

SOCIAL SUPPORT: Old people from "UMA" in a vulnerable situation in time of Covid-19

APOIO SOCIAL: Velhos da "UMA" em situação de vulnerabilidade em tempo de Covid-19

APOYO SOCIAL: Personas mayores de "UMA" en una situación vulnerable en tiempo de Covid-19

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ABSTRACT:

The present study illustrates an experience report on the "social support" axis, with a view to social assistance and information, developed through the "UMAnizando in times of Coronavirus" project, created by the University of Maturity (UMA) - Extension Program of the Federal University of Tocantins (UFT). The primary objective is to ensure the well-being of academics in this phase of isolation, due to Covid-19, considering that old people are the main risk group in the global pandemic scenario. The project brings together professionals from different areas, such as gerontologists, social workers, pedagogues, physical educators, master's students and academics from the Medicine, Nutrition and Nursing courses, who assist and inform with the social nature, the old people of "UMA", in vulnerable situation.

KEYWORDS: Social support; Covid-19; Old people; Vulnerability.

Introduction

The "Humanizing in times of Coronavirus" Project (UMAnizando em tempos de Coronavírus) aims to guarantee the well-being of the elderly, in particular, those who are part of the University of Maturity (UMA), in the centers of Araguaiana, Dianópolis, Paraíso, Palmas, Porto Nacional, all in Tocantins, Brazil, as well as those inserted in the center of Novo Gama, Goiás, Brazil. It is necessary, in this perspective, that we can look beyond ourselves and, through empathy, listen, understand and comprehend.

The reports of the experiences lived in the project, through the actions and activities that involve the old people of "UMA", synthesize the feeling portrayed by the social

support received from the master's researchers and by the way they are represented by society, as well as the information passed on to them about Covid-19.

While the world awaits prevention through a vaccine that can end the health crisis we are going through, the University of Maturity of Tocantins has given a voice to our old people in this period of social isolation. The social support work carried out on the "UMA" campuses, through the "Humanizing in times of Coronavirus" Project, with the participation of master's students from the Federal University of Tocantins (UFT), seeks to serve the elderly, far beyond even their basic and primordial needs. It also includes actions and activities aimed at raising self-esteem, organizing time, personal care, maintaining links through social networks, thus minimizing the impact caused by distance and social isolation.

The experience report seeks to approach the topic from a systemic perspective, related to the resources that demand this process, such as the supposed concept of citizenship and the rights of the elderly, associated with humanitarian actions, involving master students graduated in Social Work, Pedagogy, Psychology, Medicine, Physical Education, Gerontology, among others, as a way to provide the eradication of vulnerability and dependence on the immediate, capitalist and monopolist media, whose causes tend to create barriers for the elderly to experience society,

The analysis of the experience report is presented through a brief bibliographic review, followed by a synthetic analysis of the phenomenon in the country, with greater emphasis on the State of Tocantins and the Municipality of Novo Gama-GO, with the collection of statistical data, opinions and perceptions of experts from the public and social fields, as well as reports from the old academics of the University of Maturity.

The synthetic bibliographic review and data on the current Brazilian scenario, with a focus on Tocantins-TO and Novo Gama-GO, were searched in digital databases, listed in the bibliographic references. The opinion of technicians, as well as the reports of the elderly were obtained through the experiences in the classroom, during participation in "UMA" and reports from contact through the application of instant messages (calls and audios forwarded) WhatsApp.

The narrated experiences took place between March 26 and April 30, 2020, at the "UMA" Poles mentioned above, in the Home Office modality, and aimed at the dialog between professional researchers, mainly in the area of Social Work and the elderly who do part of the instant messaging group already mentioned. In thirty-four days of calling and exchanging messages, the issue was discussed, and the causes, narrowing and gaps were identified, which thus contributed to the qualification of the demands related to the

promotion policies by qualitative information, including with regard to health, social assistance guidelines, social and psychological support.

The methodology used different instruments and techniques. For the links and reconnection of those involved in the process, the concepts of Mores were used, widely adhered to by technicians and specialists who develop or have already developed activities in United Nations agencies. The brief monitoring generated a new look, supported by the recategorization of some Mores items, adding both the determinants and the narrowing.

The study is divided into seven sections, this presentation being the first. Section 2 briefly discusses the concepts about the social dimensions of aging, gathered around two main approaches: problem/risk and phenomenon. Section 3 presents a synthetic analysis of population aging versus the current scenario of Coronavirus in Brazil, with an emphasis on the States of Tocantins and Goiás, with statistical data that indicate, possibly, a relationship with the absence of social support and qualitative information. Section 4 deals with the Mores methodology, which served as a subsidy for the preparation of the material produced. Section 5 presents the discussions of the elderly, listing the different opinions of specialists working in social assistance policy, aiming to deepen some elements of the causal, organizational and conditioning factors. Section 6 presents the relevant considerations, based on the proposed model, including its perspectives. Section 7 lists some of the bibliographic references used.

