

interviews, taking Bardin's proposal⁸ as a reference for the thematic analysis of contents. The quantity and quality of the notes allowed the classification of meaning elements that constituted the message.⁹

RESULTS AND DISCUSSION

The radio station is located in the hospital and reached initially small part of the State of São Paulo. However, since 2001, the radio has been using the most advanced electronic communication systems, such as the Internet and digital satellite, which expanded access to remote regions of Brazil and part of the Latin American continent.

Social participation in the media was the chosen category for data analysis, understanding it as a social situation to be constructed intentionally from the political will of the individuals involved in it. In this perspective, the communication manager makes his technological knowledge available for the social groups, so that they can perform mediatized communication through a media vehicle or community-wide reach.¹⁰ Under this theoretical perspective, the material collected allowed the construction of three empirical categories: (a) the communication management at the radio station; (b) the model of health communication at the radio station; and spirituality in health in the radio communication.

◆ Communication management at the radio station

In this category, the selection of health issues, contents, and the actors for the construction of this process in the radio station were taken into consideration. The radio has the Friends Club, which features the participation of collaborators, volunteers, and listeners who, according to the initiators of the project, have always been the basis to give direction to the activities at the radio station. However, the discourses revealed that the management of the communication was institutionally controlled and the communication was unidirectional. The person responsible for the radio highlighted that the agenda was performed by the editorial board and had informative and not cultural purpose, and the programming included mainly news, with diversified content and, sometimes, the news had already been disclosed in newspapers and magazines.

The literature on the subject shows that editorial boards can assist the broadcasters to find a management model of communication in accordance with the proposal of democratic, horizontal, and dialogical

communication of community radios, whose stream of information should be free and the management democratic.¹¹ The perspective and the communicational proposal were recognized by the respondent, who stressed the fact that currently there are not receivers of messages or listeners, since the goal is to build the programming together at the radio station, all suggestions are accepted. However, there is the exception of those who seek the radio in order to promote themselves.

The achievements in the health of the population and the activities of technicians can be influenced by health communications.¹² To that end, communication actions must be participatory and dialogical, between the professionals and the population, in order to overcome the dichotomy between the technical knowledge and common sense knowledge, enabling the transformation of everyday actions.¹³⁻¹⁴ However, there is some resistance to this opening. Such resistance is often due to the inexperience of managers or other professionals with this form of management. The core of the resistance is based on the view that the participation of the population would not contribute to the process at all.¹⁵

It is worth considering that the vision of the initiators of the radio project has changed with the emergence of more plural and advanced forms of communication and with the consolidation of a Religious Foundation focusing on doctrinal disclosure through books, radio programs, television, and the Internet. Although the communication at the radio station is re-created, it keeps the focus on the transmission of doctrinal religious principles as the means for preventing oppression and suffering.

The expansion and the use of massive communication media were also incorporated into the popular and community communication; however, they should always keep the collective initiatives or the popular movements and organizations in their foundation as protagonists and main recipients.¹¹

◆ The model of health communication at the radio station

In this category, certain principles that generate and control the communication of health issues in the radio station were taken into consideration, determining how communication is built, represented, disseminated, and operationalized. One of the respondents stressed that some researchers of the institution were called to communicate the results of their research on the radio.

effects of the globalized social perspective regarding subjectivity. One of those effects is lack of protection,²⁶ as pointed out by other authors^{21,27} with respect to the use of drugs:

It is not for nothing that they [drugs] have constituted an important consumption option to mitigate the damage arising from unemployment and the flexibilization of work, lack of social protection, and the replacement of ties of solidarity by the pitfalls of competition.^{27:448}

In this respect

[...] messianism spreads widely in the Brazilian social imaginary. The helplessness, now converted in desolation and masochism, leads irresistibly to subjectivities in the frantic search for those who save the miseries of malaise and offer some form of possible protection due to the absence of an effective legislator. Religiosity develops with such intensity in Brazil today due to the spiritual search for protection in the face of the outrageous inability of earthly instances to promote it minimally.^{28:75}

The institution used the therapeutic treatment based on spirituality as a complement to medical treatment and disseminated such knowledge and beliefs in the media. Such discussion was not exclusive of one program, but permeated the whole radio programming. According to the individuals responsible for the radio station, the spirituality were not isolated in a specific program, these contents were diluted in the whole programming; the issues of the functioning of life were addressed. The option of those responsible for the radio station of not including specific programs that dealt with spirituality reinforces the technique of dilution. This is a strategy that turns a strange phenomenon to the social body into a neutral phenomenon without causing ideological confrontation.²⁹

FINAL REMARKS

The thematic content analysis revealed three empirical categories: communication management at the radio station; the model of health communication at the radio station; and the spirituality in health in the radio communication.

The communication management at the radio station contrasts with the proposal of the democratic management of community radios, which proposes a horizontal and dialogical communication, based on collective initiatives or popular movements and organizations as protagonists and recipients. Although the radio recreated itself and incorporated new technologies, it kept the focus on the goal of informing religious

doctrinal principles as a means of preventing oppression and suffering.

The model of health communication at the radio station was based on the transmission of content. It constitutes the educational model of vertical type aiming to inform and not to educate, a proposal that comes from banking education, occurring together with the search of broader social contradictions related to the roots of health problems. Communication as an instance that enables participation, social control, and human development was tenuous at the institution and at the radio station, even though its proposal is essential.

Spirituality in health in the radio communication was central, constituting one of the leading contents in the radio programming. This discussion was not exclusive of a program, but was permeating all programming, which regarded spirituality as an essential factor for the functioning of life. Such a perspective is sought by increasingly larger portions of the population, seeking in religiosity the protection that they cannot obtain from other social institutions in the face of the current malaise.

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