes where this method arose, applying it in the different painful parts of the body; according to history, massage is the oldest method, although its origin cannot be specified, it was applied by the Chinese in the peoples of the ancient empire, which are known as Tui-Na, proven its existence today by traditions. The western world, - I continued counting. - He took the Chinese experiences. Massage was very prestigious in France, in the Middle Ages, in the German, Russian and American schools".

The most important thing is to master the technique so as not to take risks. Remember: you work with human beings. I kept telling you, classical massage has its origin in the French school, that's why some words appear in French, when you translate them.

Ana asks, "Prophecy, in your country there are shamans, when did the massage originate there?"

To what I answered, it started as a method in the German, French and Russian school year, as well as others; at the beginning it was only known in books of Orthopedics or the one that was applied in sports.

- No, Ana, today in Cuba, there are no shamans, there are physiatric doctors, rehabilitators. Why do you ask me?

At once, with her eyes wide open, she said to me: - I would like to visit your country someday. Do you know who I am? Yes, Ana! Teacher, I am the granddaughter of the shaman you met seven years ago in my lands, on the banks of the Orinoco River.

Emotion covered my face. Ana, how happy I feel, I will only tell you that you will be a great doctor.

We move on to group work, according to the colors of the stickers. They are given the questions to which they must give answers:

1. What is massage?
2. Where did it come from? Why?
3. The following are at their disposal: pens, flipchart paper, elaborated texts.
4. Each group sets out its vision and it is discussed in plenary.
5. It is explained that this moment is free of censorship, each group reached its conclusion and the coordinator as participant, has the right to express an opinion, but always after listening to the interventions of all the groups, which will allow to clarify, cause, if necessary, in a subtle way the subject, without criticizing or imposing.
6. Each group expresses, in its own way, its own criteria. Each group formulates its own concept based on their experiences and what they learned from the bibliographies they read.

For evaluation and orientation for the next meeting:

The students will place the opinions in a tree, they will stick them: in the branches, the interesting; in the stem, the positive and in the trunk, the negative. Then, they will be guided in the reading that they will have to do for the next meeting. "Hygienic-sanitary conditions of the place and for the massage.

Workshop 3

Introduction

One member of the group stands at the center and expresses a wish for everyone.

Example (Figure 1)



Fig. 1- See scheme.

The others stick together, forming a spider's web with the desires.

What does the group bring? As they separate to the rhythm of the music and shake the handkerchiefs in their hands, they will move on to the circle for a moment, to exchange on the reading they did in the previous meeting.

- Objective: to share learning about the hygienic-sanitary conditions of the place where the massages are carried out.

- Reading of the monologue. Prepared by the coordinating group on the topic to be discussed.
- Evaluate the experiences from the practice. How should the workplace be?
- What conditions should the massage have?

Two baskets will be provided with cards to which they will have to give answers in the group work. How should the massage area be?

Clean ___ Ordered ___ Gradable

Ventilated ___ Wide ___ More or less clean. Dirty

More or less clean. With cold temperature ___ Warm

___ At 24 degrees, plus or minus if possible. ___ Painted red.

Preferably green.

Develop your theory on these options.

The masseur:

Tall and pretty ___ strong ___ prepared.

He must master maneuvers ___ no matter what his preparation.

His clothing will be loose ___ fitting and tight. ___

He must use oily creams ___

The group must elaborate their concepts and return them.

Evaluation.

Human figure: in the head the positive, in the hands the negative and in the feet the interesting.

It is exposed that the workshops of massage, from the vision of the popular education, contributed to the preparation and scientific-pedagogical formation of the woman and the family to be imparted inside their own community environment. The program elaborated for the workshop was presented in the Municipal Scientific Committee and was approved for its putting into practice, in function of achieving the systematization of the knowledge and the transmission of the same ones, from another pedagogical vision. The workshops given were interesting and very attractive for the people, who received it, as it managed to capture the attention of community leaders from other areas of the territory and could be validated in several communities with very interesting results, so they are currently requested to continue being taught in other communities in the municipality of San Cristobal.

The participants, in the workshops, joined the hairdressing trades; the community work of the adult caregivers and teachers of Community Physical Activity was stimulated and the young people applied for a postgraduate in this specialty and a total of 3 175 CUP were contributed to the FMC to be used in works.

And for a better understanding of this text, the following glossary of terminology is also shown, according to the methodological conception of popular education.

Popular educator: it is a political-ethical-cultural pedagogical current, historically and contextually constructed in Latin America, in the sociopolitical and intellectual scenario in the 1960s, whose main figure was Paulo Freire.

Identity: set of characteristics of an individual or collective subject that makes him or her different from others.

Power: the ability of an individual, group or social class to assert its interests.

Social relations of production: social bonds established between human beings to produce and reproduce their material life.

Common sense: visions, conceptions, daily opinions of reality.

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