

RESIGNIFICATIONS OF THE EXPERIENCE IN FAMILY AND THE MOVEMENT TRANSFORMER IN THE CARE MODELING¹

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ABSTRACT

Study of comprehensive approach, which aimed to understand the family experience in the care modeling based on resignifications of the everyday life experience. It was molded from the Study of Situation, based on the life story of Gabriela, mother of three children, one of them with total Visual Impairment. It was operationalized by in-depth interviews and observation. Attentive readings of the narratives and construction of imaging Design showed the movement of the care production, which, resignified, was able to transform a violent past into a potentially caregiver present. The story proved to be rich in possibilities to understand how care models in time, even in situations peculiar to a home that theoretically little favored its production. The mother, who once felt the weight of abandonment, in the present, reinforces the need to transform 'pain' into 'love', 'abuse' into 'care', and 'grief' into 'hope' in favor of another, of her family. We consider health professional practices that approach people's experiences important, especially in vulnerability situations, focusing on acceptance and valuing the care potentials of individuals and their families.

Keywords: Family. Family Relations. Domestic violence. Yin-Yang.

INTRODUCTION

We believe that family is a fundamental and structuring unity of people's affective and social life, whose members find support and understanding of the experienced events⁽¹⁾. As the primary caregiver, "it cares of life and for life [...] it tries to ensure 'the best in health' in and for the warp of care to each member"^(2:82).

In addition to care, the family plays a role of construction of the being, because a person needs the other to become someone; and the other is someone whose relationships are affective⁽³⁾. Thus, family cares with the "potential it has and, not infrequently, in situations of vulnerability in which this potential will be exhausting"^(2:82), the concrete care possibilities can be impacted.

In some cases, this place, which should be safe to foster the growth and development of its members, may exercise the reverse movement, such as cases of intrafamily violence, and specifically against children, whose index is responsible for a large number of hospitalizations⁽⁴⁾.

Throughout history, the family had been responsible for care, essential for maintaining life; and, in the present, social and legal obligation was added to care. However, in some cases, in spite of this ethical-legal duty of answers of services and health professionals,

families have cared in a solitary way⁽²⁾, being sometimes blamed, even in cases when there is a lack of policies of protection and assistance to these people⁽⁵⁾.

The lack of support results in a circuit of vulnerabilities, because, in addition to the individual components, factors such as the context in which they live, social, economic, political and cultural conditions⁽⁶⁾ infer significantly in the care genesis. Therefore, the family is also a unit that needs support⁽²⁾, and professionals are responsible for recognizing their weaknesses and supporting them in their needs.

Specifically in this study, we intended to show the way the care had been shaped over time in response to a violent past, immersed of vulnerabilities, building a powerful gift of caring attitudes to the well-living and well-being.

The study is justified by the understanding arising to health professionals, important agents in the care for people in situations of vulnerability, in order to subsidize health practices, focusing on hospitality, clarification of doubts, valuing the potential care of individuals and families. Thus, we aimed to understand the family experience in the care modeling based on resignifications of the everyday life experience.

METHODOLOGY

¹This paper was originated from the Master dissertation "Family experience Care to a Young person with visual disability" and was developed in the matriarchal research "Subsidy to the care modeling of families in vulnerability situations", institutional recorder 131/CAP/2014, under the responsibility of the Research Group in Nursing, Health and Citizenship (GPESC) of the Nursing Faculty of Mato Grosso Federal University.

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Study of comprehensive approach that, under the empathetic and sensitive gaze⁽¹⁾, allowed comprehending the study of situation⁽⁷⁾. The family participant is composed by Gabriela, mother of three children, being one of them a young girl, Jessica, with total Visual Impairment since the age of six months. From the time of diagnosis, the family and, in particular, Gabriela, began to devote themselves entirely to everyday care she needs. She also shelters and cares for Alexandre and Renato, her children, her sister, Estefani, and her husband, Rodrigo.

The choice of this family seemed particularly interesting because this woman, whose 'vulnerable' past, mainly due to poor care provision, reverberated into a present resignified into a better way to care for her family - currently built under a new look.

The used methodological strategy was the History of Life (HL), operationalized by In-Depth Interview (IDI) and Observation. HL was chosen because it privileges people's experiences according to their expectations and perspectives⁽⁸⁾. The IDI was conducted from a guiding question and with further development in certain narrative wires⁽⁸⁾. The Observation occurred during the meetings, covering places, people, gestures, expressions that, along with narratives, allow greater understanding of people's HL⁽⁸⁾.

