

Operative group dialogic: space linguajeiras practices among the elderly

Abstract

In a Brazil where the elderly population is most in the coming decades, it is urgent to set up measures that meet the subjective aspects of old age, unleashing her senses as decrepitude, illness and exclusion. The Language Workshop group that met weekly in Curitiba until the year 2015, to narrate oral, reading and writing life stories, stands out in this scenario, as an initiative to promote changes in the nursing relationship with its processes aging and with language. This article aims to analyze the effects that the dialogic activities developed in the operative group of the Office of Language, exercised in elderly relationship with language and with old age. This is a qualitative case study, that is guided in the dialogical perspective of Mikhail Bakhtin and operating group of assumptions Pichon-Rivière. To collect data, semi-structured interviews with thirteen seniors who composed the dialogical-operative group was applied in the year 2012. Such statements announce that pervaded group practices linguistic-discursive activities promote changes in the relationships of the elderly with the way they relate to old age and own or another, through language. Such activities earned them self-esteem, rather than subject, security, author position, strengthening interpersonal bonds, which encouraged them to support their voices in the most heterogeneous social scenes. in 2012. Such statements announce that group practices laden with linguistic-discursive activities promote changes in the relationships of the elderly with the way they relate to old age and own or another, through language. Such activities earned them self-esteem, rather than subject, security, author position, strengthening interpersonal bonds, which encouraged them to support their voices in the most heterogeneous social scenes. in 2012. Such statements announce that group practices laden with linguistic-discursive activities promote changes in the relationships of the elderly with the way they relate to old age and own or another, through language. Such activities earned them self-esteem, rather than subject, security, author position, strengthening interpersonal bonds, which encouraged them to support their voices in the most heterogeneous social scenes.

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Introduction

This article turns his attention to the effects that the dialogic activities developed in the operative group of the Office of Language, exercised in elderly relationship with language and with old age. These practices are guided by Bakhtin language of Philosophy, with emphasis on the concepts of Dialogism and Alterity¹ as well as the group operability theorized by Pichon-Rivière,² in which the focus of the group is in compliance a task. The Office of Language has existed since 2006, from a partnership developed between the Curitiba City Hall and speech therapy course, Tuiuti University of Paraná. It is a work guided by Bakhtin language philosophy that focuses on emotional and interactive tone of speech, turning to listen to the stories told by the elderly. From the perspective of Bakhtin's language, the coordinator of the workshop seeks to hear the stories of the elderly, considering its potential, conflicts and stumbling toward aging and the experiences with oral language and writing.³ The Bakhtinian Language Philosophy sheds light on the (re) engendering subjectivity 'on' and 'the' language. It is able to target group practices and even is able to provide reading of the effects of subsidies, as assertion Souza et al.⁴

Bakhtin¹ points out language as the possibility that the man is subjectively and relate to each other. The subject is liable for his

speech and for his own life in language and, through it, from acts responsible and responsive is the pledge to their fellow and they do have a place to be necessary and indispensable in history because only it can perform the deeds you have to play. There is no man without language and is the language and through this that man is constituted as a subject.

In this direction, Souza et al.,⁴ clarify that language is essential for maintaining the health and quality of life during aging, since all spheres of human activity presupposes a social context and the use of language. It is the language speeches are made about aging and (re) meanings.

As Lima et al.,⁵ age is not synonymous with disease, inactivity and general contraction in development, despite the beliefs and negative attitudes about aging are still hegemonic in some cultural contexts, especially among contemporary Western societies, as example, Brazil.

linguajeiras practices charge the (re) signify the discourses of age occurred in a group that is organized around a common goal, which justifies be timely operative group to theorize the group dialogic effects from the writing task execution Workshop on autobiographical narratives of Language.

Operative Group for Pichon-Rivière⁶ is in a group of people bound together by constant time and space, which aim to accomplish a task. Pichon-Rivière⁶ considers the group as a privileged form of exercise democratic leadership and participation of all in decision-making. The psyche for it is not individual fact, but social construction from 'the' and 'in' relation to each other.

The purpose of performing the task is to get the elderly to experience their old ages, the relationships they establish with the language and with each other. In this scene, dialogism and otherness enable writing. This is because the dialogism Bakhtin consists of an interaction between subjects, in which the goal is to inter-reciprocal voices.⁷ If aging is not synonymous with disease, decrepitude and uselessness, (re) discursive creations around the old age are made possible in language practices such as dialogic, and otherness afforded by the operability of group interactions, which places the subjects in interaction and gives them the experience of aging methods endowed with senses.

Method

This study was approved by the Ethics Committee of the Universidade Tuiuti do Paraná under number 102/2008, was carried out among a group of elderly participants of a language workshop and developed into a Basic Health Unit in the city of Curitiba- PR.