Brief conceptualizations about the social dimensions in human aging

Veras et al (1987,) points out that, since the 1980s, Brazil has been presented as a middle-aged country, whose layer of the old population signaled signs of growth. According to the author, the aging of the Brazilian population has been growing 3.2% a year and is considered the sixth in the world. These data, compared with those of the 80's, showed that 41.3% of people were under 18 years old, reducing in 1995 to 38.7%, ending the 90's with 36%, reaching the elderly population over 1,8 million people between 1995 and 1999.

There is nowadays a complexity in the human aging process. Considering age and early forms of aging, it is observed that people aged between 60 and 65 years are more likely to suffer from the impacts arising from physical or psychological aspects, which reaffirms the extreme need to prioritize, in addition to studies, the planning of public actions and policies for the medium and long term. (VERAS 1987, et.al.).

These physical aspects, during this process, provide natural changes (shoulder arching, weaker bones, appearance of wrinkles, sexual impotence, decline in sleep time, increased blood pressure, myocardial infarction, stroke), strengthen the need to have clear and qualitative information so that the elderly, when accessing it, understand that it is part of human development. (VERAS, 1987, et.al.).

Failure to adapt to changes and customs, which throughout their trajectory allows them to identify themselves as protagonists of their experience in society, allows repression to appear as one of the most common aspects that occurs, requiring improvements in the quality of life in old age, not only in studies, but in practicality, that is, in the expansion of interventions by therapists, psychologists, psychiatrists, geriatricians and social workers. (VERAS, 1987, et.al.)

Humanitarian initiatives with the aim of providing a break with the social helplessness inserted in old age by contemporary society become relevant, from small fostered interventions that bring people together, through these experiences. According to Faleiros (2005), the greatest strength of analysis of the expressions of the social question in its entirety, regarding the object of intervention, happens to be old age, even if there is an extensive advance of scientific production on the subject and a greater number of entities fighting for the rights of the elderly. However, without local humanitarian cooperation, research and grassroots measures are not sufficient to inhibit attitudes of mistreatment and lack of humanity, in which the elderly are a fragile and easy target.

Throughout life, human beings are faced with different needs, each of which directly influences their motivation and level of achievement. According to the psychologist Abraham Maslow, the individual governs his life according to his needs, which can be divided into physiological (air, water, food, exercise, rest and health); safety (shelter, stability, security); social (to feel wanted, to belong to a group, to be included); esteem (power, recognition, prestige and self-esteem); self-realization (development, creativity, autonomy, achievement).

In this perspective, the master's researchers did not settle for staying at home. On the contrary, the distancing was necessary for protection and security against Covid-19. In the midst of this pandemic, social support for the most vulnerable groups, especially the elderly, has become vital.

One of the actions provided by the master's researchers was to encourage them to study at home, considering a recent study on aspects of education shows that those who study more tend to be happier and have a longer life expectancy. The questioning "What

are the social benefits of education?” was produced by the OECD (Organization for Economic Cooperation and Development) and carried out in 15 member countries of the organization, of which Brazil is not included. “Education helps people to develop skills, improve their social condition and have access to networks that can help them have more social achievements”, say the research authors.

Economic impacts on the lives of the elderly caused by Covid-19

The economic consequences of COVID-19 can push up to 500 million people into poverty. The alert appears in a study by the United Nations (UN), on the financial and human cost of the pandemic, due to the crisis. The research says that the level of poverty in developing countries could return to a level of thirty years ago. The study was written by experts from King's College London, UK, and Australian National University (ANU), Australia. “The economic crisis will potentially be even more serious than the health crisis”, according to Christopher Hoy, from ANU.

The report, which estimates an increase of 400 to 600 million in the number of people living in poverty worldwide, points out that the potential impact of the virus represents a major challenge in meeting the UN's sustainable development goal of ending the poverty by 2030. When the pandemic ends, a study estimates that more than half of the world's population, or 3.9 billion people, will be able to live in extreme poverty, according to UOL ECONOMIA experts, in current year's reports.

In Brazil, the Federal Constitution of 1988 recognized Social Assistance as a State responsibility in Articles 203 and 204. The University of Maturity Program (UMA), as a pedagogical proposal aimed at improving the quality of life of the elderly, aims to integrate them with graduate students, identifying the role and responsibility of the University in relation to this segment, in an appropriate and capable way to respond to the specific needs of these people, through physical, cultural and social activities, having the “UMAnizando” Project as a parameter, whose initiative is to promote universal citizenship and guarantee rights already established for the elderly.

