

# “Conscious compassion”: A co-created poetic representation of social workers’ experiences with compassion

Qualitative Social Work

2022, Vol. 0(0) 1–12

© The Author(s) 2022

Article reuse guidelines:

[sagepub.com/journals-permissions](https://sagepub.com/journals-permissions)

DOI: 10.1177/14733250211070795

[journals.sagepub.com/home/qsw](https://journals.sagepub.com/home/qsw)**Shelby L. Clark**  and **Sarah Jen** 

School of Social Welfare, University of Kansas, Lawrence, KS, USA

## Abstract

Arts-based research methods have an important place in social work scholarship. Arts-based research methods, such as poetic inquiry, highlight lived experiences through creativity, emotion, and embodiment. This paper shares findings from a qualitative study that investigated social workers’ experiences with compassion in their professional practice through poetic inquiry. Findings are disseminated in a found poem that was collaboratively co-created by the researcher and study participants. The found poem highlights how compassion is a central and guiding force within social work practice. Compassion and connection remain core dimensions of the social work discipline and social work education, scholarship, and practice may benefit from continued exploration of compassion and related constructs.

## Keywords

Compassion, social work practice, poetic inquiry, found poem, arts-based research methods

## Introduction

Creative arts were incorporated into social work practice in its early history and played an important role in engaging individuals and communities in services. Hull House featured art galleries and music and art classes that were enjoyed by community members involved

---

### Corresponding author:

Shelby L. Clark, School of Social Welfare, University of Kansas, 1545 Lilac Lane, Lawrence, KS 66045, USA.

Email: [Shelby.clark@ku.edu](mailto:Shelby.clark@ku.edu)

with the settlement house (Addams, 1910; Horowitz, 2013; Stankiewicz, 1989). The arts continue to have a significant, though often understated and underutilized, place in social work practice and scholarship (Chambon, 2009; Huss and Sela-Amit, 2019). The emerging use of arts-based research methods in social work scholarship demonstrates how including creativity in the empirical process can provide powerful findings that center research participants' voices and lived experiences. Denzin (2002) stressed the significance of arts-based research methods in critical inquiry and called upon social work scholars to utilize such methods to craft research that engages in humanistic approaches. By building upon the burgeoning use of creative research methods in social work research, this paper illustrates a co-created found poem that demonstrates potential strategies for the use of poetic inquiry in social work scholarship. Further, this paper sheds light on the central importance of compassion in social work practice.

### *Arts-based research methods in social work scholarship*

Arts-based research methods are growing and evolving within their applications in social science research (Faulkner, 2017; Huss and Sela-Amit, 2019; Leavy, 2018). Such methods position creative processes and expression as a form of knowing and center art as valuable empirical evidence (Leavy, 2018). Indeed, arts-based research methods overcome potential limitations of other methods by generating knowledge through artwork and creative processes themselves (Huss and Sela-Amit, 2019). In other words, unlike in more traditional quantitative and qualitative methods, creativity becomes a part of the scientific process. These methods assume that art allows for things to be known that would otherwise remain unknown if examined using other research designs and methods (Gunaratnam, 2007; Huss and Sela-Amit, 2019; Leavy, 2018).

Gunaratnam (2007) posited that arts-based research methods support the development of an evidence base that is understood on a deep, sensual, and emotional level. Further, previous scholarship has positioned art and creativity as an embodied form of knowledge (Gunaratnam, 2007; Huss and Sela-Amit, 2019). These methods shape and develop knowledge through painting, acting, music, sculpting, writing, and many other forms of creative mediums (Leavy, 2018).

Szto et al. (2005) explained that knowledge created through art produces richness that connects people to research and findings. Similarly, Huss and Sela-Amit (2019) suggested arts-based research methods create evidence that can be known and understood by diverse audiences, thus creating more equitable access to and comprehension of research findings. While some people may not be able to readily interpret advanced statistical results, or easily comprehend what is meant by findings discovered through rigorous qualitative methods, many people understand the creative expression of others (Szto et al., 2005). Arts-based research methods move findings beyond numbers and words and allow for others to find meaning and evidence that may be lost in more traditional quantitative or qualitative analyses.