The group met in weekly meetings with an average duration of ninety minutes and decided to develop interactive socioverbal activities, culminating in the completion of the task of writing a book every year. The data presented in this study came from semi-structured interview with the thirteen seniors, with different times of participation in the workshop of language, ranging from two to eight years. To preserve the identity of the participants, they are referenced by the letters: AR; AT; EL; ALREADY; JU; KY; BAD; MI; MT; YOU; TH; VA and Y.

The interviews contained nineteen issues and were conducted individually with each senior in the facilities of the University Tuiuti of Parana, where the Office of Language is allocated. They were recorded and degraded. Data were organized into categories of analysis relating to changes narrated by the elderly in their relations with the language and with old age from the dialogic interactions in the operative group workshop Language.

The analysis categories were:

1. Relationship elderly with language;
2. Ratio of elderly to old age.

Among the thirteen interviewees were privileged excerpts from their speeches that pointed to the changes that have won narrated after participation in Language Workshop group. We intend to identify in the statements of the elderly, the effects of dialogic activities of the Workshop in its relationship with language and with old age, analyzing them in the light of Bakhtin's philosophy and pichoniana group operability.

It should be noted that the device operability pichoniana was called to read the effects of the group in respect of older people with language and with old age in this research, only at the time of data analysis. During the execution of the task group, was dialogism that guided the practical workshop.

Just because, Bakhtin¹ not adhered nor addressed the understanding nor the systematization of the psychic dimension of the subjects in groups; this case was the design of the operating group of Pichon-Rivière⁶ that was presented as timely to analyze the effects of practices guided by Bakhtin language of philosophy at the ratio of elderly people with language and with old age.

The purpose of the Operational Group of Pichon-Rivière⁶ increases the reading of the dialogism of the effects on the assembled subject group, and Bakhtin language of Philosophy,¹ presents itself as a freshness to understanding the psychic dimension engendered 'on' and 'the' language to the interested parties by group work.

Results

After analysis of the responses of the elderly of the changes experienced in their relationship with language and with old age in an operating-dialogical group, we decided to lay out the data in the categories' ratio of older people with the language 'and' ratio of older people with old age'; and in each of these categories, subcategories appear enlightening, from the content of the narratives.

Relationship elderly with language

Disinhibition

AR -I was too inhibited, I was embarrassed to talk to the staff, was embarrassed to let go, and there I started little by little. I'm not letting me even as I should, but I'm, I'm going. It was the way that the coordinator said that hooked me: "You hope there" Felt dear, I felt accepted. For her and the group.

Time to talk

AR -I started to speak ... I speak now ... Now I speak. Now I do not get quieter. If they talk to me, at home, I speak. Loose. That's why they call me crazy. Because I speak it. Now I speak. Before joining the group, I did not speak. It was quiet. I cried. I just cried.

JU -I think I'm learning. Every day I'm learning to watch what I say. Because first I was thinking about what I was going to say. And often, I spoke without thinking. I say that I do not brake ... And often, I talk things and sometimes hurt people [...] So I watch a lot for our guiding. She always says something - "Watch what you're saying" So I have paid much attention to what the other're talking about. You know, that thing that went in one ear and out the other? It seems that you get to give value to people. Value what people so mean.

Accept criticism and fix the language

GO -Yeah ... and I long ago [sic], one day, was not prepared for criticism. I was not. I just wanted to compliment, I did not like, I assume ... I'm a woman, so ... I assume it is ... and not today, now accepted critical to my children, my grandchildren, I accept criticism - "No, we will improve it there, grandma will ... we will improve ..." I came here to fix my tongue that was broken, so I came for a language Workshop. Today I know I have to be more flexible; have to listen, you have to speak; but I already talk a lot, you know. I greatly improved.

Respect for others

AT -Look, I was even more polite and respecting people, because

we could not hear. I've always been talking a lot. And here in the group I like to hear each person, to value what they say. And I took it to my living at home. I changed, neither I told you, I was much more polite and respecting people knowing hear. Knowing hear more. Indoors as well. And so you know what you do? It makes you get closer to the people. Truth. I found it very interesting. Analyzing me ... Even these days my daughter said, "- Mom, how are you talking less!" - And I said, "- Because I'm hearing more." This is why when you begin to appreciate each other when the other starts talking and you look in the eyes and values, people see in you a person who values and a loved one. You should also feel that way, right? You're listening to me now, okay so good you'll hear me. We respect a lot more human.

Place of respect in the family as a writer

MT -The family looks at me different because now I'm a writer ... My granddaughters also: "- My grandmother is writer" I think it's funny ... "writer" ... I think it's worth, right? It gives Cham and it changes ... and if one takes advantage of this, not only so with vanity with stardom, you can leverage this to also pull other people ... I was very opinionated. Wow, my God ... I was very boring, to be honest. I had to learn to hold. Let the other speak and give my opinion only when they ask ... I have a cousin who I get along with her. And she says "- MT, you changed because you were not, you were ..." I know how I was, it goes without saying. I gave my opinion without the person asking. I mean, it was no use, the person, sometimes not needed it in my opinion. I was there myself spending. You know, It was lover of truth. The truth in shallow dish. Conversation!