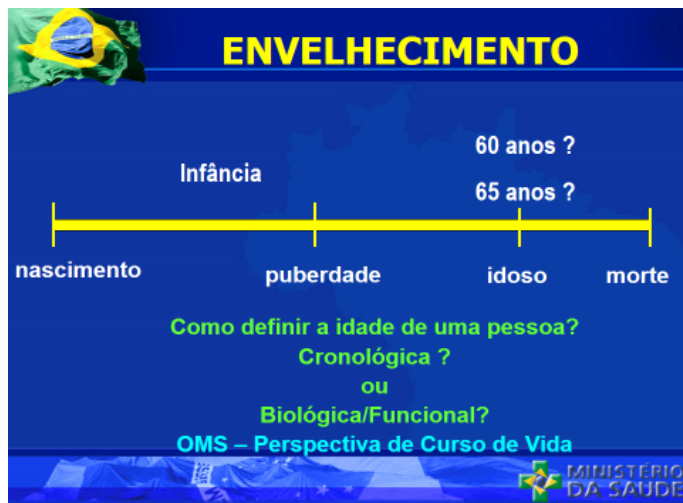
Faced with the installed chaos, the pandemic aroused in many people the desire to bring support to those who are living in vulnerable situations. In this context, master's researchers sought support from government agencies and civil society, through the collection of non-perishable foods, hygiene materials, in particular, alcohol in gel and bleach, in addition to personal hygiene kits, personal protective equipment-PPE (masks), geriatric diapers, clothing, mattresses, construction materials , and activity books to be carried out during the period of social isolation.

During visits to the old people of "UMA", it was found that the majority were experiencing financial difficulties, as they supplemented their income with informal jobs and, with the pandemic, many were in a situation of vulnerability, in addition to facing the fear of not being able to leave the house to buy food or medication for continuous use.

Another factor observed was the stories told mainly by the old women in their suffering faced by life, with the absence of opportunities for literacy at the right age. With this demand, a book was prepared with literacy activities to promote the realization of these old women's dream, to learn to read and write, to become independent and more autonomous.

To Quaresma (2004), "population aging generated several risks that society was not prepared to face, such as disabilities, isolation, loneliness and social exclusion of the elderly". Older people are living longer and in this final stage of life they need the support of their family members, as well as the support of society to guarantee the quality of life and well-being in aging.

Figure 1 Growth of the elderly population in Brazil and worldwide



Source: Ministry of Health - World Health Organization

Figure 2 Population pyramid based on information from the Ministry of Health and the World Health Organization - WHO



Source: Ministry of Health - World Health Organization

Figures 3 and 4 Population aged 60 or over and life expectancy at birth



Source: Ministry of Health - World Health Organization



The importance of social support for the elderly in times of Coronavirus

According to Barbosa (2008), "the purpose of the family is to offer people protection, affection, intimacy and social identity." Intergenerational solidarity is one of the main functions of the family, but in recent decades, family models have undergone changes in their dynamics and structure, which prevent, partially or totally, that family members can exercise the role of caregiver. An important change in this context was the insertion of women in the labor market, which made it difficult to perform the role that the family assumed as caregiver for the elderly. Then there was the need to transfer or

share this responsibility, and support for the elderly is now shared with public and private institutions of social solidarity. The author states that social support networks are also very important and necessary for the maintenance of emotional health throughout the entire life cycle.

According to Neri (2008), some of the most important functions of these social support networks for the elderly need to involve the creation of new social contacts; providing and receiving emotional support; obtaining assurance that they are respected and valued; maintaining the feeling of belonging to a network of common relationships, and providing support for those elderly people who have suffered physical and social losses.

According to Cockerham (1991), "social support networks formed by family and friends significantly affect the effects of stress on older individuals, they offer social support in the form of love, affection, concern and assistance". Corroborating, Durkheim (1951) states that, "strictly speaking, social integration, for the aforementioned author, promotes a sense of meaning and purpose for life. In general, the perspective of social integration assumes that the frequency of contacts promotes well-being".

Synthetic Analysis about population aging versus the current scenario: the Coronavirus in Brazil, with emphasis on the States of Tocantins and Goiás

Nasri (2008), when presenting the relationship between population aging versus social protection systems, expanded the look at mortality and fertility, having seen the significant advances in Brazil in recent decades (even if still in a very slow process), in improvements in housing conditions, family, community and social protection for the elderly population and their family composition.

From this context, and still analyzing the epidemiological aspects, the author presents the concept of epidemiological transition linked to changes in the patterns of morbidity, disability and death, encompassed in three aspects as causes of death, their displacement and at what moment it becomes a situation of death predominance, presenting as brief considerations for reflection that mortality still remains linked to perverse social inequality in Brazil, even if, differently from other decades, Brazilian men died after 60 years old, and almost half of women, after 70 years old.