## Poetic inquiry

Previous scholarship has established that poetry can be used throughout many steps in the research process (Prendergast, 2009; Szto et al., 2005). For example, some scholars have used it as a means to reflexively make sense of their research experience (Faulkner, 2017; Livholts, 2021; Prendergast, 2015; Shaw, 2020). Others have used it to collect data through crafting relational poems (Gold, 2013; Taiwo, 2013; Witkin, 2007), ethnographic explorations (Carroll et al., 2011; Maynard and Cahnmann-Taylor, 2010) and autoethnography (Gallardo et al., 2009). The intentional utilization of poetry to evoke and portray human feeling is an essential component of poetic inquiry (Richardson, 2002; Wulf-Andersen, 2012). Further, Richardson (2002) explained that poetic representation provides scholars with the opportunity to write about and with their study participants in ways that “honor their speech styles, words, rhythms, and syntax” (p. 880). As such, the use of poetry in research allows for findings to be generated and disseminated by emphasizing participants’ verbiage, tone, symbols, and meaning in their experiences (Poindexter, 2002).

Bloor (2013) suggested that poetic representations in research are a form of public sociology and place non-academic audiences at the foreground of dissemination. Disseminating findings beyond academia and benefiting the public good is consistent with social work values. Poetic inquiry allows for academic and non-academic audiences alike to benefit from research. It allows for findings to be shared in words that are felt and experienced in meaningful ways regardless of what your relationship to or understanding of research may be.

## Compassion in social work scholarship

The word *compassion* stems from the Latin words *com* and *pati*, which mean *to suffer with* and is distinct from related constructs such as empathy or kindness (Gilbert, 2015; Soto-Rubio and Sinclair, 2018). Compassion is a construct people have attempted to define and put into practice for thousands of years (Soto-Rubio and Sinclair, 2018). Several major religions espouse a theology of compassion, an appreciation of its character, and a consciousness of its power to fuel an awareness of the interconnected and interdependent nature of humanity (Pembroke, 2016). In its earliest conceptions, compassion can be traced to Buddhist philosophy and psychology. While the roots of compassion are found in religious texts and ideology, it is arguably a widely accepted secular value as well (Horsell, 2017). Compassion is a key component of facilitating human connection (Gilbert, 2015; Horsell, 2017; Pembroke, 2016) and more recently, scholars have attempted to move beyond conceptualizing compassion into operationalizing it (Gilbert, 2015; Goetz et al., 2010).

While there is limited scholarship addressing compassion specifically within the context of social work practice, it remains particularly relevant for the discipline. Social work’s ethical values such as the importance of human connection and relationships and social justice demonstrate a commitment to the care of all human beings, particularly those who are marginalized and oppressed (National Association of Social Workers,

2017). Some scholars have described relationship building and caring as paramount and reciprocal processes that are inherent within the social worker/client relationship and in need of further empirical examination (Alexander and Charles, 2009).

## Context of the broader study

The study's primary, overarching research question was, "How do social workers experience compassion?" This study received Human Subjects approval from the University of Kansas Institutional Review Board. The broader study was designed using a social constructionist paradigm (Crotty, 2015) and was framed by the human caring theory (Watson, 2009). Human caring theory, developed in nursing scholarship, suggests that people are fulfilled both when extending and receiving care (Watson, 2009). Additionally, this theory posits that caring facilitates improved health and wellbeing outcomes.

Participants included social workers who had at least 5 years of social work experience and who held a Bachelor or Master's degree in social work from a Council on Social Work Education accredited program. For the purposes of this study, social work experience was defined broadly to include "direct practice, community organizing, supervision, consultation, administration, advocacy, social and political action, policy development and implementation, education, and research and evaluation" (National Association of Social Workers, 2017, n.p.).

Participants were recruited for the study via snowball sampling (Patton, 2002). Snowball sampling was selected as a strategy to gain access to social work practitioners working in a variety of professional settings and who held diverse practice and life experiences. Recruitment processes also intentionally sought to develop a sample that was diverse in terms of gender, race, years of experience, practice setting, and level of practice in order to avoid snowball sampling through only individuals of like identities and roles. I (first author) began recruiting by contacting three people from my own network who were working in different social work fields and positions. I provided these contacts with a flyer including background information on the scope of the study, eligibility requirements, and time commitment for participation. Following interviews with these three participants, I expressed that I would like to identify and include participants who were working in a variety of roles and who had diverse identities and professional experiences. Those participants then provided the names of people in their networks to refer to the study. This process was repeated until the full sample of 12 social workers completed interviews and saturation (Morse, 1995) was reached.

