THE ART OF NURSING IN THE VISION OF THE STUDENT: A MEETING WITH SCHELER

A ARTE DA ENFERMAGEM NA VISÃO DO DISCENTE: UM ENCONTRO COM SCHELER

EL ARTE DE LA ENFERMERÍA EN LA VISIÓN DEL DISCENTE: UN ENCUENTRO CON SCHELER

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ABSTRACT

Objective: to understand the useful value of the speech of the student and to discuss it based on some assumptions of Max Scheler. **Method:** this is a qualitative study, descriptive-exploratory type, with a phenomenological approach. The sample was for convenience, with the participation of ten students enrolled in the 5th grade of the course. Data were obtained through individual and unstructured interviews; the material was organized and analyzed by the technique of Diltheynian hermeneutics that allowed revealing the meaning of the speeches. **Result:** the useful value was evident in the pedagogical-assistance praxis from the use of the art of Nursing. Two categories emerged in the discourses for analysis: useful value and its expression by the art of Nursing; the useful value and its favoring for the awakening of sympathy. **Conclusion:** it was possible to understand the useful value in the discourse of the student, for him to be 'beside the patient', 'to help', 'to listen', 'to sit next to', as actions that give nursing care its correctness and must be associated with the use of the technique. The student re-hierarchized his value scale in front of the profession and recognized the sympathy as founder for nursing care. **Descriptors:** Nursing; Culture; Social values; Philosophy; Education; Education Nursing.

RESUMO

Objetivo: compreender no discurso do discente o valor útil e discuti-lo à luz de alguns pressupostos de Max Scheler. **Método:** estudo qualitativo, tipo descritivo-exploratório, com enfoque fenomenológico. Amostra por conveniência, tendo participação de dez discentes matriculados no 5º ano do curso. Dados obtidos por meio de entrevistas individuais e não estruturadas; material organizado e analisado pela técnica da hermenêutica Diltheyniana, permitindo desvelar o sentido das falas. **Resultado:** o valor útil foi manifesto na práxis assistencial-pedagógica a partir do emprego da arte da Enfermagem. Emergiram no discurso duas categorias para análise: o valor útil e sua expressão pela arte da Enfermagem; o valor útil e seu favorecimento para o despertar da simpatia. **Conclusão:** foi possível compreender no discurso do discente o valor útil, para ele 'estar ao lado do paciente', 'querer ajudar', 'escutar', 'assentar ao lado' são ações que dão ao cuidado de enfermagem sua correção e devem estar aliados ao uso da técnica. O discente re-hierarquizou sua escala valorativa perante a da profissão e reconheceu a simpatia como fundante para o cuidado de enfermagem.

Descritores: Enfermagem; Cultura; Valor social; Filosofia; Educação; Educação em Enfermagem.

RESUMEN

Objetivo: comprender en el discurso del discente, el valor útil y discutirlo basado en algunos presupuestos de Max Scheler. **Método:** estudio cualitativo, tipo descriptivo-exploratorio, con enfoque fenomenológico. La muestra fue por conveniencia, teniendo participación de diez discentes matriculados en el 5º año del curso. Los datos fueron obtenidos por medio de entrevistas individuales y no estructuradas; el material fue organizado y analizado por la técnica de la hermenéutica Diltheyniana, permitiendo desvelar el sentido de los discursos. **Resultado:** el valor útil fue manifestado en la práctica asistencial-pedagógica a partir del empleo del arte de la Enfermería. Surgieron en el discurso dos categorías para análisis: el valor útil y su expresión por el arte de la Enfermería; el valor útil y su favorecimiento para el despertar de la simpatía. **Conclusión:** fue posible comprender en el discurso del discente, el valor útil, para él 'estar al lado del paciente', 'querer ayudar', 'escuchar', 'sentar a su lado', son acciones que dan al cuidado de enfermería su corrección y deben estar aliadas al uso de la técnica. El discente re-jerarquizó su escala valorativa frente a la de la profesión y reconoció la simpatía como fundante para el cuidado de enfermería. **Descriptor:** Enfermería; Cultura; Valores Sociales; Filosofía; Educación; Educación en Enfermería.