Data collection occurred from April to October 2016, in four meetings with the presence of Gabriela and her daughter Jessica, at her residence. These were recorded and later transcribed manually, allowing, in this exercise, connections between speeches and expressions and, consequently, better deepening and understanding of the narrated history⁽⁸⁾.

The empirical material was organized in the Research Journal(RJ)⁽⁸⁾, forming the corpus of analysis of this study - typed in 182 pages, in Microsoft Word Document (docx), Times New Roman font, size 12, simple spacing between lines.

The data analysis was performed concomitantly to field collection, from the comprehensive effort with readings of the RJ, carefully and thoroughly. After the first reading, the narratives and records were tagged with different colors according to the assigned meaning, thus facilitating their presentation, organization and description⁽⁹⁾. A table in the Microsoft Excel program was also prepared, in which the tagged passages were separated into columns according to colors and axes senses revealed.

After the readings and preparing the table, a Synthesis Diagram was built, focusing on the various

important moments lived by Gabriela. To guide the understanding of the family HL, the allegorical design named "the principle of Yin Yang reverberating care in family in Gabriela's life" was elaborated, whose life movement shows the constant transformation of care actions, allocated in the figure ideation. The use of these drawings and schemes are important for apprehending people's experiences, being a powerful tool for this purpose⁽¹⁾.

The study complied with the ethical principles required by Resolution 466/12 of the National Health Council, and the matrix research has the approval of the Research Ethics Committee under 951,101/CEP-HUJM/2015. The family participated by the interview and signing the Informed Consent/Assent Consent Form. The participants were informed about the risks and benefits of participation in the survey. To maintain the confidentiality, we used fictitious names chosen by the participants themselves. Furthermore, the names of the institutions here presented were also replaced, respecting, in this way, the precept of anonymity.

RESULTS AND DISCUSSION

The analysis of the narratives of Gabriela's life showed the movement of transformation of the situations she experienced, showing events temporally distant and difficult, but that kept constant interdependence among themselves. These events have emerged as opposing reverberations, which, in the present and in a complementary way, allowed the existence of the daily reconstruction of her life.

This observation allowed showing that "life is not linear nor lived in a sequenced manner at different moments, but the intertwining of experienced events"^(7:2674) that differ by their marks in history, being able to drive an upward movement of overcoming and resignification of life in favor of the good, in opposition to the experienced suffering.

To understand the care trajectory developed by Gabriela and her way of being and living in everyday life, based on previous experiences, we needed to approach her life context. The constant suffering situations and what was placed in the past resukted, in the present, in forms to face everyday life, forcing us to think in an eternal dynamism and movement seeking the expansion and enhancement of her way of being through a potential reason for care.

Gabriela, after her birth, became ill and required specific care, out of her biological family's reach. Since then, she began to face a trajectory full of

challenges, such as: adoption, mistreatment in childhood, living on the streets, domestic violence, death of her adoptive parents, among others. Mother of three children - Alexandre, Renato and Jessica, she dedicates primarily to their care, in particular, of her daughter, whose Visual Impairment since the age of six months imposes a heavy burden of care.

In order to express, with image, this conformation of family care over time, we show, in the figure, the “Yin Yang” principle (Figure 1), in conjunction to Gabriela’s history. Such a design, although full of interpretations and meanings, will be guided by a history of life whose meaning carries close bonds between themselves, but that can be reflected for care.

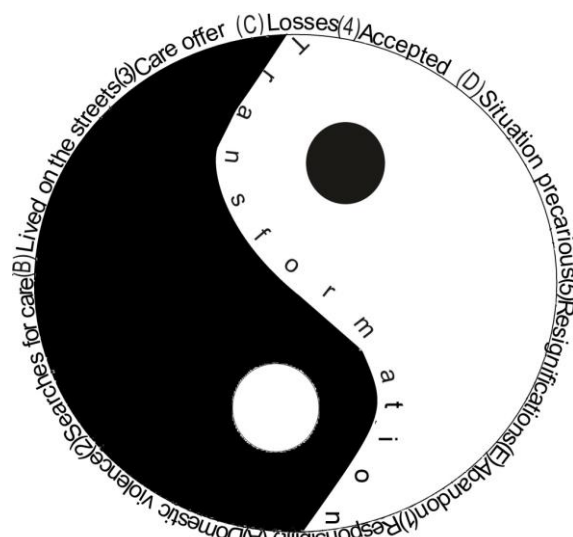


Figure 1: The Yin Yang principle reverberating family care in Gabriela's life, 2017.

