



**OBJN**  
Online Brazilian Journal of Nursing

**ENGLISH**

Federal Fluminense University

AURORA DE AFONSO COSTA  
NURSING SCHOOL



Invited Editorial



## Practical applications of sociopoetics in health care: a contemporary vision

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### ABSTRACT

Sociopoetics defines a field for research and action in health and in other areas. A vision of the *integrated individual* (in itself, integrating strengths and weaknesses, and holistically, in the human and non-human environment), the *Researching-Group* device inspired by Paulo Freire and Institutional Analysis (and operative Groups etc.) favors “work” between shadow and light, between oppression and freedom, by the profound solidarity and responsibility of the members in the process of knowing, caring and learning. The *Researching Group* owns the research, care and learning in dialogicity with the institution that welcomes us, which is entitled to demand returns by its availability. But it is even more than that: it is a *thinker*, a *collective philosopher*, an *intelligent collective* covered by pre-individual and supra-individual affections, giving substantiated reasons in expanded environments, winning without holding, and receiving without relying.

**Descriptors:** Knowledge; Research; Human Experimentation; Thinking; Human Body; Culture.

Health is the physical, mental and spiritual well-being. What is care? It means looking after oneself, each other and the, communitary, social and natural environment in an inseparable way. Caring means touching the strength and weakness paradox in each of these elements. By means of my weakness I communicate with the weakness of the other, and I am touched by the wounds of environments. Thus, I affirm the human in me and get emotional; I mess with the human feeling on the other. By my strength, I sing and dance my uniqueness, awake the singing and dancing of human and non-human beings, and stand as a solidary individual - in the impermanence of the day and night - of all beings.

Sociopoetics defines a *field of research and action* in health and other areas. In a vision of the *integrated* being (in itself, integrating strengths and weaknesses, and holistically, in the human and non-human environment), the *Researching-Group* device, inspired by Paulo Freire and the Institutional Analysis (and in the operating Groups etc.), favors “work” between shadow and light, between oppression and freedom, by the profound solidarity and responsibility of the members along the process of knowing, caring and learning<sup>(1)</sup>. We are always learners in care. Taking care of oneself, of others and of the environment, and only through appreciation, exchange and responsibility we can grow, as a group and individually. For this reason there is no ready recipe, which would need only be applied with discernment: each situation is unique, each collective is unique, each person is unique. Creativity is our master key that always opens unpredictable portals before the institution of the device.

The anticolonial care for the dominated and resistance cultures in their practices and understanding regarding the meaning of care, associating them with all stages of our work, is

crucial to minimize the imposed arrogance and open our hearts.

For we have hearts, sexes, legs, livers, senses and consciousnesses beyond the academically formatted heads. These are all tools aimed at reaching knowledge, care and learning. We learn to intuit, to move in different environments, to be silent when necessary, to meditate, to sing and dance our lives.

Hence we have the possibility to connect with our unconsciousness, and express its knowledge through the mediation of artistic techniques. The meeting of our nights, our moons and stars, and also of our cloudy days, favors the collective awareness, the passage from one night to another, the combination of the diverse strengths and weaknesses within the group, for better understanding and expansion of understanding.

In this collective discovery, we are one and multiples; we weave alliances and we have clarity regarding our conflicts (intimate and between group members), when we find new, more loving and creative ways to deal with the environment and take care of them.

The *Researching Group* owns the research, care and learning in dialogicity with the institution that welcomes us, which is entitled to demand results for its availability. But it means even more than that: it is a *thinker*, a *collective philosopher*, an *intelligent collective* covered by pre-individual and supra-individual affections, giving substantiated reasons in expanded environments, winning without holding, and receiving without relying.

So we plant roots of water deeply in the ground and fly in the fire of the sun and the stars. It's the prize we provide, won by the strength of our humility. It was good for us; it is good for us; we are not teaching classes to anyone, but witnessing what happened to us, when we established the researching group.

Gauthier JHM. Practical applications of sociopoetics in health care: a contemporary vision [editorial]. Online Braz J Nurs. 2016; 15 (suppl.): 484-486.

Who was touched, send your answer in the form of another research, another look, another knowledge learned, other affective, conceptual, sensitive and intuitive findings, when another *Researching Group* is constituted.

In the process of care, we can set as an example a hypothetical situation in which the sociopoetics approach seems valuable and relevant: working with a group of adolescents living in slums in the prevention of early pregnancy and sexually transmitted diseases, and therefore, in a perspective of education aimed to self-care, it is important to establish a researching group that studies itself, in order to facilitate the expression of the life powers of the group, always superior to that of a single person; this person may experience his/her uniqueness within the group and enhance his/her difference, becoming aware of his/her beauty and inner forces, also realizing how the weaknesses of each one are matched: "We are equal and different, and the other helps me broaden my understanding of the problems posed by the complex and often painful life."

It is also important for nurses to give up their desire to pass immediately a message, and leave time and space for the culture characteristic of girls to be expressed, their way of seeing and experiencing the world, their relationship with the environment, the community, with the adults, adolescents and others, and in this case, sexuality. Things (this system of relations) are so complex and mess with representations and affections so deeply rooted in the unconscious, that only the freedom given by artistic activities allows unveiling them and collectively elaborating them. In every moment of the work, the

group needs to see that research is its responsibility; that it is responsible for the knowledge produced and shared in the same way that the body, wonderful instrument of pleasure and knowledge belongs to us, asking for responsible attitudes of gratitude and care.

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Received: 10/21/2016  
Approved: 11/11/2016