Data were collected via semi-structured interviews that occurred in locations that were convenient to participants such as in their offices, coffee shops, or university meeting rooms. The average length of interviews was 1 hour and 14 min. Additionally, participants completed a demographic questionnaire at the time of their interview. Interviews were transcribed verbatim and were sent to participants for review. Participants completed brief follow-up, telephone interviews for the purposes of member checking. Follow-up interviews were recorded but no participants provided new information. As such, the follow-up interviews were not transcribed, but insights gathered did inform the eventual analysis. Participants did not receive compensation for their participation in the study.

The total sample included 12 social workers residing in two midwestern states. The sample included nine women and three men whose ages ranged from 26 to 69 years (mean = 45.5 years). The sample included nine individuals who identified as White, two individuals who identified as Black, and one individual who identified as Mexican American. Their length of social work practice experience ranged from 5 to 38 years (mean = 18.42 years). Participants worked in a variety of professional social work contexts including school settings, child welfare, community mental health organizations, a grassroots advocacy group, a university research center, and in private, therapy practice. Participants' positions ranged from working directly with clients, to mid-level management and executive level administration in social work agencies. Four participants identified practicing primarily at the micro level, two at the mezzo, four at the macro, and two identified practicing at all levels.

Interview transcriptions were uploaded to Dedoose, an online qualitative analysis tool, and were initially coded there. Initial findings from this qualitative study were generated using a thematic network analysis. Initial themes were generated from line-by-line coding and honed through multiple coding passes, after which a common or core theme was sought which would connect to the meaning of each individual theme. The global theme (Attride-Stirling, 2001) identified in the initial analysis was; *Compassion is a core element in social work practice* (Clark, 2019). Compassion was experienced by participants as a multidimensional phenomenon that incorporated both internal experiences and external expressions of care for clients and communities. During the analysis process, I was struck by the descriptive and emotional language that participants used to explain their experiences with compassion. Participants described their experiences in language that was full of imagery, appealed to the senses, and included metaphors. Their descriptions were raw and emotive. As such, in determining how to disseminate findings from the study, I felt that utilizing poetic inquiry would provide a representation that captured the emotion of the data (Faulkner, 2017; Neilsen, 2004).

## Method

In this sub-study, poetic inquiry and representation were used to enrich the findings from the thematic analysis previously conducted. During the initial thematic analyses process, I realized that representing my findings through the abstracted themes I had identified could not fully get at the heart and soul of what my participants had experienced. My thematic analysis did not completely demonstrate the raw, emotive, and powerful language utilized by the study's participants. While the co-created poem submitted here is by no means a complete depiction of the data or findings, it is a much more emotionally descriptive and visceral representation of the participants' experiences than the initial thematic analysis produced. This found poem captures the findings in a manner that allowed for a compact and concise illustration of the tangible and tactile aspects of participants' narratives.

### *Co-creating a found poem*

It was important to me to center the participants' experiences and perceptions of compassion in the found poem. Thus, I determined the poem would be written with input and assistance from the participants. First, transcripts were revisited in Dedoose. Transcripts were reread once prior to coding to label poetic language used by the participants, meaning language that was particularly visual, descriptive, emotive, or metaphorical. The phrases that had been coded for poetic language were then downloaded into a word document. I read each participant's phrases and made note of similar patterns across the interviews.

The phrases coded for poetic language in the initial analysis were then organized, as applicable, into five categories: (1) Nature of Compassion, (2) Resilience, (3) Presence of Suffering, (4) Self-Compassion as an Act of Self-Care, (5) Advocacy and Social Justice. The phrases were organized into these categories based on concepts participants had identified as key components of compassion in their follow-up interviews. The excerpts were organized in these five categories to assist participants with identifying quotes that most resonated with their experiences of compassion.