Yin Yang is a Chinese philosophy principle that represents the balance of forces of heaven and earth based on changes, transformations and mutations of living beings. In the mutation, we find, sometimes, the continuous change of a force into another and, in part, a movement of complex events, connected among themselves⁽¹⁰⁾. In the spiritual plane, Yin-Yang is the supreme matrix of mental activities, which may be brought into the field of health as the balance that governs the forces of human actions.

At its root, the Yang can be translated into “Brightness” or “brilliant”, while the Yin means “shaded” or “darkness”. However, one does not exist without the other, since they represent the dynamic balance⁽¹⁰⁾.

We appropriate this theorization to comprehend the movement of resignification of difficulties, obstacles and violence in Gabriela’s trajectory in the past into a present full of potentialities to change care.

Gabriela’s lifeline, built in the allegory of the Yin Yang (Figure 1), presents a constant movement of transformations. Seeking to express in figure what Gabriela remembered about her history, we list words numbered from 1 to 5, as Gabriela remembers a situation of her difficult and painful past, immersed in emotions; at the same time, the letters A through E

refer to words of care attitudes, performed by her in the present. These events were not allocated as static poles, but entwined by constant imbrication of the life movement in which memories of past combine with attitudes of the present.

From a very early age, Gabriela went through losses and pain. Soon after her birth, she presented several health problems, requiring hospitalization. Her biological mother, who at the time worked in the residence of a couple, decided to **abandon** the daughter (Figure 1 - number 1) allowing her employers to adopt her, a decision that always stirs emotions in Gabriela.

Gabriela’s adoptive parents, at that time, had four children. Although Gabriela wanted to know about her biological mother, her adoptive parents avoided the subject. During the life in her adoptive family, Gabriela reports having received love and affection in the early years, until, with the arrival of the new generation - the grandchildren, she began to be left aside and to suffer **domestic violence** (Figure 1 – number 2):

After I left the hospital they raised me with a lot of love a lot of affection, until I was eight...{thoughtfully}seven through eight years old. Then, suddenly, other types of grandchildren started to arrive, who belong to their blood, from their children. It was when I started to be

mistreated, understood? I was very beaten {speaks in lowest tone} (Gabriela).

We assume that family offers affection and love, which are essential to the development of its members. However, in Gabriela's life, the place that should be safe for her had been transformed, after a few years, into a hostile environment, with both physical and emotional violence, culminating in pain that she carries with her until the current days. The family is the caregiver for its members, being one of the main responsible for their biopsychosocial development during childhood. When assuming a role contrary to the expectation, exposing the child to some kind of violence, the entire future may be compromised, because the marks left by violence may accompany him/her throughout life^(3,11).

Gabriela tells us that she did not study during her childhood and was beaten by her parents and siblings. Until, tired of the way she was treated, she ran away from home in adolescence, at 13 years, having **lived on the streets** for a while (Figure – number 3), and then at a shelter.

They beat me, mistreated me too, they beat me I did not go to school, understood? I am smart because I was strong to learn how to read by myself... learn maths[...](Gabriela).

A study with adolescents living on the streets⁽¹²⁾ pointed out that, of these, 18% have abandoned their homes due to domestic violence. The aggressors are often close to them, as father, mother and siblings, i.e., those who should play the role of caring, loving and protecting.

Gabriela lived on the street and in shelters for approximately eight months, and after the death of her adoptive mother, her family looked for her, returning to live with Joaquim, her adoptive father. With her return, and with the advancing age for both, the relationship improved. After a time, Joaquim married again, and with Isabel, had three sons, Gabriel, Malu and Estefani. At the same time, Gabriela married her first husband, Carlos, with whom she had two children, Jessica and Alexander.

Despite the negative experiences of the past, Gabriela nourished the expectation that, after constituting her family, her life would improve. In the situation of abandonment and living on the streets, some people maintain the perspective that, when forming their own families, they will have a new life, different and better than the one they had until the present⁽¹²⁾.

Gabriela's narratives showed hope in marriage and comfort and happiness in the formation of her family. However, what should be a good moment became the suffering generated with the **mistreatment** inflicted by her first husband (Figure 1 – number 2) and the difficulties and challenges with Jessica's accident, her first daughter.

