IN THE RHYTHM OF HUMANIZATION: REFLECTIONS ON CIRCULAR DANCE THE PROCESS OF CARE IN NURSING

NO COMPASSO DA HUMANIZAÇÃO: REFLEXÕES SOBRE DANÇA CIRCULAR E O PROCESSO DE CUIDAR EM ENFERMAGEM

ABSTRACT

Objective: to reflect on the interpersonal relationships, humanization and process of nursing care in Nursing, with the device of the circular dances as the strategic axis. Method: this is a reflective study performed from the specialized literature, papers indexed in on-line journals, authors and classic works about the theme at stake. After reading and critical analysis of the studies found, we proceeded with the discussion of the results by means of the development of distinct thematic axes. Results: the humanized care takes place from the dialogical interaction between nurses/ users and is presented as a possibility for developing health care practices grounded in a humanized work. Conclusion: one should move towards the nursing care with focus on the welcoming of users and on the strengthening of professional autonomy, thereby enabling a dialogical relationship. Descriptors: Nursing; Interpersonal Relationships; Humanization of Care.

RESUMO

Objetivo: refletir sobre as relações interpessoais, humanização e processo de cuidar em enfermagem, tendo como eixo estratégico o dispositivo das danças circulares. Método: estudo reflexivo realizado a partir da literatura especializada, artigos indexados em periódicos on-line, autores e obras clássicas sobre a temática em questão. Após leitura e análise crítica dos estudos encontrados, procedeu-se com a discussão dos resultados mediante a elaboração de eixos temáticos distintos. Resultados: o cuidado humanizado ocorre a partir da interação dialógica entre enfermeiros/ usuários e se apresenta como uma possibilidade de construção de práticas assistenciais aliciadas em um trabalho de qualidade. Conclusão: deve-se avançar em direção ao cuidar em enfermagem voltando-se ao acolhimento do usuário e no fortalecimento da autonomia profissional, permitindo assim uma relação interpessoal. Descritores: Enfermagem; Relações Interpessoais; Humanização do Cuidado.
INTRODUCTION

It discusses the possibilities for political, cultural and therapeutic participation, in addition to integrative models and interpersonal relationships currently required in the Brazilian Unified Health System (SUS, as per its acronym in Portuguese) from the National Humanization Policy (NHP). It starts from the questioning about the ability of circular dances as therapeutic tools in order to humanize the interpersonal relationships and the processes of care in Nursing and Health.

The NHP established by the Ministry of Health has spurred a process of changes and stimulated discussions on humanization in health sector, by strengthening the ability of professionals to go beyond the technical, political and scientific skills, with stimulus to the interpersonal relationships based on respect for the human being and for the life, through the establishment of solidarity and in the sensitivity to perceive the other. This subjectivity as a mediator of relationships might be a result of the human creative work, and not merely as something hazy related to the individual introspection.

It is known that the NPH derives from the recommendation of the World Health Organization (WHO) to its Member States in relation to the official health systems, with a focus on the Primary Health Care, since the Alma Ata in 1979, in the different modalities of health care and ethnic-cultural nuances, including the circular dances. Accordingly, Brazil, in 2008, through the Ministry of Health, established the National Policy on Integrative and Complementary Practices (PNPIC, as per its acronym in Portuguese) as a means of maximizing the solvability of the SUS to expand the access and, moreover, ensuring quality, effectiveness, efficiency and safety during its use.

The implementation of the Complementary and Integrative Practices is in line with the structuring principles of the SUS of universality, comprehensiveness and equity. One can understand that it means an important strategy for constructing a model of comprehensive care as far as it stimulates the search for new ways of conducting relationships with the world in which we live and humanizes the interpersonal relationships, in what it refers to singularities, subjectivities and otherness among the subjects. Among them, one can intentionally highlights the principle of comprehensiveness of the SUS, which, on one hand, refers to the comprehensive care at all levels of the system; on the other hand, refers to the comprehensiveness of skills, practices, experiences and spaces of care. Therefore, the circular dance, understood as a group dynamics, enables the emergence of the dimension of transitionality, by giving rise to what is most true of the subjects in the face of the possibility of apprehension and interpretation of lives of involved subjects.

