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REFLECTIVE ANALYSIS ARTICLE

THEORETICAL AND PHILOSOPHICAL ASPECTS OF TRADITIONAL CHINESE MEDICINE: ACUPUNCTURE, AND DIAGNOSTIC FORMS THEIR RELATIONS WITH THE CARE OF NURSING

ASPECTOS TEÓRICO-FILOSÓFICOS DA MEDICINA TRADICIONAL CHINESA: ACUPUNTURA, SUAS FORMAS DIAGNÓSTICAS E RELAÇÕES COM O CUIDADO DE ENFERMAGEM

ASPECTOS TEÓRICOS Y FILOSÓFICOS DE LA MEDICINA TRADICIONAL CHINA: ACUPUNTURA, SUS FORMAS DE DIAGNÓSTICO Y RELACIONES CON EL CUIDADO DE ENFERMERÍA

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ABSTRACT

Objective: to reflect on the theoretical and philosophical aspects of traditional Chinese medicine/acupuncture and possible relationships with nursing care. ***Method:*** this is an article of reflection on the articulation of theoretical and Philosophical aspects of traditional Chinese medicine/acupuncture as possible intervention and technology to nursing. ***Results:*** we found that theoretical-philosophical framework of traditional Chinese medicine/acupuncture and his proposals for the understanding and interventions in the health-disease process, are relations with theoretical models in nursing science made in the light of the dominant paradigm. ***Conclusion:*** the use of acupuncture for non-eastern cultures can cause losses to their theoretical and philosophical, however, its expansion to the west is guided by benchmarks originating not completely mischaracterizes. For nursing practice of acupuncture is presented in this perspective as intervention technology capable of meeting the man of more comprehensive and less medicalised. ***Descriptors:*** Acupuncture; Nursing; Nursing Care; Traditional Chinese Medicine.

RESUMO

Objetivo: refletir sobre os aspectos teórico-filosóficos da medicina tradicional chinesa /acupuntura e possíveis relações com o cuidado de enfermagem. ***Método:*** estudo de reflexão sobre a articulação dos aspectos teórico-filosóficos da medicina tradicional chinesa/acupuntura como possibilidade interventiva e de tecnologia para a Enfermagem. ***Resultados:*** o arcabouço teórico-filosófico da medicina tradicional chinesa/acupuntura e suas proposições para o entendimento e intervenções no processo saúde-doença, encontram relações com modelos teóricos propostos na Ciência da Enfermagem constituídos à luz do paradigma dominante. ***Conclusão:*** a utilização da acupuntura por culturas não orientais pode causar perdas ao seu referencial teórico-filosófico, no entanto, sua expansão para o ocidente se guiada pelos referenciais originários não a descaracteriza por completo. Para Enfermagem a prática da acupuntura se apresenta nesta perspectiva como tecnologia de intervenção capaz de atender o homem de forma mais integral e menos medicalizada. ***Descritores:*** Acupuntura; Enfermagem; Cuidados de Enfermagem; Medicina Tradicional Chinesa.

RESUMEN

Objetivo: reflexionar sobre los aspectos teóricos y filosóficos de la medicina tradicional china/acupuntura y las posibles relaciones con los cuidados de enfermería. ***Método:*** este artículo es una reflexión sobre la articulación de aspectos teóricos y filosóficos de la medicina tradicional china/acupuntura como una posible intervención y la tecnología para la enfermería. ***Resultados:*** se encontró que el marco teórico-filosófico de la medicina tradicional china/acupuntura y sus propuestas para la comprensión y la intervención en el proceso salud-enfermedad, son las relaciones con los modelos teóricos de la ciencia de enfermería, realizados a la luz del paradigma dominante. ***Conclusión:*** el uso de la acupuntura por las culturas no orientales puede provocar pérdidas a su marco teórico, sin embargo, su ampliación a el Occidente si guiado por sus referencias originales no se pozos por completo. Para enfermería, la práctica de la acupuntura se presenta en esta perspectiva, como tecnología de intervención capaz de proporcionar atención a las personas de una manera más integral y menos medicalizado. ***Descriptores***: Acupuntura; Enfermería; Atención de Enfermería; Medicina Tradicional China.