When Jessica was six months old, she suffered a domestic accident that resulted in cranioencephalic trauma, requiring a surgery. As a sequel to this serious domestic accident, Jessica received the diagnosis of total and permanent visual impairment. We relate this event to Losses (Figure 1 - number 4), in which many things needed to be remodeled significantly throughout life and that, although not occurring in a concrete manner, bring meanings commonly associated with pain, sadness, unknown, fear and insecurity.

The loss of a 'normal' child, resulting in a life full of rearrangements and cohabitation with the new normality installed, made Gabriela abdicate moments with the other children and draw numerous searches for better care for the well-being and healing of Jessica's blindness. A study with a family whose first child had a rare congenital syndrome indicates the expectations that parents have for life, growth and development of their children, and that, in the face of the experience of an involvement, such situation changes, boosting their own forms of caring and constant changes of expectations⁽¹³⁾.

Due to domestic violence and mistreatment of her first husband, Gabriela separated, and after a while, she married John, Renato's father. John has played an important role in family life, specially Jessica, because he helped in her development. After a few years, he and Gabriela separated, and she spent some time alone with her three children. The **situation of family life** at that moment **was precarious** (Figure 1 – number 5), with few conditions even for food.

A study highlights that 63% of mothers that have abandoned or think about leaving their children were left by their parents, lived with other family members or even lived in a situation of neglect in childhood⁽¹⁴⁾.

[...] Some people asked if I could give him {Renato}, I said: - I will not give him; -you live alone, you have no conditions; -I will not give him [...] If I eat flour, he will eat flour along with me but i will not give him [...]; -but why?; then I said: -because I was given to other people i will not give my children (Gabriela).

In Gabriela's case, the abandonment of her biological mother in the past became an example not to follow. Despite all the difficulties, Gabriela cared for

and educated with love her three children. She understood that **responsibility** (Figure 1 - letter A) for them and taking them with her was better than donating them to another family, not repeating, thus, her mother's behavior.

The care in the practice of human experience is a singular way-of-being⁽¹⁵⁾. A way-of-being lived and structured in its essence, from our experience, practice and relationship with the other, whether a healthy relationship or not. Care does not 'have', but 'is'⁽¹⁵⁾. In the existential point of view, care develops in the root of the human being "before it does anything"^(15:38). And, if it does, it is always accompanied and imbued with care. That is, an essential way-of-being present and irreducible, "a way of the being itself to structure and know itself"^(15:38).

Gabriela, even going through painful and difficult situations, made known what had made part of her own constitution - the care. And, as a careful being, developed numerous ways to give a new meaning to life, a new way to walk toward the good.

Authors⁽¹⁶⁾, referring to Heidegger (1986), reported that, from an ontological point of view, care is always something to be done by the human being; even in contrary situations, such as contempt, it cares.

The situations experienced by Gabriela were important so that, at present, she revealed her powers of being in the world to find attitudes full of dedication, love and care for the other. As if boosting her life in a continuous movement of transformation - extracting from the difficult situations a reason for performing its opposite. The exposed allegory (Figure 1) reinforces the nature in her eternal movement, in both the physical, as the psychological and social plane - both in synergy and balance⁽¹⁷⁾.

What Gabriela had suffered, in contrast to what she allows in the present (care), can be a way to put into practice a fundamentally opposite event, but complementary, allowing her to change, resignify and mature continuously.

Another important relationship in the Gabriela's life was with Leonardo, her third husband, which culminated in the departure of the family to Goiânia to seek treatment for her daughter. The years they passed in the new city brought to Gabriela many achievements, such as the advance in her daughter's diagnosis and new possibilities for treatment.

The time in Goiânia also brought other difficulties in **searches for care** (Figure 1 - letter B) conducted by Gabriela, as the hindrances to enroll Jessica at school, the obstacles to find a place that accepted her with her

own normality, among others. Despite the difficulties, during the interviews, Gabriela has always stressed the importance of Jessica in her life and every effort give the girl the best life she could. Even in the midst of the difficulties encountered, the feelings of protection and love always permeated the relationship and care between mother and daughter, reaffirming that mothers build their lives around their children's needs⁽¹⁸⁾.

In this way, we reflect the important role of motherhood as a propeller to overcome vulnerabilities and the potential transformation in this life movement. Gabriela understands motherhood as something great that, somehow, was dismissed to her as a daughter, and perhaps, precisely for this reason, she seeks to play their mothering role in the best way, trying to meet the her children's needs, with care, affection, and in relation to the life conditions.