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INTRODUCTION

The art of Nursing is the way in which the profession becomes manifest in the pragmatic care. It is developed from the techniques employed, but it is not restricted. Through the art of the profession, it is possible to find the main foundation of the career as advocated by Florence Nightingale in the late nineteenth century. In his writing *Notes on Nursing* - what it is and what it is not, it was possible for the researchers to identify the axiological field of the profession: ethical value, useful value, logical value and social value. It is only in the amalgamation of these values that one has the Being-Nurse in the Nightingalean conception.¹⁻⁵

However, surely there is a time of axiological crisis. Right and wrong are no longer sharply separated. So what is certain today can undoubtedly be wrong tomorrow and vice versa. If so, how should the nurse behave? Is it possible to instrumentalize nursing students to be able to deal with this axiological problem? What are the paths to be covered? These are questions that do not have a simple answer. Therefore, it is necessary to revisit the art of Nursing from the point of view of the student, because it will be responsible for the referral of the profession in this world in times of crisis.^{1,4}

The 21st century has been characterized in Brazil and in the West by credulity in science and technology as guarantors of the construction of a civilizing framework of peace, dignified life and health for all. In this sense, for nursing, based on the incorporation of evidence-based practice in professional pragmatics, the emerging importance of science and technology is seen as guiding instruments for the promotion, prevention and treatment of patients, families and communities. However, the exacerbation of the logical (science) and useful (technical) value can lead to elevation of risk in moving the student, paradoxical as it may be, to the process of dehumanization against nursing care, incurring in the serious ethical error of the patient.^{1,2}

Despite of all scientific and technological progress reached, within the scope of human coexistence, no similar result is evident. Brazilian and Western society finds itself in serious difficulties for the coexistence between its various social groups. This can be illustrated by the increasing escalation of the various forms of violence, especially the most vulnerable, such as children, adolescents, young people, women and the elderly people. Thus, the unequivocal credulity of the benefit

of science and technique for the construction of this civilizing framework is compromised. Therefore, it is necessary to build a mechanism that allows the nursing student to move to a critical-reflexive attitude, aiming to prevent or interrupt the exacerbated process of valuation of the logical and the useful, to the detriment of love.¹⁻³

Thus, some new provocative questions arise: how to sensitize the student, the future health professional, given the credulity attributed by him to science and technique for the full exercise of nursing care? What is the meaning attributed by the student about nursing care? It is not credible to consider care as something exclusively centered on technical-scientific objectivity, ignoring that it requires the recognition of the patient as a person. These questions give rise to reflection on professional training and nursing care.³

Also, the experience of the axiological field of the profession shapes the student as a person and brings him closer to the Being-Nurse. Thus, to reflect on the valuation undertaken by the student in the process of his academic formation becomes necessary so one can understand the signification that the profession gives, from the personal elaboration of its value scale, allowing to judge the role played by the nurse-teacher in this process.⁴⁻⁶

The justification for the study focuses on the assertion that the student, mediated by the act of educating the nurse-teacher, has been approaching the axiological field of the profession, subjecting him to criticism and reflection, confronting him with the axiological field of contemporary society. At this meeting, he was allowed to recognize the values of the profession, to discuss them and re-hierarchize them. Thus, one began to inquire about what nursing values he was able to apprehend and attribute meaning to his academic training.⁷

Schelerian perspective is assumed since the understanding that values are apprehended by feeling and not by reason are shared. To elucidate the gnosiological problem of value, Max Scheler started from an effort to show the overcoming of Kantian formalism and utilitarianism. He realized that a pure rational formalism of duty was unsustainable without an intuitive fulfillment, a purely formal intention, without matter. For him, the foundation for ethics cannot simply be in duty as a priori formal category of reason, which would lead to an imperative and arbitrary ethics. Pursuing these intuitions, the theorist developed a person-centered anthropology as a spiritual entity, the center of a wide range

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of intuitive spiritual acts, hence, not only rational.⁷⁻⁸

OBJECTIVE

- To understand the useful value and to discuss it in the light of some assumptions of Max Scheler in the discourse of the student.

METHOD

This is a qualitative study, descriptive-exploratory type with a phenomenological approach. This approach aims at understanding daily life, aiming to elucidate the meaning of the descriptive accounts in the social sphere. Its object of investigation is the phenomenon that reveals itself and in itself. Also, the phenomenological focus of Schelerian nuance is, primarily, a philosophy of values. Max Scheler intends to construct an ethics based on objective and rigorous data from which an axiology of absolute foundations contrary to axiological rationalism arises. For theorist, values are apprehended through emotional intuition. Thus, he rejects the distinction between sensible and rational knowledge, placing the emotional at the level of the rational, admitting a world of experiences whose objects are impeded rationality, and that only the emotional one puts the man genuinely before that world, phenomenology is the theoretical-philosophical proposition that reveals the social descriptive account of axiological fulcrum.^{5,7,9}

The scenario was a nursing higher education institution, located in the city of Belo Horizonte, Minas Gerais, Brazil. The technique for collecting data was the phenomenological interview, recorded in electronic media, with the following question: "How do you evaluate the Being-Nurse?" The phenomenological interview demanded of the researchers the need to see and observe, devoid of prejudices, under a state of approximation, valuing and respecting each interviewee; interpret comprehensively their language and its meaning, leaning on an active listening and without judgments. The data collection was done by the researchers and was given after the subjects were informed about all the ethical aspects of the research and signed the Term of Free and Informed Consent.