The model of health care in the scope of the SUS presupposes a human resources policy that allows the qualification of health professionals to redirect the health services and practices. The nursing professional, member of the health staff, assumes an important role in implementing the principles and guidelines of the SUS. Accordingly, its professional qualification is required to organize the work.

Starting from these perspectives, one should reflect on the need to rethink the process of humanized care in Nursing in the context of the NHP and, therefore, pursue new possibilities and strategies to conduct a health care practice based on ethics and respect for others.

In light of the foregoing, this study aims at reflecting on interpersonal relationships, humanization and the process of care in Nursing, with the device of the circular dances as the strategic axis.

METHOD

This is a reflective study developed in the discipline “interpersonal relationships in health services” of the course of the academic master’s degree and doctorate from the Post-Graduation Program in Nursing at the Federal University of Rio Grande do Norte.

The research took into consideration the shortage, the limitations and requirements of an integrative, contextual and/or systematic review about circular dances from the perspective of humanization in health, particularly in the scope of the Nursing. Thus, we performed a search, in the specialized literature, for papers indexed in on-line journals, authors and classic works that addressed the theme at stake. After reading and critical analysis of the studies found, we proceeded with the discussion of the results by means of the development of distinct thematic axes.

We will present a brief historical review about circular dances, a synthesis of the main concepts involved and the onset in the Brazilian territory. In addition, we propose a discussion/reflection interfaced with interpersonal relationships, circular dances,
humanization and the process of care in Nursing.

RESULTS

♦ Health care: comprehending the body

Without intending to finish the matter, we elaborated some notes on the body as a way of fitting it into this essay. That said, it is worth highlighting that the late of XIX century gave rise to a movement of thinkers like Nietzsche, Foucault, Deleuze and Freud, among others, in the sense of the deconstruction and restoration of the human being - the free body - in order to make it feels as an autonomous and capable subject, in other words, independent of the divine power.7

The body translates itself into a matrix of knowledge, which might be apprehended and made ludic and therapeutic translated into the human behavior. The questions that relate body, bodily conscience, bodiliness, learning and knowledge have accentuated connection with the processes of care in the perspective of humanization through the circular dances, as far as it expresses movements and feelings, because is situated in the speakable and in the silencing in a historical perspective of the subjects involved, with effects on cognitive development and social integration.7-8

One can state that all individuals act in the world by means of their bodies, more specifically through bodily movements and gestures, by printing a sense of belonging to the social environment that enables people to interact, communicate, work, learn, thereby using it as a guide and guidance for the living in a given group.

One should agree that the modern subject lives on the body and its uses. Hence, it is historically and socially conceived as far as it offers one of the numerous ways to access the society, remnants of the Cartesian model, rooted in the Western-modern-bourgeois conception and heir of illuminist values, where the duality is imposed by dividing the individual in two, body and mind, therefore, a physical entity delimited by the modernity of the scientific discourse that legitimizes it.7

On one hand, the body itself is universal, all the animals have it; however, the perception and interpretation is pretty subjective and individual, with well culturally located answers. Sacred in ancient times, “unsacred” in the Middle Ages, the body is no longer forbidden to be handled and, consequently, with the rise of the capitalism, becomes the object of studies and intervention of the positivist science, which enables the production, collection and subsequent application of the knowledge of the modern body.7 On the other hand, the notion of body has been constructed by the medical (anatomical-physiological), neurological (bodily schema) and psychological notion (conscience and bodily image). As the image, one can understand the image of our body produced in the mind; in other words, the way in which the body is presented to itself and to others.8

A study of the body as a loci of bodily and mental practices must take into account that this item is circumscribed within the physiological, psychological and sociological aspects of bodily image; in other words, its tridimensionality.7 Thus, the body expresses emotions, feelings, behaviors, positive and negative attitudes, likes and dislikes, identities, cognition and affiliation to a modus operandi and modus vivendi due to being the center of perceptions that are shared with other people participating in a rhythmic choreography of circular dances.