Growth in relation to written language

TE -This group teaches us to leave him. Before participating in it I thought I would not give account to write my story and now I see that I give. MT -Belonging to this group gave us the possibility of writing. In this group I practice writing more. When I hear something important, I run for my book to write. The other will read you. When he speaks, the words get lost when he writes, it is!

Ratio of elderly to old age

Personal security about their values

EL -From I have participated in the group, with sincerity, with propriety, I have learned to position myself, right? Before I really wanted the approval of the people. I lived much in the shade. What does one say, I agree. You know, sometimes it was not even that. I will not tell you that now I am a person that I am dynamic [...] is that I'm surfacing. I'll tell, you know, what I think, what I want, I do what I think. My son, "- Can you give me an idea and say something, right?" And I tell him this: "- Oh, okay" Then I come and I think - sometimes a schedule that I had already done . And I told him what I had done, "- Tomorrow I will do this and this and this." Then he says: "- But why do not you do so? It does not get better so "Then I say:" - Yeah, I'll see "But then I think and say." - Nooo! But I had already made my schedule. " And my schedule, he's doing the programming according to the gaze. I will make my schedule because for me is the best. And I do!

Assert their voice

JA -I wanted to make the other happy first, now I come here, I want to make me happy. I always dreamed of a better life, in learning

and such, right? And now it was my turn! So instead of getting crying the past, I want what is good, right?

Reframing the age-old way

MI -The idea that I had as well - my God, seniors - I thought I was never going to arrive. I am a vain person, then the fear of getting those boring old [sic], cachectic, inconvenient, so I polio me. Things I do not like I try to sift and don'ts. If I think it's wrong, so the old saying: "- I've always been so and will not change." - No! I'll change, I have to improve, I can evolve, I have it with me. So this is a Sabbath to me all day. It is a test.

EL -Every day I leave here I thank God for the opportunity and I'm sure that I'm in the right place. I'm doing something good for me and other pros. Thus, healthy, right? Healthy. I find myself a different old person. So - after lunch to not be watching television. Then you will ask me this: "- You do not watch TV?" No, I watch TV, I sleep after lunch, but so - do not make a habit. All week, you know? I myself feel that I am a dynamic person who within my possible I try to innovate and do something different.

MT -When I signed up in the group, I was already working on the issue with me, you know? Why I had already retired, I had passed these things give way on the bus ... I had seen it all, right? This I had already noticed. But when I joined the group, I saw I had to find other sources of interest. You know, because the fact of being retired could not be the end of my life there. Finished there; and now I'll be alone at home because ... did not work. I tried a month. But I think it was enough. You know what they are four weeks? What is left for a retiree? Fire, the stove, the sink, the tank and solve all those little things of everyday life that no one has time. So I decided not to take time too. Oh, I will not do the things of others. I will not go! It's no use.

The therapeutic effect of group

JU -Wow, guys, it's a lot of learning. It's learning. Yeah, I think so, I think that covers everything. Not only group therapy is not a therapy group, I do not know if we can say that, but actually we do therapy. Why do I think I'm doing within the group my cures. I always say that I'm doing my healing. Why it was from the photos that asked us to start writing the first book I wrote; and it was from the pictures I began to see that I got to know me. I'm doing a self work. I see it that way.

Proud to be part of the group

MA -I am proud to join this group. I have wanted to scream to the world that there is this group so in Curitiba, we as differentiated elderly. My son is proud to say that his mother is a writer. I came to the workshop to learn from me.

Discussion of results

In the category of analysis "Changes from the language after the operative dialogical activities Workshop", we highlight the elderly: (i) feel more uninhibited to have the courage to sing and assert their voices; (ii) learn the time to speak and to be silent to listen to each other; (iii) supporting and accepting criticism and name these (re) arrangements in ties with other "Fix the language"; (iv) declare themselves more malleable to respect the ideas and opinions of others, as when launching new insights about yourself, allow

yourself to approach the other as viscerally other. It is the experience of otherness afforded by the properties of language.

The place given the writing is evident in his speeches when they report having learned to write and put on paper their ideas; and who occupied a place of respect in the family, in the position of writers.

We find in the words of the elderly this research supports the fragments Schons & Grigoletto,⁸ that the written language is a symbolic space of work with the emotional memories. Machado et al.,⁹ posit that the act of writing the elderly in the group re-launches new scenes when resignify their stories. Pure discursive creation scene about self and other.