The sample inclusion criterion was to be a student enrolled regularly in the last period of the undergraduate nursing course. It was believed that at this stage of the course, students would have already faced the axiological field of the profession, enabling

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them to understand the meaning and meaning of the Being-Nurse.⁹

In the study, the sample was used for convenience. The students were contacted by e-mail, in the form of an invitation letter, and then, for the respondents, the face-to-face meeting was scheduled. It was presented the content of the research and, with its deference, marked the interview. This occurred in a private room in the setting institution, with an average duration of 40 minutes and the subjects were ten graduating students. This number was obtained after the phenomenon was revealed to the researchers' conscience, through saturation of the data. The students were identified by the alphanumeric system in the text by the letter N, plus Arabic numbers from 1 to 10. The interviews were conducted between August 10 and September 30, 2014.

Through Diltheynian hermeneutics, it was possible to reveal the meaning in the speeches towards an understanding of discourse. Wilhelm Dilthey aimed at the intentional search for understanding the expressions of human experiences from the written text. Through hermeneutics, the researcher must start from the sensitive manifestations of life, from its objectifications and live the process of creation of the spiritual world in history.^{7,11}

For Dilthey, understanding allows interpreting expressions and hermeneutics ensures the validity of the results. The function of hermeneutics in the Diltheynian context is the attempt to understand the experience by classifying manifest expressions into concepts, judgments, and rationalizations, objectifying the subject's own experience in the world as a form of expression of the objective spirit. Thus, the researcher discovers, for each group of expressions, the corresponding kind of comprehension, analyzes its elementary forms, and determines its basal categories.^{10,11}

For the use of hermeneutics, it is indispensable that the interpreter has information about the historical-social plot that bases the scenario that the respondents experience because, without such prior knowledge, one cannot begin the game of circularity. This technique is characterized by a coming and going between the whole and its parts, aiming at understanding the text. Through it, the interpreter assumes the commitment to read and reread the text comprehensively, until the elements that ground the meaning to reach the objectified are unveiled.¹⁰

It is also worth noting that the Diltheynian hermeneutics for not clearly presenting a

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technique for the analysis of the collected data had to adapt some of its assumptions and construct the following beaconing steps: (1) transcription of the statements of the interviewees in full; (2) preliminary reading so that there would be the approximation with the whole and then separately; (3) careful and detailed textual reading, countless times, until the definitive character of the discourses was revealed to consciousness; (4) registration of ideas and grouping, giving rise to the units of meanings. These express meaning in itself and in relation to the context and can be a term, phrase or paragraph, revealing the values attributed by the student to nursing. Finally, this material was discussed based on some assumptions of Max Scheler's Value Theory and the scientific literature.^{7,11}

The research project was approved by the Research Ethics Committee of the Federal University of Minas Gerais, registered with CAAE number 26467213.2.0000.5149.

RESULTS

The interviewees were individuals with a mean age of 22 years old, of both genders, predominantly female. It was possible to identify in the discourse of the nursing student the useful value, from the appearance in the pragmatics of the art of Nursing. For this study, some informative reports of this assertion were given:

[...] at first, we learn to do it and how to do it, over time we learn to deal with people [...] the nurse needs to be someone who can handle the patient and equipment, providing care [...] He needs to know physiology, pharmacology, nursing techniques and human relationships [...] (N4).

[...] the nurse should use nursing skills, such as the puncture technique [...] to know about drug interaction ... the main role of the nurse is the responsibility of the assistance [...] techniques of nursing we are learning and developing [...] he must be beside the patient, provide and organize care [...] (N8).

The nurse must learn to deal with different people, with different opinions, for this, he must learn to work with people [...] he should look not only to the sick individual, but to see him in the whole, to try to help him live the moment that is going through (N3).

[...] is not simply giving the medicine, carrying out the vaccine or any other procedure. It is to act with the heart and tenderness [...] I am in the surgical center and the professionals are limited to putting the patient inside the operating rooms [...] I do not want to be like this, I want to be

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next, I want to help and to go beyond technical action" (N6).