♦ Circular dances - some historical aspects

The act of dancing follows the history of the human being since ancient times, by exercising a function of communication and self-expression, through free bodily movements that can represent feelings, daily life issues, some act of celebration, thereby demonstrating, in a representative manner, several aspects of life.8 Many communities of other parts of the world danced to celebrate the seasons of the year, the rain, the movement of the sun, the fertile soil, the gods, among others, and this continues to happen nowadays, whether in an indigenous tribe here in Brazil or in large urban centers.9

Dance movements express stories, emotions and experiences; they are full of intentionality and their gestures vary from free, simple and spontaneous movements, to more elaborate choreographies, with stiffness in the performance.9 There are choreographies that are passed from generation to generation, such as those present in the songs of children’s jokes, by telling the history of a society, or the movement itself that symbolizes the content of a song.10

The term “sacred” is due to the fact of considering that the human being experiences in dance a transcendent transformation of its interior. The bodily forms could correspond to interior prayers; thus, the subject remains open to the new and to changes in the soul, by finding with: itself, you, the world around it, the group and the otherness.7
One needs to dance these dances to figure it out and becomes a participant to achieve the sense and essence that finishes it. Thus, the subject will feel and experience its healing and therapeutic effect. When dancing, ludic and transitional possibilities are opened for the dancer, from the reminiscences of its religious benchmark, the pathway to the unit, to the passage of the singular solution for the community, experienced, shared in the collective for a being together in vibration with others. Then, this ballet conveys energy to dancers, coming from a source that continuously is regenerated.  

In addition to being sacred, dance also accompanies the word “circular”, and there is a meaning on the power that a circle plays. The formation of a circle/wheel has a special meaning in the analysis of its distribution, since all points of a circle are reversal points; when running through the circle, it rotates up to 360 degrees without losing the relationship with the center, and each point has the same distance in relation to the center. Thus, there is no hierarchy, the circle represents the whole, and its points denote the identity and individuality of each participant.  

There is a symbolism in the way in which the participants’ hands are united. They must be positioned in the same sense, so that one is turned upwards and the other is turned downwards. This allows the energy to flow in the same direction. A manner that helps in this positioning is to ask the participants to join the palms of the hands, turn the thumbs to the right or left side and, then, separate the hands to meet the ones of the companions. Therefore, perfection and lack of distinction or division are symbolic properties of the circle. Its image evokes balance, wholeness, integration of differences and interdependence.  

In Brazil, the movement started in the 1980s, from the experience of the architect Carlos Solano Carvalho, who studied in a training course in Fidhorn, who, upon returning, offered courses in Belo Horizonte. The Nazareth Center for Experiences, in São Paulo, community created in the molds of Findhorn Community, gave rise to dance circles in 1987, with basis on the didactic material developed by Anna Barton and published by the Findhorn Foundation, and in experiences made with Solano.  

Interpersonal and the humanized care  

We agree that, from the social behavior, it becomes possible to comprehend ourselves and other people, due to it being concomitantly, interpersonal and intrapersonal. On one hand, one can find the ability to understand other people, their motivations and the way of approaching them in a cooperative form. On the other hand, there is the ability to comprehend ourselves and the very motivations, which enables the professional relationship with each other to have the self-knowledge as a substrate, and not personal conflicts placed in relation.  

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Interpersonal relationships and the humanized care  

We agree that the comprehension of the interpersonal relationships proves to be crucial for the health care, since these professionals make use of these relationships as tools to perform care actions through communication skills and empathy. Once such social skills are realized as inappropriate, the care is hampered because of interpersonal conflicts.  