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INTRODUCTION

The natural set of practices, constituted before the consolidation of modern medicine, developed by ancient peoples for human health care, today, used by many cultures around the world called traditional medicine.

Traditional Chinese medicine (MTC) is a set of natural health practices originating in China with development estimated approximately 5,000 years. [1] Considered one of the oldest forms of oriental medicine, encompassing the practice of natural care developed from the peoples of the continent Asia as the Japanese, Koreans, Mongols, Tibetans and Indians, MTC has developed over the centuries through the development of therapeutic techniques derived from a systematic and comprehensive theoretical framework of a philosophical nature, which considers the relation of whole and with the universe.

Accordingly, the therapeutic techniques that formed the ERM were organizing themselves and spreading around the world. Among them, Tui Na, moxibustion, the ventosoterapy; practices associated with physical meditation as qi gong (气功), Tai ji quan (太极拳), the Zhan Zhuang (站 椿), the Baduanjin (八 段 锦) and Lian gong (练功), the dietary and Chinese herbal medicine, and acupuncture as the most widely known and disseminated around the world, developing thematic focus of this study. Other methods like auriculotherapy were organizing themselves from the basic techniques of TCM and therapeutic resources are included as members.

Acupuncture (AP) is a technique empirical therapy of MTC, originally based on the model of trial and error that you used for your development language magic, mythic, contained in the pre-scientific thinking[2]. Medical treatment of MTC, the AP is the most accepted in the West by presenting aspects reliable scientific concepts in the light of the dominant model. Their effects may be measured using scientific techniques, for example, the measurement of peptides, enzymes, neurotransmitters and brain imaging, a fact that has made it possible to displace it and an empirical context relevant losses, to a more scientific compatible with dictates of modern science. [3]

In Brazil, other countries despite the AP has been widely used, and over the last decade gained momentum in the health care system (SUS) through the establishment of the National Policy on Integrative and Complementary Health (PNPICS).[4] This process resulting from the Guidelines is to support and dissemination of traditional health systems, guided by the world Health Organization (WHO). Through its Traditional Medicine Programme, has recommended to the States, members of the organization, the development of national policies aimed at integration / inclusion of MTC and complementary and alternative medicine (MCA) systems to health officials, focusing on primary care while multidisciplinary practice.

Nursing is inserted in this context and over the past decades has been taking acupuncture as a specialty, properly structured and recognized by the surveillance of professional practice. Many nurses practicing as a AP intervention, while many others recognize in this a practical possibility of intervening to resolve situations of health and illness of its customers and point to the use of therapy in the development of their care plan. [6-7]

This time, reflect on the theoretical and philosophical aspects of TCM / AP in order to establish relations with the practice of nursing care seems relevant in the construction of a frame of reference for the use of AP as a possible intervention and / or technology potentially applicable to nursing care.

• The theoretical-philosophical framework of MTC/AP

Throughout its existence as a natural health practice, MTC/AP focused on observation of natural phenomena, in the study and understanding of the principles governing the harmony that exists in this relationship, establishing the basic premise that the universe and human beings are subjected to the same influences, and is dynamically interconnected in a web of interrelations, constituting a whole. [1-8]

On human health has developed the idea that observing the phenomena that occur in nature might be, by analogy, to extend it to the physiology of the human body as an integral part of the universe as it reproduces the same phenomena natural. [8] This thought is themselves from the influence of two different philosophical traditions, but complementary, developed to account for the relative political, social, spiritual and religious in the Eastern world: Taoism and Confucianism, both developed in ancient China.