We agree that, from motherhood, women who have suffered domestic violence develop new ways to face life for good, because they nourish feelings of life preserving and build a healthy family environment for their children, also tracing plans with new perspectives⁽¹¹⁾.

Moreover, care as a way-of-being leaves marks on the history and resonate in various important attitudes⁽¹⁵⁾. Through care, the dimensions of heaven and earth seek balance and coexistence. "Every life needs care"^(15:124) - and, as such, can be translated and distinguished by means of some concretions, such as: love, fair measure, tenderness, caress, cordiality, friendliness, compassion, synergy and kindness⁽¹⁵⁾.

In addition to difficulties to provide the best care for Jessica, her troubled relationship with Leonardo, her third husband, was another stressful and difficult factor. Leonardo was a drug user and, during the time they lived together, he used emotional and physical **violence** (Figure 1 - number 2) with Gabriela, even threatening her to death:

I ran away from him, I came to live here {Cuiabá} because there he almost tried to kill me, do you understand? But he would not put a finger on my children, he beat me, that is only why I say my life was just beating (Gabriela).

After her return to Cuiabá, Gabriela returned to live with Carlos, her first husband. During the years they spent together, she says she cared for and educated the son he had with another wife. When recognizing in the other their needs, the care provision happens⁽¹⁹⁾. Gabriela demonstrates her care potential, not restricting to her children, but **offering** (Figure 1 - letter C) it to

everyone around her. After a few years together, Gabriela and Carlos separated again.

Throughout these events, Gabriela passed through more **losses** (Figure 1 – number 4), such as the death of her adoptive father Joaquim and her stepmother Isabel, who left three children. The eldest son has lived alone since the death of the parents, and the daughters Malu and Estefani began a wide institutionalization-adoption-institutionalization trajectory.

Gabriela's life situation did not favor the increase of the family. However, even with financial difficulties and a small residence, after some time, she **accepted** (Figure 1 - letter D) and became **responsible** (Figure 1 - letter A) for the sisters because she believed they would be better cared for with her than at an institution. In the same way that some families prepare to welcome a new member temporarily, although they understand that institutions for child protection meet many needs, they realize that the amount of caregivers is much smaller than that of children, understanding that growing up with a family is much better and beneficial for them⁽²⁰⁾.

Although Gabriela had experienced bad situations in the house of her adoptive parents during childhood, when taking care of her sisters, she resignifies (Figure 1 - letter E) her past and tries to **offer the best care** (Figure 1 - verb C) as possible. A study⁽²⁰⁾ points out that people willing to receive the other in their homes have the gift of acceptance and commitment to care. Care is considered as something inherent to human being, being its essence formed by love, caress, tenderness and compassion that takes the focus out of itself and goes toward the other⁽¹⁵⁾.

Gabriela's reports show a gratitude movement in relation to her history and the family that sheltered her, as when she refers, in the speech: "I use their last name" {referring to her foster sisters}; it is noticeable that, even with all the suffering experienced, she manages to be grateful for the family that sheltered and registered her, returning the care to her sisters.

Malu stayed at Gabriela's home until she got married. She now resides in a nearby neighborhood, but frequently visits the family, and even participates indirectly in Jessica's care. Estefani, currently with sixteen years old, continues living with Gabriela, studying in the morning and, in other periods, helps the sister.

Currently, Gabriela is married with Rodrigo, her fourth spouse, and refers to a harmonious home with the children. The care circulates among Gabriela's family members, her sisters, children and current

husband, who also participates in the care. Several situations have transformed Gabriela's vulnerabilities into potentialities for care. An example was motherhood, which, along with Jessica's accident, boosted an intense care trajectory.

In the Yin Yang symbolism, we reveal two forces in constant interaction and continually modifying to balance, as well as Gabriela, who grew up surrounded by vulnerabilities, and, in the face of all the difficulties, resignified them, became a careful being, who cares about others and does not measure efforts for her family to be always well cared for.

Gabriela's history proved to be rich in possibilities for understanding the way care models in time, even in peculiar situations of a home that apparently little favored its production. She, who once felt the weight of abandonment, in the present, reinforces the need to transform 'pain' into 'love', 'abuse' into 'care' and 'grief' into 'hope' for the other, her family and, in particular, her daughter.

FINAIS CONSIDERATIONS

Gabriela's life history offers us countless reflections about coping with difficulties and resignifying them into potentialities for care. Living on the streets and the violence suffered by the adoptive family and companions were remarkable in her life, making her remember these facts with sadness and sorrow. Nevertheless, the way she faced these experiences and resignified them shows a fighter that makes her best to offer her family the best care, especially when directed to Jessica.

