

## RESEARCH

### Olhar do enfermeiro sobre a espiritualidade na produção do cuidado

Look the nurse about the spirituality in care production

Mira la enfermera sobre la espiritualidad en la producción del cuidado

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#### ABSTRACT

**Objective:** This article discusses a research field, developed in 2012, with the primary care nurses in the city of Conde, Paraíba state, where the population declares 69% area brown and black and 2% are indigenous and yellow. **Method:** It was used the method of Oral History Theme. **Results:** As result, it was obtained four trends in approaches to spirituality, from the nurses' view: the theological kind, based on Judeo-Christian beliefs, was predominant. Following up with the streamlined/lay; the energetic kind and the liberating perspective. **Conclusion:** it is considered necessary to move forward with discussions about spirituality and related content, to clarify the meanings, implications and subjectivity contained in the care of the human process, regardless of the ethnic group to which they belong, the religion professed and the no option for formal religion. It is spirituality, not religion, that makes up the alternative of a new civilizational paradigm. **Descriptors:** Nursing; Spirituality; Production of care.

#### RESUMO

**Objetivo:** este artigo aborda uma pesquisa de campo, desenvolvida em 2012, junto aos enfermeiros da atenção básica no município do Conde, Estado da Paraíba, onde sua população se declara 69% pardos/negros e 2% indígenas e amarelos. **Método:** Utilizou-se o método da História Oral Temática. **Resultado:** como resultado obteve-se quatro tendências de abordagens sobre a espiritualidade, a partir do olhar dos enfermeiros: a do tipo teológico, fundamentada nas crenças judaico-cristãs, foi predominante. Seguindo-se com a racionalizada/leiga; a de cunho energético e a de perspectiva libertadora. **Conclusão:** considera-se ser preciso avançar com as discussões acerca da espiritualidade e conteúdos afins, para clarificar os significados, as implicações e a subjetividade contida no processo de cuidado do ser humano, independente do grupo étnico ao qual pertença, da religião professada e da não opção por religião formal. É a espiritualidade, e não a religião, que compõe a alternativa de um novo paradigma civilizatório. **Descritores:** Enfermagem; Espiritualidade; Produção de cuidado.

#### RESUMEN

**Objetivo:** este artículo cubre una investigación de campo, desarrollada en 2012, con las enfermeras de atención básica en el municipio de Conde, estado de Paraíba, donde su población declara 69% marrón/negro y 2% indígena y amarillo. **Método:** se usó el método de Historia Oral. **Resultados:** como resultado se obtuvo cuatro tendencias en la espiritualidad, los enfoques de los ojos de las enfermeras: el tipo teológico, basado en las creencias Judeo-Cristianas, era frecuente. Siguiendo con la aerodinámica/laica; la iniciativa de liberar a perspectiva y energía. **Conclusão:** se considera necesario avanzar con las discusiones sobre espiritualidad y contenido relacionado, para aclarar el significado, las implicaciones y la subjetividad en el proceso del ser humano, sin importar el grupo étnico al que pertenece, la religión profesada y no hay opción de religión formal. Es espiritualidad, no religión, que conforman la alternativa de un nuevo paradigma de civilización. **Descriptor:** Enfermería; Espiritualidad; Producción cuidadosa.

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## INTRODUCTION

This article presents a research on spirituality with nurses of basic attention in the municipality of Conde-PB, which has a population of 21,400 1000 inhabitants. Of these, 56% say browns, 29% white, 13% black, and 2% indigenous and yellows<sup>(1)</sup>. Added indexes of Browns and Blacks has 69% of people in the population of ethnic African descent that stand out for the use of practices in search of health, spirituality and related mystical perception linked to nature and customs of a people, as evidenced by the language, clothing, religion, songs, dances and other. Thus, corroborates with the specificity of the local ethnic and religious culture in relation to other corners of the territory of Brazil. This particularity was crucial to the achievement of the study.

Via rules, all health professionals were informed by the scientific paradigm of modernity, which operated a dramatic separation between mind and body and between human being and nature. This model has created the specialties that brought so many benefits to the diagnosis of diseases and also to the form of healing. Recognized this merit, you can't forget that lost sight of all: the human being inserted into the larger whole of society, nature and the cosmic energies; the disease as a fracture in this wholeness and healing as a reintegration in it. There is a deep human instance that is responsible for the cultivation of this all, entrusted by the structuring Axis of life: is the spiritual dimension, and of mind, comes spirituality.