In order to comprehend the interpersonal relationships in health care, it becomes necessary to analyze them with social skill because of the fact that they are something multiple and complex, therefore a psychosocial phenomenon, related to questions of individual nature associated with the professional and the customer (beliefs, skills, values, feelings and motivations), physical and human conditions of the environment (hospital, household, basic health units, among others), organizational dynamics and professional autonomy and the role that the health scope and its policies assume in a historical form.  

Interpersonal relationships depend on the social behavior of subjects, as well as on the interpersonal and intrapersonal ability, which are determined by the social context (values, standards and culture), with peculiar and specific characteristics according to the social group and the culture of belonging of the subject.  

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Humanization, circular dance and the process of care in Nursing... “the search for the rhythm”  

The act of caring in itself is a phenomenon intrinsic to the human existence by the entire set of values, feelings and inter-relationships that it represents: love, friendship and the healing itself. Thus, humanization and care are inextricable and intertwined elements, where the human being is identified and evidenced by the ability to care, since the process of healing is not solely held through technical and timely actions, but also as a reflective universal feeling of this care.  

Starting from this context, the Nursing unveils and comprehends its direct object for work: the human being. Thus, the conduction...
of the process of care by the nursing staff is mediated by the use of tools or work stuff to achieve the satisfaction of the human needs. One can recognize that the humanization must be its main work stuff, where the care takes place from inter-human relationships. The act of caring is make use of the kindness itself to watch the other - as a unique subject, composed of body, mind, will and emotion. The care actions in Nursing must be focused on respect for each other as an autonomous and dignified subject, by seeking to comprehend the limitations of the individuals involved in this relationship, the uniqueness of each, in addition to the specificities and needs presented by them in every moment of life.

The persevering biologicist and technical model in the health sector has enhanced the conception of disease at the expense of the health promotion and the care of the human being in its entirety. The inappropriate use of technology has usually been a barrier for health professionals and users of health system, as far as the professional started to assume a posture of omnipotence in the face of its working process. Thus, the user became a subdued element.

The humanized care takes place from the dialogical interaction between nurses/users and is presented as a possibility for developing health care practices grounded in a humanized work. Accordingly, the creativity on the part of the nurse caregiver refers to numerous possibilities of artifacts, and the circular dances are stimuli to patients in the sense of emerging the unconscious emotional, by enabling nurses to effectively work in gaps expressed through the gestures resulting from dances. Therefore, the relevance of the circular dance is undeniable with respect to the humanization of the nursing care.

Furthermore, it is evidenced that the humanization in nursing care emerges from a social need, not just seen as a fad of a professional category, but as a propellant link of its daily practice. Hence, it behooves us to think about a type of care enhanced by technical, scientific and ethical skills on the part of the nursing professionals, in order to ensure respect in relation to the users’ needs, thereby accepting the limitations of each subject within the social chain of production of health actions.

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**FINAL REMARKS**

We observe that the nursing professional, due to the overload imposed by the working hours and its biopsychosocial consequences, ends up providing a mechanized and technicist care, which is little humanized, with prevalence of fragmented care actions. Given this, there is the need to stimulate the discussion/reflection on the humanized care in Health and the role of the Nursing in the face of the new changes arising from the NHP itself. Accordingly, we advocate that the circular dances represent a device launched by the Nursing with sights to strengthen this process.

Thus, one should move towards the nursing care with focus on the welcoming of users and on the strengthening of professional autonomy, thereby enabling a dialogical relationship between both parties. The humanization of the process of care in Nursing requires, above all, the human meeting between professionals and users, with respect to the share of skills and experiences in a supportive environment and with the use of human resources and other factors required to implement this practice.

The circular dances encompass a collective and personal meaning at the time of participation, by balancing the relationships of participants and giving vent to positive aspects, which are able to empower the subject by becoming it more resilient to the difficulties resulting from the health-disease process. The interpersonal relationships (interpersonal and intrapersonal), expressed and inscribed on the list of jokes and leisure, might be adopted in scenarios of health and educational services, with the aim at achieving the humanization of care and developing alternative methodologies for obtaining distinct benefits to the participant psychosocial subjects.


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