[...] The nurse is not someone who only cares about the wound. He is someone who listens and who sits beside the patient. He should not be someone who only cares for the pathology [...] for nursing, also has that human side [...] I put myself next to the patient and said that if she was feeling pain, she would tighten my hand [...] (N9).

[...] I went to bed and noticed that the patient had urinary retention, so I passed the catheter for relief [...] now, I try to know if the patient has had his eliminations, I try to know how he is [...] we cannot lose the human part of the profession (N10).

DISCUSSION

The profile of the interviewees ratified the influence of this gender as the foundation of the career and also showed the trend of the insertion of young people in the profession, notably reinvigorated by the expansion of Brazilian higher education in the last decades.^{12,13}

From the hermeneutical analysis of the discourses of the students interviewed, it was possible to proceed to the elaboration of two categories for the search of understanding: useful value and its expression by the art of Nursing; the useful value and it's favoring for the awakening of sympathy.

Useful value and its expression in the art of Nursing

The useful value was manifest in the discourse and by the student understood as the meaning of a must-be expressed from the performance of the nursing techniques, establishing art of Nursing in the pragmatic care.

The art of Nursing refers to the elements that compose the professional competence based on a tripod, based on the know-think, the know-how and the know-live. Composing the know-think, we have the scientific knowledge, founding to legitimize and justify the professional action; in the know-how the specific skills of the career lies, manifested by nursing techniques; in the know-live, one has the ethical dimension that permeates all professional action, manifest in the attitudes, and in other actions that move the professional or student to judge, choose and decide.¹⁴⁻⁵

As for the know-think for the student, Being-nurse is to have competence to identify and intervene in the physiological alterations of the patients, to alleviate the anxiety of these and their relatives, as well as, to be able to use the technological resources that make up the care scenario.¹⁶

In the future, deprived of the condition of undergraduate student and, being clothed with the legal prerogatives for the exercise of the career, from the practice of the research, he should also promote the scientific advance of the profession, since the research is fundamental element of the know-think.¹⁷

Regarding the competence of the know-how, it is credible to affirm that the execution of the nursing technique involves compliance and compliance with established norms, requiring manual skills and knowledge valorization coming from the natural sciences, as well as the use of adequate material resources. Thus, it is up to the student to motivate himself to this learning, aiming at the professional practice, to remain in a critical attitude and open to the growth and development of the skills required for the execution of nursing techniques.¹⁸

For the know-live, it is admitted that care is built in the perspective of an ethical commitment that is aligned with the technical-scientific competence. In this respect, nursing is anchored in the natural and human sciences. From the natural sciences, it presents a body of objective knowledge, manifested from disciplines such as anatomy, physiology, biochemistry and pharmacology, among others; of the human sciences, appropriates the knowledge of anthropology, sociology, psychology, philosophy, and others. In this link, nursing faces the patient and recognizes their condition as a person.^{17,19}

Thus, the patient is recognized as having a peculiar behavior constructed from values, cultural patterns and experiences that cannot be objectified or considered as isolated elements and constitute their ethical-existential field. Therefore, the exercise of nursing care, with a unifying perspective between the natural and human sciences, implies in the student the development of a critical-reflexive way of thinking that moves him or her closer to being-nurse.^{19,20}

In this way, the art of Nursing corroborates so care is understood as the essence of the profession, since it goes beyond the assistance to the disease or to isolated parts of the physical body mediated by the accomplishment of nursing techniques, as it involves the attendance of the various dimensions of the subject. In it, the patient is understood in a holistic way and the student tacitly assumes the ethical commitment to the inherited profession.¹⁹

Also, this art must involve personal experiences and qualities used effectively and appropriately in individual and collective acts, as a response to the circumstances of

professional practice. In order to act competently, it is necessary to take an active stance in the face of the situations of professional practice, using and transforming scientific knowledge in order to apply them in the pragmatics of nursing. The competent nurse is one who demonstrates quality in their technical-scientific performance and in social relations with patients. Competent performance is the visible face of competence.^{21,22}

Therefore, the students valued the useful as belonging to the axiological field of the profession, recognizing it as a constituent element of the art of Nursing. For them, to be a nurse is to acquire competence in the know-think and the know-how, which must also be able to know-live. In Schelerian terms, there is the recognition that useful value is necessary. However, life in man is not independent of mankind, since man is spirit, while being life. Thus, as a result of humanity, the student recognized that the nurse must be able to judge, reason, transform and organize, demonstrating that utility and spirituality are not exclusive.^{3,4,23}

In this way, the students have ratified the Schelerian assumption, pointing out that utility and spirituality are complementary, for 'organizing', 'providing', 'being on the side of the patient', is not only a technical matter but an evidence of life in the dimension of the spirit. From this, it turns out that the useful value, manifest in the art of Nursing, must be hierarchically arranged with correction so it can favor the growth and development of the spiritual life of the student, in the perspective of ascending it to the Being-nurse. His righteousness shows not the submission of the spirit to life, but the assertion of an organization of life by the spirit.