Confucianism, considered the philosophy of social organization, common sense and practical knowledge to the company assured Chinese system of education and social conventions, and were primarily interested in maintaining social order, while Taoism

developed the idea of totality, that the word Tao, whose significance goes back to the path via the central axis. Looking for, especially the observation of nature and the discovery of its course, following the natural order, spontaneous, own intuitive knowledge.[9]

This two philosophical models directly influenced the organizational structure of health practices in Eastern societies, reinforcing the idea that the disease processes, maintenance and restoration of health were closely related to the position adopted by the man with the world and influences that by in turn, exercised over him. While the design was based on Taoist disease a disorder of harmony between man and his relationship with the natural environment, in Confucianism, it could result from the adjustment inappropriate rules and customs of society, and the only way to heal an individual was to change the itself to fit the established social order.

Establishing a parallel between Eastern and Western thought, we can infer that the concepts developed in the eastern philosophical system is to the east such as the Greek explanations are to the west, ie they represent the human attempt to provide explanations of natural phenomena in search of dynamic balance between all things.

In the AP as part of MTC, the establishment of relations of the body, mind and universe, and the process of illness and health maintenance are closer to the concepts of Taoist philosophy. In this sense, about the universe and, consequently, the relations it established between man and the natural environment, the AP is held on three basic pillars that sought to define its applicability as a natural health practice in the explanation of its phenomena and therapeutics. These pillars are: the theory of yin-yang, the Zang Fu (organ / viscera) and the five movements. [3-8]

For this study, we intend to deepen the discussion of these theoretical concepts, but bringing them to light to elicit what they represent for the development of the practice of AP in order to better target our process of reflection.

● The theory of Yin-Yang

The theory of Yin and Yang, succinctly, corresponds to the primary and essential condition for the origin of all natural phenomena such as the principle of energy and matter. In AP yin-yang theory is applied as a fundamental principle of opposition and complementarity aiding in the perception and understanding of various contradictions in man's relationship with the universe, in the anatomy and physiology of your body as well as the diagnosis and treatment, prevention and restoration of health. [1-3]

In all respects are essentially a duality, which represents the overall condition of the man in the universe and vice versa. Conceptually the Yin and Yang represent the idea that the world is a whole and that whole is the result of the union of its two contradictory principles, the Yin and Yang. The Yin can only exist in the presence of Yang and vice versa, this duality determines the origin of everything in nature, including life10. The yang represents all aspects which are characterized by activity, such as heat, motion, light, growth, strength, positive polarity, high ranking. Also the sun is yang, heaven and man. The yin yang represents the opposite, ie, those factors that are characterized by lower activity levels, such as cold, rest, darkness, shrinking, imploding, negative polarity, the low position. They are also yin the moon, the earth and the woman. [8-10]

You can only understand the concept yin-yang as a whole, because there is no way to conceive of the features observed in isolation, after all, one can only comprehend what heat when there is a reference to frio1. Applying this concept in light of the dominant model, the archetype of yin-yang could be clearly understood by studying the theory of relativity Einstein's equation $E=m.c^2$.[8]

The interrelationship between energy (yang) and mass (yin) is a basic condition necessary for there to be harmony between the natural processes of the universe, the premise that forms the basis of energy theory of **MTC**. [8-10]

The process of illness, recovery, prevention and health preservation can then be considered the light of the yin-yang theory and through the development of the PA seeks to harmonize the relations of duality between them to balance their relationship producing satisfactory effects. [7]

Figuratively in order to illustrate this relationship will take based on a pattern of disharmony described in the literature as Deficient Yin stomach (Wei Yin). This pattern of disharmony is expressed primarily by the occurrence of constipation associated with loss of appetite, dry mouth, lips and tongue.[1-11]

Given this pattern of disharmony a therapeutic procedure for the AP intervention should aim to nourish the yin key from methods of toning without applying heat in order to harmonize the yang, shrinking it to balance the yin-yang relationship. Once

harmonized / balanced, constipation ceases, the appetite to replenish and demonstrations on the lips and mouth and on tongue and pulse normalize.