In the city of Conde -PB, healing practices of domestic autocuidados of ethnic groups with strong native ascendant are an integral part of life, of worldviews and value systems and of meaning of local cultures<sup>(2)</sup>. These aspects are resonance in national politics of basic attention to health, which adopts the human vision of ways to their demographic conditions contextualized, epidemiological, social, economic, political and cultural to health actions are increasingly targeted and effective these situations<sup>(3)</sup>.

This perspective requires health workers, among others, the ability to recognize and consider the differences expressed by ways of being and acting of users of health services in relation to the understanding of their values, beliefs and customs of pursuit of health and meaning of existence. Because, the inner life is rich, active and full of nuances.

Health care network of the municipality, there are screen 6.356 families registered and accompanied by nine family health teams, which corresponds to 100% coverage of basic attention to health<sup>(3)</sup>. These families live from fishing in the sea,

hunting, agriculture, handicraft, collecting fruit in the sites of extensive coastline and its commercialization, as well as trade with food and drinks in palhoças in the beautiful local beaches; and also the Family allowance program and Social Security retirement.

In the last twenty years, African descendants, called blacks throughout the national territory, organized in associations quilombolas, claim the right to stay and the legal recognition of ownership of the lands occupied and cultivated to housing and livelihood, as well as the free exercise of their practices, beliefs and values considered in its specificity as a well immaterial<sup>(4)</sup>.

Rural areas of Mituaçu, Gurugi and Ipiranga, in the municipality of Conde-PB, were formed by blacks of Pernambuco, Sergipe and Alagoas in Brazil Empire period. However, the families that inhabited these spaces just received, in 2005 and 2006, the Quilombola Community Certificate by the Palmares Cultural Foundation, linked to the Ministry of Culture, with the legal recognition as quilombola<sup>(4)</sup>.

In relation to the indigenous group, since the 16th century, history records many fights between Indians, Portuguese, French and Dutchmen, who warred with each other for possession of the northeastern coast. Since 1585, ethnicity and Paraíba who inhabited potiguara tabajara the municipalities of Conde, Alhandra, Caaporã e Pitimbu, between the State of Pernambuco and the capital of Paraíba, João Pessoa, misunderstanding and split, leaving the potiguara people on the North Coast (Bahia da Traição e Marcação) and the southern coast of the tabajaras State<sup>(5)</sup>.

Today, the religious affiliation of condenses as the Census of 2010 is for people who say (68%), Evangelical Catholic, included all denominations (22%), spiritualists (2%) and 8% without professing religion<sup>(1)</sup>. It is observed that the data shows the diversity of religious practices, but there's no denying the existence of intolerance/religious violence as a form of denial of the right to freedom of conscience and belief, provided by brazilian legislation.

The neo-pentecostal, included in the evangelical group, stand out by the strong relationship with shamanism in healing practices, such as the laying on of hands on the head of the sick for the blessings or to expel evil spirits, where, in the moments of ecstasy, scream, cry, dance, jump and curling<sup>(5)</sup>. These search health rituals and meaning of life, they are also expressions of the Afro-Brazilian religious system. Thus, evidence that the practices of ancient traditions merge and elaborating new clothes to face the market in contemporary times.

Studies have pointed to a close relationship between healing rituals practices of Catholic mourners, Protestant spiritualists and devotees of cult of jurema. Still shows similarities between the complementary integrative therapeutic practices developed by health professionals in the science and the priests and evangelical pastors<sup>(6)</sup>. That commonality is characterized by richness of syncretic



religious knowledge in favour of community health, as a positive value of social inclusion and affirmation of life.

The national day to combat religious intolerance-January 21, established by Federal Law nº 11.635 December 2007<sup>(7)</sup>. That, combined with this feature, you need to break with centuries-old customs, expressing religious and racial prejudices to demonize certain forms to represent the beliefs, including producing health through the use of religious symbols and rituals, such as: download, laying on of hands on the head of the sick to expel the evil spirits, prayers, bless, praises, religious passes, homemade teas, champagne bottles of plant roots, plasters and others.