Maintaining the same perception about social inequality and adding the issues of race and color, it is observed that the gaze is still turned (even if precarious), to the large urban centers, for concentrating in their region, strong economic powers, bourgeois class and mass of proletariat, not being advantageous the lack of basic investments, what for

Pereira and Pereira (2010) "means the Lato Senso of social policies, strongly identified when 69% of the white population of Rio de Janeiro managed to be 60 years old, and only 33% of the black population of Roraima managed to be 60 years old".

Even with the advancement of guarantees of the right to the elderly, the disregard for planning, public management and specific policies for this target audience is still immense. Just compare the main causes of death of old women in Brazil over the past ten years (circulatory system diseases, followed by deaths from undefined causes, neoplasms, respiratory diseases and diabetes), not being different also among the elderly, according to Nasri (2008).

The absence of professionals and studies on human old age are factors that favor the devaluation of the typification of services aimed at the elderly, as shown by Nasri (2008), where "the existence of incomplete diagnoses is observed. Even if little, they change relative statistics, and mortality without medical assistance is six times higher than ischemic heart disease".

Coronavirus in Brazil, with emphasis on the State of Tocantins

Tocantins (2020), facing the international repercussions and following the recommendations of the World Health Organization - WHO, on March 12 of this year, decreed the creation of the Crisis Committee for the Prevention, Monitoring and Control of the COVID-19 Virus - the new Coronavirus, with the participation centered among the Heads of Power, the State Public Ministry, the State Audit Court, the State Public Defender's Office, the Civil Defense, the Captainty of the Army and the Navy, Infraero, the Federal Public Ministry, the Federal Highway Police and Federal Police, aiming at the strategic planning of effective actions, having seen more than 120 thousand cases of worldwide contamination, with 4,291 deaths, and in Brazil (for the time) with 52 confirmed cases, with Tocantins being one of the three Brazilian states that had not registered occurrences of the disease yet.

Among the main recommendations that occurred between the State Decrees 6065/2020 and 6079/2020, those that most impacted the State of Tocantins, include the suspension of educational activities in the school units of the State Public Teaching Network and at the State University of Tocantins - Unitins; the reduction of the daily working hours in the agencies and entities of the Direct and Indirect Public Administration of the Executive Power to six hours, from 8:00 am to 2:00 pm; educational activities in educational establishments based in the State of Tocantins, public or private, such as schools and universities.

In view of the established Decrees, there was greater responsibility involving all agencies, in all social spheres, including city halls, state governments and even the federal and international spheres, encompassing some measures, like the curfew between 10 pm and 6 am the next day; closing non-essential commercial establishments; social distance with proximity restrictions from 2 meters; suspension of collective activities.

Mores Methodology: subsidy for the elaboration of the article and identification of the need and Situational strategic planning among the elderly in the UMA centers

In view of all the approaches mentioned in the previous sections, it was necessary to use the Mores methodology that structures the analysis, around four categories (favorable environment, supply of capacity of relevant actors/institutions, demand and quality), in view of the need for extreme urgency in humanized information, in order to mitigate the impacts on the lives of the elderly, with restrictions due to the global pandemic.

The methodology, which has already been used by technicians and professional activists in human rights, allows an in-depth approach to social issues in their entirety, as well as situational strategic planning.

[...] that the scenario [...]can change over time, so flexibility in goals and actions is critical [...],establish information flows, control, analysis, plan review, linkages between programs and execution [...] through the creation of a space in the organizational structure [...]qualifying management [...]according to the results and conditions out of control [...]of those who plan and in which the results are achieved. (MATTUS, 1998, p.03)

Linked to this methodology, innumerable strategies were used in the development of the actions linked to this study, for example, the creation of WhatsApp groups for the elderly, in each UMA center, preparation of educational videos (with interaction and physical activity) and telephone calls, performed by master students, mainly for the elderly who live alone, whose purpose is to promote care through social support, help and social information.

Before starting the calls and other activities remotely, the following Mores strategies were structured and evaluated, interspersed with the situational strategic planning with the aforementioned groups:

Table

MORES METHODOLOGY	PERIOD	AXLES	OBSERVATIONS TO BE ANALYZED THROUGH SITUATIONAL STRATEGIC PLANNING (NARROWING / BARRIERS)
FAVORABLE ENVIRONMENT	30/03/2020 to 02/05/2020	Social, political, legal, cultural and other factors that directly influence issues related to old age	<ul style="list-style-type: none"> • Prevention; • Attention to the elderly; possibly debilitated; • Survey of the needs for psychosocial support.
		Social norms	<ul style="list-style-type: none"> • Family values and beliefs; • Evaluate the lack of support from the partner; • Have access to qualitative information; • Negative view of the pandemic.
		Legislation / Public Policies	<ul style="list-style-type: none"> • Legislation and policies do not consider ethnic and racial cuts; • Problems related to information management, with the lack of municipal data for periodic monitoring of the social needs of the elderly in Porto Nacional; • Absence of a public policy in the municipal scope exclusively for old age (in addition to UMA).
		Budget / Expenses / Policy	<ul style="list-style-type: none"> • Lack or low allocation and disbursement of resources needed to implement municipal policies, programs and services.
		Management / Coordination	<ul style="list-style-type: none"> • Lack of a clear definition of roles, responsibilities and coordination / partnership mechanisms, hindering efficiency / effectiveness with the scarce resources invested, mainly due to overlapping actions.
		Access to services, staff, infrastructure and information	<ul style="list-style-type: none"> • Little availability of information on sexual health in old age; • Little initiative in evaluating and sharing successful actions (good practices); • Lack of qualified and trained personnel and continuous training, including the ability to perform qualified listening with the elderly.
		Social and cultural practices and beliefs	<ul style="list-style-type: none"> • Lack of information or biased information, both by religious, family and even school