●The Theory of Zang Fu (organ / offal)

This theory addresses the energetic physiology of the organs, viscera and offal curious human being, which are the foundation for understanding the physiology and energy workup, and the pathophysiology of diseases and their treatments.[1-11]

Zang organs are massive yin in nature, responsible for production and storage of vital substances, synthetically understood as Qi or energy, or blood Xue, Jing or essence / energy ancestor; Shen or spirit / consciousness and Jin Ye or organic liquids. They are: the liver (Gan), heart (Xin), spleen-pancreas (Pi), Lung (Fei) and Kidney (Shen). [1-10-11]

Fu hollow viscera are yang in nature, responsible for receiving and digesting food, absorbing substances and nutrients and excrete waste. They are: the gallbladder (Dan), the small intestine (Xiao Chang), stomach (Wei), the large intestine (Daniel Chang), bladder (Pangguang).[1,10-1]

In the design of MTC/AP classical functions of the organs and viscera are the Zang-Fu categories differ in parts from those assigned by modern human physiology as well as their inter-relationships and relations. As physiological functions of some or Zang Fú are studied and understood in the light of its energy function rather than its organic function as occurs in modern human physiology. While in modern human physiology the liver performs the functions of destruction of red blood cells; emulsification of fats in the digestive process by the secretion of bile, storage and release of glucose, plasma protein synthesis, cholesterol synthesis, lipogenesis, triglyceride production ; conversion of ammonia to urea; detoxification of many drugs and toxins; physiology energy coming from the design of MTC / AP liver is responsible for harmonizing the tendons and muscles; harmonization of energy flow (Qi), storage of blood (Xue) having a strong relationship with emotional states.

The same occurs in relation called the energetic physiology of coupling ratio. Guided by the concepts of Yin-Yang theory is understood that a relation of coupling is established between all the organs and viscera, comprising the complementarity of yin-yang relationship. Therefore, each organ is related to a yin yang viscera.[1,10-1] Despite this, the studies area1, 10.11 refer to a coupling ratio between the liver (Gan) gallbladder (Daniel), and the heart (Xin) at the small intestine (Xiao Chang), the spleen, pancreas (Pi) to stomach (Wei), lung (Fei) to the large intestine (Daniel Chang), kidney (Shen) bladder (Pangguang).

These coupling relations, when considered in the light of modern physiology, does not establish an apparent logic, the example of the relationship Heart (Xin) and small intestine (Xiao Chang), proposed by the energetic physiology. For MTC/AP / exchange of energy between the Zang-fu explain the involvement of the individual for various inharmonious conditions that are not always explained in the light of modern medicine.

● The theory of five elements or five movements

The theory of five elements is an Eastern philosophical system, which applies not only to MTC / AP, but all these things in the universe. In MTC / AP this theory establishes relations with the system and Zang-Fu Yin-Yang theory. The five elements of Water, Wood, Fire, Earth, Metal can be understood as phases or movements of Yin and Yang. These phases are interrelated and constitute a dynamic cycle of life energy producer.

The movement of water represents the natural phenomena that are characterized by retraction, deep, cold, decline, fall and disposal. It is yin in nature, establishing relationship with the Zang-Fu system through the kidneys and bladder. It is the point of departure and arrival of the transmutation of motion.[1,8,10]

The motion represents the aspects of wood growth, movement, flowering synthesis. It is yang in nature, establishing relationship with the zang fu system by the liver and gallbladder.[1,8,10]

The fire is moving all natural movements that are characterized by the rise, development, expansion and activity. It is yang in nature, establishing relationship with the zang fu system by the heart and small intestine.[1,8,10]

The movement represents the natural movements of the earth which are reflected by changes and transformations. It is yin in nature, establishing relationship with the zang fu system by the spleen-pancreas and stomach.[1,8,10]

The metal represents the natural movements which are translated by purification, selection, analysis and cleaning. It establishes relationship with Yin nature of the system by Zang Fu Lung and Large Intestine.[1,8,10]