Participants received one document via email that contained the phrases that had been coded as "poetic language" from their own interview. To avoid giving participants a long list of excerpts, the phrases were organized underneath the categories listed above. This was done to allow participants to select phrases that best reflected their experiences under each category. For example, some participants stressed the importance of self-compassion as an act of self-care. Others felt strongly that compassion fostered resilience. Given that participants were working professionals and not being compensated for this study, this process was developed to allow them to quickly and concisely identify the phrases that most accurately represented their experiences with compassion. For example, if self-compassion or resilience was most important to their experience, they could quickly identify those categories and then select the excerpts that resonated with them most. Participants were also provided background information about poetic inquiry as a research method. With that in mind, I requested they select five to 10 phrases that best reflected their personal experiences of compassion in their social work practice.

Participants returned their self-selected phrases. These were then color-coded by participant and compiled into a single document. I constructed the poem by first ensuring all participant voices were represented as equally as possible. I also looked across the excerpts participants had selected and shaped the poem by weaving lines with similar concepts together. For example, shaping the poem to include different participants' excerpts about self-care and self-compassion close together in the poem. Additionally, the poem was shaped to maximize its consistency with what participants had identified as most significant in their experiences. Some participants were contacted as I crafted the poem. For instance, I reached out to one participant who had used "conscious" to describe compassion (others had used similar terms such as "mindful" or "presence" but the alliteration of conscious compassion was compelling). I consulted with this participant about using this as the title of the poem. The participant agreed and also suggested repeating the phrase throughout the poem. This suggestion was incorporated while

developing the poem. This approach sought to prioritize the voice and preferences of the participants over poetic shaping or rhythm.

In addition to participant-selected phrases, I added words that had been used by multiple participants to illustrate across-case patterns and commonality across their experiences. These additions were also color-coded. The color-coded poem was then sent to participants to review so they could easily locate their excerpts in the poem. Participants affirmed the poem as reflective of their experiences with compassion. Several participants commented on the emotions the poem evoked in them. Participants also identified consistency and commonality across their experiences depicted in the poem. No changes were made following their review of the found poem. Color codes were then removed from the final poem.

## Findings

### *Conscious compassion*

Conscious compassion is heart and mind working together

Being connected and aware through authenticity

Being able to share space with someone

To hold space that is very open with them and for them

Concern for others at a deeper, affective, emotional level

Care has to happen between people

Conscious compassion is a very genuine feeling

Loving grace and kindness for myself and then for others

I don't think it's a skill that is only inherent; it can be taught

Conscious compassion is asking people to forgive themselves

Vulnerability and courage

When you are compelled into action to help alleviate that suffering

The primary value for a social worker to express is compassion

Professionally I have been given a great honor

I just want to be a safe place for you; To talk about whatever you need to talk about today

And just cry and scream

This feels like a really low, low

I'm here with you and we are going to get through this

I'm going to hold you in my hands  
You are not alone  
I see you. I hear you.  
We think of compassion as just being around the moral injury or a soul wound  
We miss that no, that's half of it...  
There has to be compassion for heroism  
And courage  
And wisdom  
And strengths  
Conscious compassion is me holding me;  
I'm doing the best that I can  
In order to successfully be a compassionate person to other people  
I have to be mindful for me to do it for myself  
I don't think it's always easy for us to have it for ourselves  
Self-connectedness is central to wholeness  
Through compassion  
Through empathy  
Through a non-judgmental lens  
We have an opportunity to really not only look at an individual  
But look at the whole system  
To stand up for the social injustices  
To break down those stereotypes  
And change those worldviews  
That have been instilled in generation after generation  
We've gotta be these whole human beings to get beyond the isms  
Conscious compassion is central to the kind of healing work that we do

## **Discussion**

Despite the historical significance of arts in the social work discipline, the use of arts-based research is limited but expanding in social work literature. This study builds upon



previous research utilizing arts-based research methods and demonstrates the significance of and potential for these methods to enrich social work scholarship. Consistent with Bloor's (2013) proposition that disseminating research findings via poetic expression can support public sociology, this study centered non-academic audiences, not just in the dissemination of research, but in the development of findings, as well. Findings from this study demonstrate that arts-based research methods allow for participants to craft scholarship alongside researchers. Co-creating a found poem with participants allowed for participant voices and experiences to shape the research process and ultimately the findings of the study.