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QUALITY	30/03/2020 to 02/05/2020		<p>institutions, making preventive work difficult;</p> <ul style="list-style-type: none"> • Absence, precariousness or inadequacy of education activities; • Lack of vision, understanding and, consequently, foreseeing the provision of health care services considering the diversity of conceptions about social distance from each culture; • Judgment of value and view of professionals about old age as a problem, making this public not recognize health units as welcoming places because they feel judged by professionals.
		Use time and continuity	<ul style="list-style-type: none"> • Discontinuity of services; basic health units do not continuously offer a space for welcoming and discussing; • Little / low institutionality of services and adoption of good practices.
		Quality	<ul style="list-style-type: none"> • Lack of quality in social assistance services, which often have discriminatory treatment with old people; • Lack of access to specialized services in the social assistance and trained personnel sectors.

Source: Mores Methodology - United Nations (UNFPA / UNICEF / ONUMULHERES) (2016).

Discussions of the elderly listed with the different opinions of experts working in the municipal social assistance policy

During the period reported in the previous section, appointments were made to the elderly, academics at the centers of the University of Maturity - UMA. Technology was a fundamental tool in combating anxiety and depression in this social group, used by master's students as a strategy in the development of actions, such as contacts via cell phone, through video calls, phone calls for those who have limited services for cell phones, in order to establish daily contact with them, seeking to know how each one was responding to the distance and social isolation.

The response was surprising to the work of the volunteers, since the elderly felt emotionally empowered by knowing that the master's students were concerned with their well-being, in addition to the feeling of belonging to a network of common relationships, which provides support for them.

The activities were divided into two distinct but congruent focuses, like the first, through telephone calls and transcription of the speeches, these being guided by volunteer students, social workers, pedagogues, physical educators, nurses and undergraduate students, to transcription of audios received and calls when recorded.

In the consultations carried out, one of the problems faced was the hearing impairment of the elderly, which demanded greater attention to their report by the researcher, to ensure fidelity to the information passed on. The actions took place during the week, with physical activities taking place in the morning and educational, interactive and social activities in the afternoon, when they were preparing to watch a movie, make a call, send messages to family and friends, take care of plants, animals and produce crafts.

Other actions were proposed with the support and assistance of the master's students, such as the second focus, with a view to literacy activities, spelling, word searches, fashion tips (personal care, how to dress to stay at home with high self-esteem during social isolation), tips for maintaining mental health (work with mosaics, paintings, relaxation), affective cuisine rescuing memories of childhood time, with "grandma" and "mommy" recipes and healthier menus.

The actions were monitored using photographic records, cell phones of the elderly, who posted the activities carried out on WhatsApp groups alone, or with the family member with whom they live.

According to the report of the elderly, the activities contributed to take them out of idleness, involving them with positive things in their daily lives, which added knowledge, entertainment and socialization, even with social distance, considering that before these activities they were watching TV, which disseminates news related to Covid-19, causing negative feelings such as fear, despair, insecurity, impotence, depression, affecting mental health.

The action that caused the greatest impact was the delivery of basic food packages, hygiene kit and PPE (masks and alcohol in gel) for those who are facing great financial difficulties, as some old people had practically nothing to eat on the day and did not have no resources to guarantee their livelihood.

Reports of old people who shared their concerns about Coronavirus time with distance and social isolation

Good afternoon teacher! Long time no see! I thought you forgot about us. What happened that made you leave the Golden Years Group? I'm fine, thank God, a little scared of the Coronavirus, but I have faith in God that everything will be resolved. I miss classes, even though I no longer

live in Porto Nacional, I get to know about everything here from the group and I thank you immensely for your attention in being concerned with us, and call us whenever you feel like it. A big kiss and stay with God. Send Professor Netto a big hug! (MAGNÓLIA, student)

Professor Veronica, I miss you! Do you know when the classes will return? I can't take it anymore just going home from work. It is already boring and I miss going to church too. It is not the same thing to watch on the internet, when the internet works. My family is fine, I try to occupy my time with the chores of the house and when I can, I take a quick little walk on the street and come back. I know it's risky, but I need to see people. Everything is still and empty, it makes me sad. A kiss, I love you so much! (VANDERLEA, student)