The relationship can be described by means of the proposed scheme shown in Figure 1:

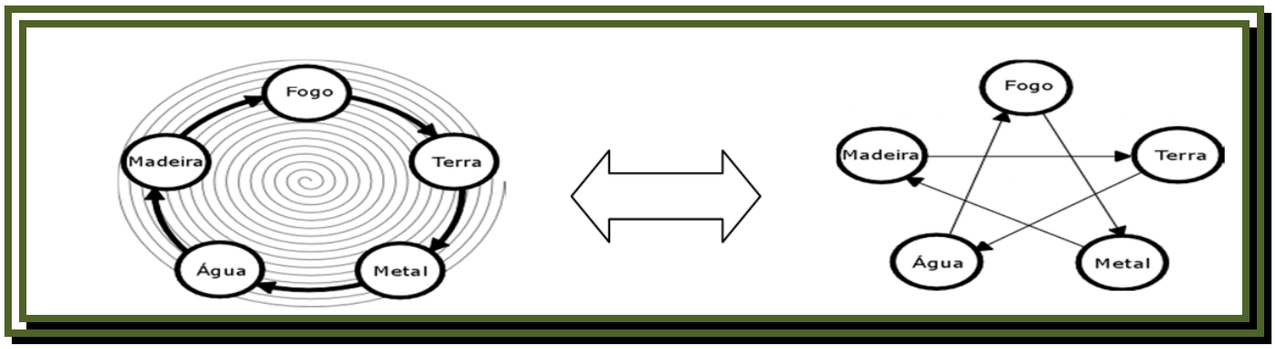

Figure 1. Equilibrium relationships in five movements

Thus we see that every organ and / or viscera constituent of Zang-Fu system as well as its representation in the energy rating Yin-Yang is a representative element or movement in this relationship, which allows us to conclude that seek to explain the five elements through their interrelation between the evolution of natural phenomena of the universe and those present in the health-disease process.

Despite the other theories that constitute the theoretical-philosophical MTC/AP, the five elements theory seeks to harmonize between the natural processes of the universe to maintain the vital energy to the consequent preservation or restoration of health status as part of being a whole.

Thus, the relevance of these theories to MTC / AP undoubtedly lies in the pattern of relationships that each of them down in the process of continuous transformation of the phenomena. In this perspective, while respecting the laws which regulate the relationship between the Yin-Yang, Zang-Fu and their movements, the health of the body is maintained, but if there is disruption or discontinuity in the mechanisms that maintain the system in equilibrium, the disease occurs.[1-8]

The study of theories constituents of the theoretical-philosophical MTC/AP isolation seems to us to promote their understanding teaching, however, they make no sense if applied this way in practice, and should take place jointly given the uniqueness of the interrelationships within them are contained.

• The health-disease process in view of the MTC / AP

The concept maintenance, preservation and restoration of health in the Eastern perspective, specifically in the MTC, is linked to energy balance, meaning the balance of yin and yang in the body guaranteed by circular free of Qi (energy).

The body is designed as a unit that comprises the physical, mental, emotional and spiritual dynamic relationship with the environment as an energy system and functional.[7,11]

Therefore, diseases are seen as energy imbalance, or "break" in the harmony of bodily functions. When a disruption or blockage of the flow of Qi in the body proportions of Yin and Yang change, the energy balance is broken and the disease appears.[9-10]

The body is the basis for life physically, emotionally, mentally and spiritually and is formed in an organizational structure formed by the vital substances, channels and collaterals (Jing Luo), internal organs (Zang Fu) and the tissues. Among the basic components of health-disease process in the classical conception of TCM are the body, the factors of disease and the pattern of disharmony.[11]

The body is the physical representation of the microcosm in the universe, therefore, is broken on it directly influences the nature and relations established by the man with the universe, that is, with the macrocosm. Therefore, from a dialectical relationship processes of organization, disorganization, balance and imbalance, harmony and disharmony have developed their physical representations on the body, which allows us to understand the factors of disease as the originators or precipitators on the process of disharmony body.