Scholars have previously identified that arts-based methods enable research to demonstrate emotion and sensation (Gunaratnam, 2007; Huss and Sela-Amit, 2019; Szto et al., 2005). Along this vein, findings from this study captured the emotive, embodied, and sensual ways in which social workers experience compassion. Participants repeatedly identified compassion as central to their work. They described compassion as something that is necessary to be fostered for both themselves and the people and communities with whom they engage in their professional practice. Findings from the found poem highlight the complex nature of compassion. Participants experienced compassion as an internal, felt experience and as an outward, affective expression. Additionally, the title "conscious compassion" asserts that this isn't something that passively occurs for social workers. Rather, findings indicated compassion must be mindfully employed. It is active, demonstrative and when operationalized into action, compassion assists social workers in dismantling systems of oppression and creating equity.

Ultimately, the found poem demonstrates these findings in ways that would have fallen short when disseminated using themes alone (Clark, 2019). Because participants self-selected which of their own words were most significant and most accurately reflected their experiences, the findings from the study captured richness and authenticity that was lacking from the initial thematic analysis. In many ways, co-constructing the poem with the participants felt like a living metaphor for the collective experiences identified by the participants in their interviews. The process of collaborating, creating, and shaping the poem together illustrated many of the attributes of compassion reported by participants such as a willingness to be vulnerable, relationship building, and fostering connection through acknowledging shared humanity. Working directly with the participants to develop the poem allowed for their direct experiences, perceptions, and conceptualizations to be honored in the findings of the study.

## Implications and conclusions

Through describing the process of poetic inquiry as well as presenting findings in a found poem, this study's description and outcomes may inspire and support future uses of poetry in social work research. Some authors suggest that poetic representations need no explanation (Faulkner, 2017; Richardson, 2002) and others have published stand-alone found poems (Paceley, 2020; Prendergast, 2015). For the purposes of this paper, the co-created poetic representation has been presented alongside information documenting the context of the broader study and analysis process in order to illustrate why poetic inquiry

was used in addition to the initial thematic analysis. Additionally, because the use of arts-based research methods, including poetic inquiry, is growing in social science scholarship, I felt it was important to be transparent about the process and methods used to co-create the found poem with participants. Doing so builds an evidence base for scholars to draw from when designing and developing studies utilizing poetic inquiry in the future.

Documenting the process used to shape the co-created poem also credits the contributions of participants as collaborators in the research process. Future social work scholarship may benefit from further use of arts-based research methods to engage participants in the development and dissemination of research. Future social work scholarship may also benefit from further use of arts-based research methods to engage non-academic audiences when reporting findings.

Scholarship investigating social workers' conceptualization and operationalization of compassion is limited. This study began to address this gap. Findings from this study provide a foundational understanding of what compassion means to social workers and how it might be seen or evidenced in their day-to-day experiences. Social work scholarship and practice is uniquely characterized by its work with and for people. While the relational aspects of the work are harder to capture and measure both in research and in practice, findings from this study suggest that social workers experience compassion as a central and intentional component of their work. Implications for research include a need for further empirical investigation of mechanisms for maximizing compassion for self and others. Specifically, future research may benefit from exploring how compassion is developed for self and others to foster greater capacity for therapeutic alliances, but also to inform the self-care of social workers in their daily lives.

### **Declaration of conflicting interests**

The author(s) declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

### **Funding**

The author(s) received no financial support for the research, authorship, and/or publication of this article.

### **ORCID iDs**

Shelby L Clark  <https://orcid.org/0000-0002-5126-3447>

Sarah Jen  <https://orcid.org/0000-0001-8584-7443>

### **References**

- Addams J (1910) *Twenty Years at Hull-House, with Autobiographical Notes*. New York, NY: Macmillan Co.
- Alexander C and Charles G (2009) Caring, mutuality and reciprocity in social worker—client relationships: rethinking principles of practice. *Journal of Social Work* 9(1): 5–22. DOI: [10.1177/1468017308098420](https://doi.org/10.1177/1468017308098420).