Care in a broad perspective incorporates several meanings, from a moment of attention and zeal for all and especially for those historically excluded bearing scars of the settler regime in personal and collective unconscious. Emphasises that the production of the watch, favors the greater risk of compromising identity, body image, self-concept and self-esteem, by the pathogenic potential of discrimination about the welfare/health and disease, especially malaise, the black woman who presents himself at the intersection of gender and racial discrimination of social class for people of african descent.

In this approach, the careful suggests thinking in spiritual dimension/depth, when considering the uniqueness of the human being as an attitude of accountability and involvement with the assisted, from the contexts and cultural values internalized, as components of the dynamics of individual and collective life.

In the design of Minayo<sup>(8)</sup>, general care, assumes that "the position of the less favoured social classes within the society gives them a way to act, think and express themselves as well differentiated".

In this direction, it should be noted also that the spiritual dimension having become, in 2002, a conceptual statement of the World Health Organization (WHO), where the domains physical, psychosocial and spiritual guide to technical and scientific production of the various areas of knowledge that comprise the sciences and, especially, the health<sup>(9)</sup>. To do so, shall be fundamental thinking about the care in the health sector in perspective of spirituality and/or completeness.

Self/yourself, defined by Jung as a unifying principle of the human psyche, and, as the archetype of wholeness and power source. While, the Ego was designed as the center of the conscious mind. Yes, the self or I deep/real or spiritual dimension/Interior/depth is present in humans and occupies the position of central authority with regard to psychological life and, therefore, sets the target of the individual<sup>(10)</sup>.

The itself is expressed by personal quest of understanding of responses to questions about life/death/suffering, their meaning and relationship with the sacred, which can be linked, or not a formal religion. So, reflect this issue enhances the knowledge of the interaction between the ego and self, understanding of

himself as another, the humanization of interpersonal relationships and the development of subjectivity.

In view of the foregoing, he asks: how nurses of basic attention understand spirituality in the production of the watch? To this end, the study aimed to analyze the look of nurses about spirituality in the production of the watch.

## METHOD

It is a field research of qualitative type, where they used the method of Thematic Oral History<sup>(11)</sup>. Seven employees were interviewed in the basic attention of a colony consisting of twelve nurses, in the year 2012. The setting of the study was the municipality of Conde-PB, located in the coastal region South of the Brazilian State of Paraíba. The choice of this scenario occurred due to its historical and cultural quirk related to the spirituality of individuals with predominance of afro-brazilian and indigenous ethnicity, locus considered ideal for research.

Data collection took place, after approval by the ethics on Research Committee of the Health Sciences Center of Federal University of Paraíba, under registration CAEE nº 010928112.2.0000.5188. The interviews were guided by considering the following question: *tell me about your understanding about spirituality in the production of the care of clients with spiritual indigenous roots and african descent.*

The study considered the steps, namely: interview, transcript, textualização and transcreation. The analysis of the narratives occurred as the method of Thematic Oral History<sup>(11)</sup>. It is observed that the names of collaborators were expressed with pseudonyms, to preserve anonymity, as calls for the legislation. The publication of the data is properly authorized by employees and by the Committee of Ethics in Research.

## RESULTS AND DISCUSSION

The analysis of narrative fragments of collaborators have expressed their understanding about spirituality. These lines are grouped, although there is significant interconnections within four blocks of analysis, where includes dialogue with literature, willing to follow.

Spirituality is linked to formal religion and serves to guide people who need help. Is an instrument of religious guidance for the present life and future. Is focus to connect with God (TULIP).

Spirituality is something beyond the physical body. Is connected to the God creator of life and the universe (DAHLIA).

Spirituality is connected to religion. But it's not just go to church: pray or pray! Religion is all in a person's life. Involves help each other and also in nature (ORCHID).

The collaborators include *spirituality with a predominance of type from theological*, beliefs on judeo-christian traditions. Highlights that in this type, include religions who worship God as the Center. Stresses that the religions present natures Salvationists and evolutionary. These are characterized by having followers/faithful, rites, dogmas, celebrations, doctrines and hierarchies.