The causes of these disharmonies can be internal, external and mixed, that is related to the ancestral energy and lifestyle. The internal causes are related to persistent and intense emotions or hypersensitivity to certain agents that affect the Zang-Fu.[8-11]

Nowadays we see the reflection of these factors on people's health, especially in so-called post-modern societies, where emotional factors appear to take place in disharmonious relationship between the body and the Yin-Yang energies. The stress of daily life associated with work overload and the construction of more superficial relationships between individuals and with the universe of

the body produce answers that are sometimes not explained in the light of modern science.

Among the factors considered endogenous triggers of emotional change in the yin-yang balance of the body lie anger, joy in its excessive (euphoria), sadness or melancholy, worry, or abstraction, fear and shock. Anger makes Qi rise and affects the liver, the euphoria is slowly flowing Qi and affects the heart, the gloom dissolves Qi and affects the lungs, the worry and over-abstraction paralyze the Qi and affect the spleen, the fear is Qi descend and affects the kidney, and the shock that disperses Qi affecting the kidney and heart.[1-11]

An example of the relationship between these factors can be represented by the occurrence of joint pain, headache and muscle with no apparent origin or without nosological diagnosis / pathology constituted. The stagnation of Qi to affect the spleen can cause joint pains and / or muscle while the rise of Qi can develop headaches.

External causes involving climate variability beyond the adaptability of the organism. The only time it becomes a cause pathological when the balance between organism and environment is affected, modified or excessively because of a weakness of the body to climático1 factor. The pathogenic factors enter the body through the skin, nose and mouth and can act alone or in combination with other factors, for example, climatic factors. The six climatic factors are: wind, cold, summer heat, humidity, dryness and fire.[1]

As the wind factor, yang, typical of spring, attacks the upper body causing headaches, nasal congestion, irritability, pain migrants, symptoms that appear and disappear as arthritis, rash, spasms, tremors, facial paralysis, cold, factor Yin, occurs in winter, consumes Qi and Yang. It is characterized by contraction and stagnation, slowing the movement of Qi and Xue, which can manifest as numbness in the extremities, chills, chills, cold limbs, pale, production and accumulation of secretions in the lungs and airways, diarrhea with food undigested in the feces, urine clear with increased volume.[1-11] In compared to Western explanations, here lies one explanation of MTC/AP to the increase of respiratory diseases during winter.

The summer heat, a factor yang, yin-consuming, is directed upward and disturbs the mind, causes sweating, thirst, shortness of breath, tiredness, concentrated urine, high fever, restlessness, red skin, delirium that is usually associated to the moisture causing dizziness , heavy head, feeling of suffocation in the chest, nausea, poor appetite, diarrhea and slow. [1-11]

Complaints of physical exhaustion and despair experienced by many people in the summer, especially on days of high temperatures are also in this respect, the explanation for such events according to the concepts of MTC/AP.

Moisture is an etiological factor typical heat wave, the rainy season, there is an increase of viscosity of body fluids causing stagnation. It manifests as sluggishness, feeling of distention in the head, dizziness, general fatigue, oppression of the epigastrium, nausea, vomiting, viscosity and sweet taste in the mouth, abscesses, ulcers, purulent vaginal discharge odor in nature, cloudy urine, chronic illness, arthritis arthritis, encephalitis.[1-11]

The dryness, pathogenic factor autumn, consuming liquids, especially lung yin, affects the skin causing dryness, wrinkles and cracks. Causes, still, dry mouth, nose and throat, constipation, irritability and dry cough.[1-11]

The fire factor, Yang, Yin damages, disturbs the mind, encourages the wind, causing disturbance in the blood and depletes the yin of the liver. It manifests as high fever, coma, delirium, convulsions, stiff neck, bleeding, hematemesis, epistaxis, rash and skin infection, swelling, heat, pain, boils and ulcers. [1-11]