Professor, this call is very good, you are calling us, I don't know how to use my cell phone, but sometimes I ask them to show me the messages and I'm glad you didn't forget about us. Let us know when we must go back to school. We are in need of masks, but no one is sick here. We are fine. Do you know if it is true that there are people sick with this virus in Porto Nacional? With faith in Jesus this disease will not arrive in our city. Stay with God! (ADELICE, student)

May God protect you, Professor Veronica, the mayor and all of us. I miss classes. This week Secretary Sarah was here, she brought a food basket, it was very good, it was a shame it was rushed, but the important thing is that we are not alone. And your mom, teacher, is she okay? Is she with you? Not? Too bad, she doesn't live with you! I thought she lived there, but God will protect her as He is protecting us. I want to go back to church, it's too boring. Do you know when the mass will return? Let me know, professor. Kisses, okay? Goodbye! (ALMERINDA, student)

We're right here at home, I just can't stand to do nothing anymore, what I had to do I already did, but what can I do? Sometimes a grandson, neighbor, friend, comes along very quickly and talks. I don't miss my appointments, but sometimes the doctor comes here too. And our graduation, when will it be, Professor Veronica? No idea, right? But what a sadness all this is. I don't speak much in the group because I don't know how to handle cell phones, but I see everything. Thanks for the call, and I don't need anything, okay? (CÂNDIDA, student)

How long we haven't seen each other, miss you! Look, professor, you take too long to call, okay? We miss you. My family is fine, I had my vaccine, I got a little cold, I had tea, but I woke up better. I was talking to the other classmates that the best thing would be for classes to go back to UFT, because in the auditorium it is very stuffy, but do you know when classes will return? I heard that there would be no more classes, I was sad, but what can we do? (CREUZA, student)

Professor, everything is at peace, thank God! Professor Ceíça is always in contact with us, trying to find out how we are doing. With other colleagues we are making a prayer chain, praying and so on. I really miss going to classes, we are really stuck inside the house and wearing masks is too bad, but we have to. We are missing you sending messages in the group and Professor Veronica as well. Have you seen Professor Neto? Say I sent him a kiss and a hug. We miss you! (DEJANIRA, student)

Here at home we are taking all care. Much prayer, fasting so that all this will pass as soon as possible and we can return to class. I really like going to classes, going out a little bit, it's too bad, but I take the opportunity to put some things in order, but always in the presence of God! Come and visit us as soon as possible, we miss you, and you are very missing! (EVA, student)

The following report is from Creuza, a student participating in the group of students being literate. Creuza in her childhood was abandoned by her parents and left on the street with her sister, but with a lot of resilience, she went back to school and dreams of taking her driver's license to drive vehicles.

The last few days have been very difficult, as I cannot embrace my family. I'm at home with my husband Gilberto. Working has been the only time I leave home. Two weeks ago I thought I was going to be depressed. Despite Gilberto's company, I was saddened. I participate in a WhatsApp group of teachers that has been my refuge, as it is not just a speaking group, but it has many actions and I have always loved helping others and the teacher delegated a function that I received as if it were a mission of God - look in my neighborhood for families with people with disabilities and elderly people at home. I accepted, because I know many families with this profile. So, I went looking for these families and it was not difficult to find them. All the families we chose have already received basic food packages and diapers donated by the group. Yesterday I was very happy and grateful, because I went with the teachers to deliver more food and diapers to the helped families. I also met the UMA teachers we spoke to only via WhatsApp, I met Conceição, a member of the group, who has helped the needy. I am very grateful to be part of this family that in the midst of something so bad, that this Coronavirus is, I was able to participate in such beautiful gestures!! Everything bad that happens to us I think is either a blessing or a mission. (CREUZA, student)

The next report is from the group member, Maria Germania. Her dream is to be literate:

When I was invited to be part of this UMA group, I imagined it would be a great idea to occupy my mind during this difficult period. I thought I wouldn't be able to do it because I thought it was difficult. But, with the attention and affection that the teachers give me, I am feeling very good because, even in the face of some things that are difficult to get into my head, I have a lot of help and I am managing to do here in this time of the quarantine that is passing, have only my husband close by, my neighbor who also helps me with my chores and there is also an old man who has just left Papuda penitentiary and he has nothing and no one to do anything for him and I often offer him food and coffee. (MARIA GERMANIA, student)

The next account is surprising and illustrates well the value of the project in people's lives.