- Attride-Stirling J (2001) Thematic networks: an analytic tool for qualitative research. *Qualitative Research* 1(3): 385–405. DOI: [10.1177/146879410100100307](https://doi.org/10.1177/146879410100100307).
- Bloor M (2013) The rime of the globalised mariner: in six parts (with bonus tracks from a chorus of greek shippers). *Sociology (Oxford)* 47(1): 30–50. DOI: [10.1177/0038038512448568](https://doi.org/10.1177/0038038512448568).
- Carroll P, Dew K and Howden-Chapman P (2011) The heart of the matter: using poetry as a method of ethnographic inquiry to represent and present experiences of the informally housed in Aotearoa/New Zealand. *Qualitative Inquiry* 17(7): 623–630. DOI: [10.1177/1077800411414003](https://doi.org/10.1177/1077800411414003).
- Clark SL (2019) Developing emotional, relational, and professional resilience: social workers and their experiences of compassion. In: [Refereed Poster Presentation]. ResilienceCon 2020, Nashville, TN, 11 April 2021.
- Chambon A (2009) What can art do for social work? *Canadian Social Work Review* 26(2): 217–231.
- Crotty M (2015) Social constructionism. In: *The foundations of social research*. Thousand Oaks, CA: Sage.
- Denzin NK (2002) Social work in the seventh moment. *Qualitative Social Work* 1(1): 25–38. DOI: [10.1177/147332500200100102](https://doi.org/10.1177/147332500200100102).
- Faulkner SL (2017) Poetic inquiry. In: Leavy P (ed) *Handbook of arts-based research*. New York, NY: The Guilford Press, 208–230.
- Gallardo HL, Furman R and Kulkarni S (2009) Explorations of depression: poetry and narrative in autoethnographic qualitative research. *Qualitative Social Work* 8(3): 287–304. DOI: [10.1177/1473325009337837](https://doi.org/10.1177/1473325009337837).
- Gilbert P (2015) The evolution and social dynamics of compassion. *Social and Personality Psychology Compass* 9(6): 239–254. DOI: [10.1111/spc3.12176](https://doi.org/10.1111/spc3.12176).
- Goetz JL, Keltner D and Simon-Thomas E (2010) Compassion: an evolutionary analysis and empirical review. *Psychological Bulletin* 136(3): 351–374. DOI: [10.1037/a0018807](https://doi.org/10.1037/a0018807).
- Gold K (2013) A space for stories: revisiting relational poetry as inquiry on everyday practice. *Qualitative Social Work* 12(6): 849–857. DOI: [10.1177/1473325012464805](https://doi.org/10.1177/1473325012464805).
- Gunaratnam Y (2007) Where is the love? Art, aesthetics and research. *Journal of Social Work Practice* 21(3): 271–287. DOI: [10.1080/02650530701553518](https://doi.org/10.1080/02650530701553518).
- Horowitz HL (2013) Hull-house as women’s space. In: *Social and Moral Reform*. Munich, Germany: KG Saur, 391–425.
- Horsell C (2017) A politics of compassion: informing a new social policy for homelessness? *International Social Work* 60(4): 966–975. DOI: [10.1177/0020872815594228](https://doi.org/10.1177/0020872815594228).
- Huss E and Sela-Amit M (2019) Art in social work: do we really need it? *Research on Social Work Practice* 29(6): 721–726. DOI: [10.1177/1049731517745995](https://doi.org/10.1177/1049731517745995).
- Leavy P (2018) Introduction to arts-based research. In: Leavy P (ed) *Handbook of Arts-Based Research*. New York, NY: The Guilford Press, 3–21.
- Livholts MB (2021) Exhaustion and possibility. The work (l) dlyness of social work in (g) local environment worlds during a pandemic. *Qualitative Social Work* 20(1–2): 54–62. DOI: [10.1177/1473325020973314](https://doi.org/10.1177/1473325020973314).
- Maynard K and Cahnmann-Taylor M (2010) Anthropology at the edge of words: where poetry and ethnography meet. *Anthropology and Humanism* 35(1): 2–19. DOI: [10.1111/j.1548-1409.2010.01049.x](https://doi.org/10.1111/j.1548-1409.2010.01049.x).