In addition to the emotions and climatic factors, diseases can be produced by various pathogenic factors such as poor complexion inherited from parents or due to complications in the conception and birth. For MTC/AP health status of parents, as well as other factors such as parental age at the time of fertilization of the children, their eating habits and lifestyle, illnesses during pregnancy and difficulties during childbirth, are important determinants for maintenance and preservation of healthy individuals. Healthy parents, younger, good habits and lifestyles in the light of MTC / AP individuals generate more resistant to disease factors which facilitates better maintenance and preservation of health.

Food and eating habits, excess or lack of physical activity, traumatic injuries and excessive mental and sexual activity are included on the list of evils and also represent varying relevance in the maintenance, preservation and restoration of health according to MTC / AP. Another aspect found in the explanations of the health-disease according to this philosophy is that in the

event of invasion of the body by factors of disease, the harmonious relations of Yin-Yang and consequently the five movements become unbalanced, producing on the Zang-Fu disharmonies of energy, explained by syndromes (set of pathological factors both internal and external to the body), called patterns of disharmony.

Thus the disease process in the body design of the MTC / AP is not reducible to explanation of the shares or series of pathologically produced by a causative agent, as in nosological diagnoses, but of being as a whole parcel of a larger system, the universe, hence its energy relations with him, established.

● The diagnostic process in MTC / AP

The diagnosis is one of the hardest tasks in the MTC / AP because it is based on the fundamental principle that symptoms and signs reflect the conditions of internal organs and channels, and may not necessarily be related to the actual process of a particular disease 3. Therefore, the diagnostic investigation to be employed by the AP for the treatment of syndromes or patterns of energy disharmony must extend beyond the symptoms and signs related to the complaint of the customer, including as a whole and its relationship with the universe and exchange constant energy.

Unlike the nosological diagnosis, diagnosis in TCM / acupuncture aims to understand how the client (microcosm) relates to and interacts with the energy and environmental factors that surround it (the macrocosm). This occurs through research data from its pre-conception, conception, growth and development until the onset of signs and symptoms and their correlations, thus establishing a pattern for each customer response and therefore an individualized treatment. Thus, the diagnostic process in TCM / acupuncture is broad and diverse, since it is based on the fundamental principle that signs and symptoms reflect the condition and state of the internal systems (skin, complexion, bones, smells, sounds, mental status, preferences, emotions, tongue, pulse, habits, body fluids, meridians).[1-3]

Therefore, compared to the model developed in the West, the significance of isolated signs and symptoms typical of the dominant model, contradicts the spirit in which the Chinese diagnosis involves a synthesis of all signs and symptoms within a significant pattern of disharmony. Among the possibilities to establish diagnoses and outline treatment plans appropriate TCM / acupuncture is used in a systematic way of identifying diagnostic, called by the eight principles of diagnosis, to identify the nature, intensity and location of disease, as well as establish the principle of treatment for them.[1-3]

This method is formed by identifying four basic criteria, each admits two opposite sides, adding the eight principles: Depth (external or internal), Nature (heat or cold), intensity (excess or deficiency) General (Yin and Yang.) [8-11]

It is organized through the use of the following phases which are dynamically interrelated: 1) History, which aims to collect all the data from pre-conception, conception, growth and development until the onset of signs and symptoms, lifestyle , sleep and dreams, physical activity, mental and sexual. 2) Notice of appearance, which aims to investigate the face, tongue, eyes, nails, hair and emotional state for changes that suggest organic inharmonies. 3) Hearing and smell, through the identification of tone and timbre of the voice, breath and body odor, data that contribute to the location and depth of the states of disharmony in the human body. 4) Feeling, by identifying the pulse, location of pain points.[1]

In line with the theoretical-philosophical MTC/AP, the method of the eight principles, despite the theories that support this practice also seems to work dialectically finding explanations in the duality of the parties capable of representing the whole. So you can combine almost all components of assessment recommended by the MTC in a systematic manner and from it draw a comprehensive plan for the treatment of the client.