I'm Cícera Moreira Lima, I live in Novo Gama-GO. I was married for 37 years. My husband left me, we divorced and the judge ordered the land to be divided in half. One day, teacher Alessandra Vilela told me to enroll in EJA, I said I couldn't learn anymore. But when the quarantine started, she asked me again if I would like to join a WhatsApp group with people to be literate. I was unable to study in my childhood, as I lived in the country and as an adult, I lost all life opportunities for 37 years. My ex-husband wouldn't let me study or work and I couldn't even go to his sister's house, which is next to my house. Only suffering at home, the meals he only ate if I put it on the plate and delivered it to his hand. I received books with activities to do homework in this quarantine and help me with literacy. We have tasks every day. I'm enjoying these homework so much. Just knowing how to identify the letters of the alphabet and reading simple words makes me very happy. One day, I was doing my homework in my room, because I love to paint, it makes me relax. My ex husband arrived pushing the door to my room, disturbing me. He said that I was not old enough to learn and that the mosaic activities I was painting was for children. He was humiliating me, letting me down. I've already put a lock on the door so he won't get in, but he has already sawed two locks. I closed my notebook and went under a tree and started to cry, I cried a lot. When he left I went into my house and got on my knees, raised my hands to the sky. Tears were falling and I asked God: Help me, I need to make this wall, but I can't afford it, give me a light, give me a solution. I can't take this man anymore, all the time poking me, tormenting my mind. I can't even have the pleasure of taking a drawing to paint or taking a pencil to write. He teases me and laughs at me, teasing me. If I'm locked in the room, he keeps knocking on the door, I suffer a lot. This was at noon, I was crying hard, asking God. When it was night I sent a message to Professor Alessandra. She asked if I was learning and doing the tasks. I said I was really enjoying it, and there were some letters that I didn't know and now I already knew. I said I only had one detail. I told my mistress that I was not able to concentrate, because I was being tormented by my ex-husband. She said that the master's students at the Maturity University of Tocantins would help me. They would ask for donations to buy construction materials. But, before building the wall, I had to pay someone to drill the pit and put shackles. Once the wall was made, there would be no way to pass the shackles, because my house is in the entire front part of the land. She commented on the WhatsApp group and talked to academics and master's students. On April 28, I had just had lunch and was thanking God for the food, when I looked outside I saw a truck with building materials arriving at my door. I felt immense happiness. I am so moved that I am crying with joy. The masters of UMA obtained the money in the amount of R\$ 1,800.00, for the pit and bought the materials in a lumber company at cost price. I thank God and teacher Alessandra and team who are being angels in my life. I didn't go to school, but I got something better at my house, the University of Maturity. These master's students at UMA through Dr. Neila and her son Neto in less than forty days brought me much more than during all 56 years of my life. They brought joy to my heart. The wall has already started and I will be able to study in peace, and when the quarantine is

over I will work, so that one day I can do for someone everything they did for me.

Among the activities proposed for our academics, one that they liked the most was mosaic painting. Most did not have colored pencils or used some so small that it was difficult to paint. We managed to buy some with better quality. ART Vip stationery sold at cost. When they received the colored pencils, they reported the joy it was to paint with a better pencil. They report that when they paint, they feel relaxed and forget a little about the bad news on television. We were also able to repair two sewing machines for our elders to work on making masks and make a profit to help buy food. We also publicize the work of our academics on social media to get a job. In this pandemic, many have been fired from their jobs and are looking for service to buy food. Our student Francisco is a painter. Francisca makes masks to sell. Francisco José is a bricklayer assistant. And so, we are helping each other.

Main results obtained

The results of the calls made to old people at the "UMA" centers were systematized and structured according to Mores analytical framework, already presented, giving rise to some observations about the achievements.

Old men had little participation in some actions and in some WhatsApp groups. When asked about their absence from activities, most of them answered that they did not feel at ease, because in the groups formed, the majority is composed by women and that, therefore, there was a lot of conversation, and they felt embarrassed to express their emotions and doubts. This situation is easily understood when Fernandes (2009) mentions that "heteroperception in old age still permeates social gender roles as well as the remains of a sexist culture experienced during its development and social relations". In other words, it is always associated the masculine with the public world of patriarchal power, and the feminine, with the domination of the home and its cultural relations.

The complexity of the information and actions generated by many news about the impacts of Covid-19 that involve questions of a socio-assistance nature and access to emergency assistance for the elderly, led the technical team responsible for the social approach to filtering the information related to prevention and care related to the Coronavirus, which contributed for the master's students responsible for the calls and information on social rights to seek, in telephone approaches, to identify demands and carry out the guidelines and interventions aiming to guarantee the fundamental rights constituted to the elderly, if necessary.

The confidence established throughout the process of resuming the activities of the UMA centers by the master's researchers, was evidenced with the manifestations of return by the old people, with responses loaded with great affection and care, in addition to promoting the feeling of motherhood and care, establishing thus, freedom to point out possible needs, creating space to propose new interventions, with more open conversations about family issues, common habits, among others.