Spirituality involves processing and/or ressignification of values of the subject when he is awakened with the numinous experience/insight/snap/Mystic State. This phenomenon is understood as essence irrational and common in all religions and should be considered as a key point of unity among religions. However, this phenomenological experience of the noetic/spiritual dimension (unconscious factors access to conscious, as a way of integration) has wider meanings than the religion and its tenets<sup>(10,12,13)</sup>.

*The spiritual dimension is acting at that moment of consciousness, by which captures the meaning of something or the value of small and/or large things in given situations. What's more, is that State of consciousness by which seizes the all and himself, as part of this all. The deep interiority/unconscious is the universe of the psyche, as complex as the outside world, inhabited by instinct, by desire, passions, fears, by powerful images and archetypes. Its dynamics is expressed in various ways (images through dreams, drawings, costumes and other), which allow for the gradual expansion of the psyche/ soul<sup>(10)</sup>.*

Spirituality is seeking to understand the human being in its entirety. It is also a greater desire to help people; involves the people you put in place of the person who needs care (ROSE).

Spirituality is the inner life and divine nature. Is a human dimension that connects to something bigger and better (JASMINE).

The lines lead thinking about *spirituality streamlined* or naturalized. This type of lay spirituality is a peculiar mode of being in the world and worry about the other. Evokes the lightness of being and it stirs up debate about forgiveness and happiness reached by social status, consumerism and betrayal. It is characterized by "a well thought out love to life", that is, a commitment to live it intensively and fruitfully and at all times to extract what is important for growth, even at the stage of suffering<sup>(14)</sup>.

The sources of positive energies, as an expression of love to life, namely: the poetic eyes, the work of art, music, dance/movement; open to other perspectives; the establish ties of fraternity/solidarity; the be able to forgive and to angry in the face of the injustices of the world, following the example of Nelson Mandela, Madre Tereza de Calcutá, Chico Xavier and others.

Spirituality is we have belief in something to feel safe. It's an inner strength that animates live, is energy. (DAISY).

Suggests thinking of an *energetic spirituality*. This, conceived as being of trans nature, because it involves a feel sharp. Still, it can be perceived as something abstract that derives from the sense of unity as a primordial force. It is possible to think in terms of vital energy and sense of belonging to something bigger/God", "mystery", the God of Jung<sup>(10)</sup>.

Everything in the universe is energy; We are human beings of energy fields integrated into the immense universal energy field<sup>(15)</sup>.

Spirituality is connected to the God believed! Is subjective dimension of human beings to yearn for freedom and dignity (MAGNOLIA).

This fragment points to the *right of the diversity of religious practices* and aligns with the kind of spirituality of liberating perspective. Uploaded in the belief Catholic groups that seek to strengthen the values such as democracy, equality, justice and citizenship. Supported by the Second Vatican Council (1960) and the Liberation Theology<sup>(12)</sup>.

Spirituality comes from the impulses of the true self, think about why you're here in the world, the knowledge of himself, of the moments lived, reflections with readings, among other forms. She is, that's all, no difference, color and race. Is individuation itself, because anyone can have contact with GOD/self without the intermediary of anyone.

## CONCLUSION

The study pointed out the need to move forward with discussions about spirituality and related content, to make more clear the meanings, the implications and the subjectivity in the process of the human being, regardless of the ethnic group to which it belongs, the religion professed and no option for formal religion. Is spirituality, not religion, that make up the alternative of a new paradigm of civilization.

It is therefore also need to cultivate the roots of historical formation evident in diversification of the ethnic composition of the people condense. Believed to be one of the safest ways to ensure the local identity. Also, preserving the arts, cultural values, including religious, from the perspective of the right to diversity and as a way of conferring authenticity and uniqueness to the ethnic groups distributed in the extensive Brazilian territory.

Still it is necessary to understand that the experience of the numinous transforms, and has the effect of irradiation of serenity, of deep peace and the absence of fear, which does not occur with the indoctrination. The person feels loved, accepted and tucked away in a womb, with the experience of the



numinous/mystery. What happens to the person occurs in love of this reality. Until death has meaning and can be viewed head-on and lived as part of life.

Finally, the human being has a spiritual dimension/I deep that seeks to live. Has the ability to capture what's beyond appearances, what you see, hear, and love. Seize the other side of things, due to their depth.

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