The situation lived by the family, although there is a lack of some features, did not hamper that Gabriela felt responsible for taking care of her sisters when they needed, demonstrating that her care potential goes beyond her family core.

With the allegory of the Yin Yang (Figure 1) to spatialize Gabriela's experiences, we can visualize her lifeline, highlighting two poles, the 'difficult' (expressed by the past) and 'resignification' (moment of peace, of expressing her evolution). These poles are not static; on the contrary, her life is part of this imbrication/this movement - because today results from this past happening, but resignified. We can say that the two extreme situations of life "pain" x "love" symbolize that "every time that each force reaches its extreme point" - the abandonment, for example, manifest within itself the seeds of its opposite - the host, the patience.

We do not understand Gabriela's life pace and care history in a circular and simplistic manner, differentiating well from evil; we neither believe health/disease and care are opposite poles. On the contrary, we seek to understand how a life trajectory, intertwined with difficulties, reverberated into care attitudes and concern with the other. Thus, we believe

that each moment of (un)care of Gabriela's history was in a permanent state of motion, propitiating transformations that paradoxically allowed the return of some of those moments, which, once set up in the new basis, were resignified differently, such as caring for others.

RESSIGNIFICAÇÕES DO VIVIDO EM FAMÍLIA E O MOVIMENTO TRANSFORMADOR NA MODELAGEM DO CUIDADO

RESUMO

Estudo de abordagem compreensiva, que objetivou compreender a experiência familiar na modelagem do cuidado com base nas resignificações do vivido cotidiano. Moldado a partir do Estudo de Situação, baseado na história de vida de Gabriela, mãe de três filhos, sendo um deles uma jovem com Deficiência Visual total. Foi operacionalizado pela Entrevista em Profundidade e a Observação. Leituras atentas das narrativas e construção de Desenho imagético evidenciaram o movimento da produção do cuidado que, resignificado, foi capaz de transformar um passado violento em um presente potencialmente cuidador. A história mostrou-se rica em possibilidades de compreensão de como o cuidado modela-se no tempo, mesmo em situações peculiares de um lar que teoricamente pouco favoreceu sua produção. A mãe, que outrora sentia o peso do abandono, no presente, reforça a necessidade de transformar a 'dor' em 'amor', os 'maus tratos' em 'cuidado', e a 'tristeza' em 'esperança' em prol do outro, da sua família. Consideramos serem importantes práticas profissionais de saúde que se aproximem das vivências das pessoas, em especial em situações de vulnerabilidade, com foco no acolhimento e valorizando os potenciais cuidados das pessoas e suas famílias.

Palavras-chave: Família. Relações familiares. Violência doméstica. Yin-Yang.

RE-SIGNIFICACIONES DE LO VIVIDO EN FAMILIA Y EL MOVIMIENTO TRANSFORMADOR EN LA MODELACIÓN DEL CUIDADO

RESUMEN

Estudio de abordaje comprensivo, que tuvo el objetivo de entender la experiencia familiar en la modelación del cuidado con base en las re-significaciones de lo vivido en el cotidiano. Modelación a partir del Estudio de Situación, basado en la historia de vida de Gabriela, madre de tres hijos, siendo uno de ellos una joven con Discapacidad Visual total. Fue llevado a cabo por la Entrevista en Profundidad y la Observación. Lecturas atentas de los relatos y construcción del Diseño imagético evidenciaron el movimiento de la producción del cuidado que, re-significado, fue capaz de transformar un pasado violento en un presente potencialmente cuidador. La historia se mostró rica en posibilidades de comprensión de cómo el cuidado se modela en el tiempo, aunque en situaciones peculiares de un hogar que teóricamente poco favoreció su producción. La madre, que antaño sentía el peso del abandono, en el presente, refuerza la necesidad de transformar el 'dolor' en 'amor', los 'malos tratos' en 'cuidado', y la 'tristeza' en 'esperanza' en pro del otro, de su familia. Consideramos ser importantes las prácticas profesionales de salud que se aproximen de las vivencias de las personas, especialmente en situaciones de vulnerabilidad, con enfoque en la acogida y valorando los potenciales de cuidar a las personas y sus familias.

Palabras clave: Familia. Relaciones familiares. Violencia doméstica. Yin-Yang.

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