- Morse JM (1995) The significance of saturation. *Qualitative Health Research* 15(5): 583–585. DOI: [10.1177/104973239500500201](https://doi.org/10.1177/104973239500500201).
- National Association of Social Workers (2017) *Code of Ethics*. Washington, D.C: NASW.
- Neilsen L (2004) Learning to listen: data as poetry: poetry as data. *Journal of Critical Inquiry Into Curriculum and Instruction* 5(2): 40–42.
- Paceley MS (2020) In their words: a found poem on the experiences of rural lgbtq youth. *Qualitative Inquiry* 26(3–4): 407–408. DOI: [10.1177/1077800418810980](https://doi.org/10.1177/1077800418810980).
- Patton MQ (2002) Designing qualitative studies. In: *Qualitative Research and Evaluation Methods*. Thousand Oaks, CA: Sage Publications, Inc.
- Pembroke N (2016) Contributions from Christian ethics and Buddhist philosophy to the management of compassion fatigue in nurses. *Nursing & Health Sciences* 18(1): 120–124. DOI: [10.1111/nhs.12252](https://doi.org/10.1111/nhs.12252).
- Poindexter CC (2002) Meaning from methods: re-presenting narratives of an hiv-affected caregiver. *Qualitative Social Work* 1(1): 59–78. DOI: [10.1177/147332500200100105](https://doi.org/10.1177/147332500200100105).
- Prendergast, M. (2009) “Poem is what?” Poetic inquiry in qualitative social science research. *International Review of Qualitative Research* 1(4): 541–568. DOI: [10.1525/irqr.2009.1.4.541](https://doi.org/10.1525/irqr.2009.1.4.541).
- Prendergast M (2015) Poetic inquiry, 2007–2012: a surrender and catch found poem. *Qualitative Inquiry* 21(8): 678–685. DOI: [10.1177/1077800414563806](https://doi.org/10.1177/1077800414563806).
- Richardson L (2002) Poetic representation of interviews. In: Gubrium J and Holstein JA (eds) *Handbook of Interview Research: Context and Method*. Thousand Oaks, CA: SAGE Publications, Inc, 877–890.
- Shaw IF (2020) Chicago pastoral 1931. *Qualitative Social Work* 19(5–6): 789–791. DOI: [10.1177/1473325019897995](https://doi.org/10.1177/1473325019897995).
- Soto-Rubio A and Sinclair S (2018) In defense of sympathy, in consideration of empathy, and in praise of compassion: a history of the present. *Journal of Pain and Symptom Management* 55(5): 1428–1434. DOI: [10.1016/j.jpainsymman.2017.12.478](https://doi.org/10.1016/j.jpainsymman.2017.12.478).
- Stankiewicz MA (1989) Art at hull house, 1889–1901: Jane addams and Ellen Gates Starr. *Woman’s Art Journal* 10(1): 35–39. DOI: [10.2307/1358128](https://doi.org/10.2307/1358128).
- Szto P, Furman R and Langer C (2005) Poetry and photography: an exploration into expressive/creative qualitative research. *Qualitative Social Work* 4(2): 135–156. DOI: [10.1177/1473325005052390](https://doi.org/10.1177/1473325005052390).
- Taiwo A (2013) Relational poetry in the expression of social identity: creating interweaving dialogues. *Qualitative Social Work* 12(2): 215–228. DOI: [10.1177/1473325011425892](https://doi.org/10.1177/1473325011425892).
- Watson, J (2009) Caring science and human caring theory: transforming personal and professional practices of nursing and health care. *Journal of Health and Human Services Administration* 31(4): 466–482. DOI: [10.1093/med/9780199860739.003.0008](https://doi.org/10.1093/med/9780199860739.003.0008).
- Witkin SL (2007) Relational poetry: expressing interweaving realities. *Qualitative Social Work* 6(4): 477–481. DOI: [10.1177/1473325007083358](https://doi.org/10.1177/1473325007083358).
- Wulf-Andersen T (2012) Poetic representation: working with dilemmas of involvement in participative social work research. *European Journal of Social Work* 15(4): 563–580. DOI: [10.1080/13691457.2012.705261](https://doi.org/10.1080/13691457.2012.705261).