The main reports in the “Changes from the old age after the operative dialogical activities Workshop” refer to: (i) acquire personal safety in their ideas, tastes and preferences, the bancarem his speeches and desires; (Ii) require respect for others, especially their families; (Iii) feel more active to leave the front of the TV and go for a group of elderly; (Iv) ressignificarem ideology and social meanings attributed to old age, as surly, for example; (V) the acceptance of their own old age to raise their self-esteem and if they like at this point in their lives. The place of writers influenced the feelings narrated by the elderly.

The determining factors in the group changes they narrated emphasized interpersonal textual loops; the development and growth in relation to the written language; the therapeutic effect of the group; self knowledge; pride in participating in such a group of distinguished elderly; and the protection provided by the group.

Thus, the Language Workshop group appears as conducive place of social interactions between elderly who have the privilege to expose the operative dialogical practices. From the activities experienced in this group, seniors are permitted to add life to years. According to Dal Picolo & Fernandes,¹⁰ in this sense, group work older people can (re) direct their looks losses and declines to the positive aspects of aging, as well as experience a subjective well-being and make their aging process more successful.

In the words of Correa¹¹ the Operative Group is a proposed counter-hegemonic advocate for health promotion as a collective construction. It displays the group device developed by Pichon-Rivière⁶ as potentiating instrument for the promotion of mental health in older people.

The statement Corrêa¹¹ corroborates our research hypothesis that the operating-dialogical group appears as space and response to the malaise of existing and aging, to create opportunities for practical elderly (re) creative directions for old age. In this sense, the work of Irigaray and Trentini¹² emphasizes the subjective aspects involved in the quality of life in the aging process.

The changes that narrated throughout this study show that group language jobs are effective health promotion practices and collective psychological well-being at the time of old age. How brilliantly elucidates Faraco⁷ which is only possible to know mediated form, that is, between me and myself is another. A relationship that is named dialogism in Bakhtin¹ the clear realization that the self is not without the other.

Therefore, if the verbal communication process, in interaction with each other, any is subject forging his own self,¹³ the dialogical

operative group is a timely strengthening space intersubjective links between subjects aging methods in process.

In envelhecimento can enforce the uniqueness peculiar to occupy an irreplaceable position and act as a participant of real life. In this sense Faraco (2011) recalls Bakhtin, at last, we have no excuse for existence. What can be done for me will never again be done by anyone. “Never!”, Reaffirms the author. The take responsibility to be unique.

Conclusion

After reviewing the statements of the elderly of this research on the effects that the operative dialogical activities in Language Workshop group exercised in its relations with language and with old age we concluded that the Operating Dialogic Group of Language Workshop exerted therapeutic function in elderly participants writers since founded and guided by Bakhtin language of Philosophy, tangent to the subjective dimension of the subjects involved in it and involved, to build spaces of inter and intra-psychic tecituras.

Dialogical interactions earned them self-esteem, security, (re) interpersonal links, place of authorship that instigates support their voices in the most heterogeneous social scenes. The act of writing flung open and witnessed the society that older people can be active, have value and are still desiring beings and desirable at this stage of life. With his books and from them, sing social voices that carry other sounds about aging in Brazilian society ‘envelhecente’. These echoes resonate subjective values of active aging methods, such as love, freedom, solidarity and social inclusion.

The results of this research work made explicit that ‘from’ and ‘with’ language appear as powerful features able to provide the opportunity to involve older people with their aging methods processes at a late point in their lifetimes.

At this time of life, showed the possibility of negotiating with subjectivity and (re) trace paths and destinations with projects and affection, only way out for a full life, endowed with meaning and quality.

What was presented the data this research is that work ‘to’, ‘in’ and ‘the’ language, specifically inspired in a sociointerativa and dialogical philosophy, are presented as an opportunity for individuals with advanced age at the time they meet, with their humanity and be encouraged to deal with their conflicts and contradictions concerning the language of beings. In this case, the group with its operability constitutes a privileged place these social dialogue interactions with the elderly.

Seniors ‘repaired’ their tongues, in melodic tones affective packed the pledge dialogicity new chords. They agreed with limiting speeches immobilizing the place of the old in hyper. It was attended a concert at the Workshop of Language, orchestrated by the intonation of tones, colors, flavors, affections and (un) love; engines thrusters new scenes staging the linguajeiras creations around the meanings of old ages.

In this sense our work (Lawrence, Massi and Lima, 2014) and de Souza Filho & Massi¹⁴ point out the group situation as favoring the encounter with others in the (re) constitute the measure favoring us look at ourselves and on the other. Would that practices others

are inspired by the old workshop of language, since its toughness witnesses, determination, courage and decision bancarem their wishes explicit possible the realization of dreams, projects and affections in later moments of life while there is breath there. So be it!.¹⁵

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Conflict of interest

The author declares no conflict of interest.

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