Most of the old women expressed a desire to return to their religious practices and learning routines. Some old people said that their relatives complained about the social support of the master's students dedicated to them in health and social assistance services, for helping them with their essential needs, such as shopping at the market, going to the pharmacy, among other services, because they claimed that this responsibility belongs to the family. This fact was evident in the various calls for the elderly, but they expressed joy and surprise at the concern of the master's students of UMA being involved in a project that aims to care for each one of them, also seeking to support family members in these times of fighting Covid-19, helping them to ensure they meet the essential needs of their elders. The most relevant factor in the project was the psychosocial and clinical support, through local visits to the houses of the elderly, as the news in the media brought negative feelings absorbed by the elderly, especially for those in situations of vulnerability and social risk.

The sum total of actions (be they eventual, of connections and day-to-day activities of UMA) contribute to reaffirm the extreme importance of being interrupted actions that go beyond the activities programmed for classroom dynamics in person, thus strengthening the need for a municipal social policy (co-financed with federal resources), aimed at population aging.

Final considerations

The experience report aims to address qualitative information for elderly academics in the centers of the University of Maturity, from a systemic perspective, relating to the resources that demand this process, the supposed concept of citizenship and rights of the elderly, associated with actions humanitarian services of Social Service and Gerontology in times of Coronavirus with emphasis on the State of Tocantins.

It was possible to observe within the restricted time of contact with the elderly (via phone and WhatsApp) that it is extremely necessary to provide the eradication of vulnerability and dependence on the immediate, capitalist and monopoly media, whose negative causes and effects tend to create deconstructed barriers about the importance

of various mechanisms of protection and professional support, especially those related to the policy of exclusive social assistance for the elderly.

The contacts with the elderly, through phone calls and WhatsApp, received a positive evaluation both by the target audience and by the master's researchers, which aim at the constant search for theoretical and practical knowledge on the subject.

According to the evaluation, the initiative, after the completion of the goals established by the Mores methodology, allowed to guarantee the intersectoral and transversal participation, whose perception and experience of this process were fundamental to the understanding of the need for expansion for visits.

When observing the groups, after making the calls, it was possible to notice that the old women validated the proposal for continuity, through visits for the socialization of contributions and their experiences (even if quickly), as they felt more protected, cared for and safe to talk about their feelings and know different life stories and contexts about old age.

Master's researchers and participating volunteers evaluated the importance of involving professionals with training in the areas of education, geriatrics, physiotherapy and occupational therapy, as they are present in actions at the international, national, state and municipal levels, since the focus of greater involvement is still by health professionals. The contributions point in their results, the narrowing centered in the psycho-social assistance areas that involve questions of social relations and strengthening of bonds, necessary for the family and social integration of the elderly.

For the UMA's Coordinator and Advisor of the subject, it was possible to signal the real needs of the elderly, pointing out indicators, subsidizing orientations to direct the most efficient public policies, to professional practices and academic production on old age in the State of Tocantins. It also pointed out developments and recommendations that need to be taken forward by social, governmental organizations and others involved with the topic.

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RESUMO:

O presente estudo ilustra um relato de experiência acerca do eixo "apoio social", com vistas ao auxílio e informação social, desenvolvido por meio do Projeto "UMAnizando em tempos de coronavírus", criado pela Universidade da Maturidade (UMA) – Programa de Extensão da Universidade Federal do Tocantins (UFT). O objetivo primordial é garantir o bem-estar dos acadêmicos nesta fase de isolamento, devido ao Covid-19, considerando que as pessoas velhas são o principal grupo de risco no cenário global de pandemia. O projeto reúne profissionais de diversas áreas, a exemplo de gerontólogos, assistentes sociais, pedagogos, educadores físicos, mestrandos e acadêmicos dos cursos de Medicina, Nutrição e Enfermagem, que auxiliam e informam com o cunho social, os velhos da "UMA", em situação de vulnerabilidade.

PALAVRAS-CHAVE: Apoio social; Covid-19; Pessoas velhas; Vulnerabilidade.

RESUMEN:

El presente estudio ilustra un informe de experiencia sobre el eje de "apoyo social", con miras a la asistencia social y la información, desarrollado a través del proyecto "UMAnizando en tiempos de coronavirus", creado por la Universidad de Madurez (UMA) - Programa de Extensión de la Universidad Federal de Tocantins (UFT). El objetivo principal es garantizar el bienestar de los académicos en esta fase de aislamiento, debido a Covid-19, considerando que las personas mayores son el principal grupo de riesgo en el escenario de la pandemia global. El proyecto reúne a profesionales de diferentes áreas, como gerontólogos, trabajadores sociales, pedagogos, educadores físicos, estudiantes de maestría y académicos de los cursos de Medicina, Nutrición y Enfermería, que ayudan e informan con la naturaleza social a las personas mayores de "UMA", en situación vulnerable.

PALABRAS-CLAVES: Apoyo social; COVID-19; Las personas de edad; Vulnerabilidad.