As for its applicability, it seems likely to employ all cases and, through it, identifying the inharmonious pattern to be treated in order to restore or maintain the health of the individual. In this sense, given the complexity and web of interrelationships that constitute the eight principles, we conclude that the identification of a pattern of disharmony is not simply categorize it to adjust or establish clinical protocols previously defined, but to identify the particularities of each being an individual intervention for each case.

● Relationship of MTC/AP to Nursing

Returning to the theoretical-philosophical already discussed here, we found that in Eastern thought the universe is an infinite network of interwoven energy flows, being the man in constant exchange and inter-relationship with this network that is present in constant motion. Therefore, any node in

this network inharmonious trigger events on the health of the individual.

In analyzing the conceptions of science in nursing health-disease process, we realized that the association established by MTC / AP in relation to health-disease process is something that in theory relates to nursing. Either one, the other understands that health can not be regarded as merely absence of disease and that the illness is related to interference from external and internal factors on energy, the person, health and the environment, as well as the relationships establishing between them.

Nursing presents the development of theories to understand that man is constantly exchanging energy with the universe and that failures in this process are facilitators or precipitants of physical disorders, mental and emotional disorders producing. The establishment of the Theory of Principles Hemodinâmica confirms our thinking to identify five basic assumptions inherent to human beings and their relationships with the natural environment, they are:

♦ The human being is a unified whole possessing an individual integrity and manifesting characteristics that are more different than the sum of its parts so that the process of life is perceived and understood as an ongoing dynamic, creative, evolving and uncertain, resulting in patterns highly variable and constantly changing;

♦ The individual and the environment are continuously exchanging matter and energy between them. The environment is seen as an energy field irreducible pandimensional, identified by standards and member of the human body.

♦ The process of life of human beings evolves irreversibly in one direction along the continuous space and time, so the individual is the expression of all the events at that particular time and is influenced by previous events.

♦ The pattern that identifies individuals reflects its entirety.

♦ Human beings are characterized by their capacity for abstraction and visualization, language and thought, sensitivity and emotion.

Another theoretical example in the field of Nursing under the influence of the Principles of Hemodynamics that approaches to the concepts of MTC/AP is standard while the concepts of whole person, the unitary nature of human beings, proposed by Margaret Newman, who identifies as a system opened in constant interaction with the environment and the disease was a manifestation of this pattern.[13]

Although in theory, based on these inter-relationships and the development of its complexities, acupuncture practiced in the West, as the nursing, have a tendency holistic, because they follow the perspective of the individual attention to all and not just the diseased organ.[14]

About the focus of care practice AP reveals itself as a possible intervening, and presents itself as a technology that can be developed with the set of nursing interventions[14-15].

CONCLUSION

MTC / AP while practicing ancient tradition is guided by a theoretical-philosophical framework based on the precepts of Confucianism and Taoism, which explains the maintenance of his conceptions of the self and its relationship with the universe.

The use of AP for other non-Eastern cultures can cause major losses to their theoretical framework, especially when used with the purpose of practicing the healing of diseases, supported by clinical reasoning based on the precepts of the dominant biomedical model, and nosologically established diagnoses, disregarding being and its relations with the universe. However, although the expansion of this ancient practice to the West represents some kind of prejudice, guided by its benchmarks it does not originate pits, becoming westernized or bio medicalized.

As for nursing, given their conceptual approaches to the MTC / AP found possibilities of inter-relation, not only in theory but also in practice, although there are limits to be discussed and carefully studied. For nursing care, the AP is presented as an intervention technology capable of meeting the man in a more comprehensive and less medicalised. Moreover, it may represent an independent activity for nurses specialists or alternative prescription / plan of care by non-specialists, to recognize this practice a possibility of intervention in caring for their patients.

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