The useful value and its favoring for the awakening of sympathy

Scheler breaks with the Cartesian tradition and with the two prejudices that are rooted in it, that is, the dichotomy body and mind. His assertion is that in the apprehension of the other, it is not his perceived body, but the totality that is revealed, mediated by his subjectivity and which shows itself as an expression. In this way, a structure that is not defined as the externalization of the internalized is perceived, because, from the phenomenological point of view, such opposition is discarded. Therefore, the patient should be perceived as a significant total.^{7,8}

In this way, for the student, the meaning of the patient, is not reached discursively, by the analogical way, but actually grasps it in a

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direct and immediate way. Thus, the patient is not a body of which one can think of the existence of a subjectivity, it is the totality itself. The idea of body and mind are refuted, since it establishes an undue way to the patient's understanding, despising him as a person, which must be perceived in the totality with which he lives. In the apprehension of this one operates directly, resorting to subjectivity itself to, by analogy, to conclude, and in a projective way, the subjectivity of the patient.^{7,24}

The patient's understanding reveals an existence that is not constructed or is constituted in its intimacy by any projection; this moves the student to recognize sympathy and love, by virtue of the transcendence that characterizes them, to understand it in different degrees and to recognize its centrality to nursing care.²⁵

For them, the attitude of 'being on the side of the patient', 'wanting to help', 'listening', 'sitting beside', are actions that give nursing care its correctness. The student considered that the know-how is only a means to provide the patient with the attention that he is deserving. Such an understanding was made possible by simply having been able to hierarchize the useful value and place it in the least respectful positioning in the face of sympathy.⁷

Regarding sympathy, the theorist conceptualizes it as being the "affective unification" that bases the feeling the same as the other. This is not always and simultaneously in all concrete states of the subject. It can be given in concrete cases: with all living, a family, with a people, with humanity, etc. However, there are common characteristics such as its course is subconscious, its production is automatic and it is included subjective and objectively in the sphere of vital consciousness.^{8,24}

Although it has these characteristics, the sympathy should be practiced, that is, improved by the experiences in pediatric-assistance practice by the student, so it is possible to grow and develop in the art of participating in the patient's feeling. Thus, it is up to the nurse-teacher to maintain a critical-reflexive attitude, aiming during the exercise of the act of educating, to give the student a moment that favors his reflection on the professional action, being moved to judge whether from the axiological point of view his act is in line with the Being-nurse. In this sense, Scheler speaks of a basic law of the evolution of the feelings that applies to the child's development for the adult, from animal to man and from primitive to civilized. The

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more able to participate in the feeling of the other, the more intense is the affective unification, the greater the growth and development in the personal and human sphere.^{8,20}

Through sympathy, the student understood the intrinsic value of the patient as a person. For him, nursing care expressed itself with an attitude in which the know-think, the know-how, and the know-live were mixed. In this process, he discovered the meaning of being-nurse from sympathy.^{8,26-8}

Sympathy has two forms: 'feeling with the other' and 'sympathizing with'. First, sit down with the other, then 'sympathize with'. 'Sympathize with' brings awareness to the particular case of the patient and a reality equal to our own self. To have this real is the basis of the movement of spontaneous love to the patient, that is, from the love of a being merely because it is human. Through sympathy the student is able to transcend his individuality and participate in the patient's feelings, to then sympathize with him and, guided by love, to identify and direct himself to other human beings, and then, to accomplish humanity emotionally.^{8,24,29}

For the student, care did not end in the offering of the nursing technique, because it allowed him to move the reflection and, with that, rectified his action, making him perceive the patient as a person and confronted with the Being-nurse. It should be pointed out that Scheler does not give greater importance to the empirical experience. At least the physical presence of the other is not endowed with greater significance, except for the validation of an intuitive availability, since in reality, it is merely circumstantial.^{7,24,29}

Two limitations of the study are also highlighted. The first was the sample used for convenience, considering that the selection of nursing students with similar placements may occur. However, it should be considered that in this study the sampling process occurred by theoretical saturation, that is, the data collection was interrupted when it was found that there were no new elements to support the understanding of the phenomenon. The second was the fact that it was only held in a public higher education institution. Thus, other studies should be developed, contemplating the opinions of students from other public and private institutions, which may reveal unnoticed situations.

CONCLUSION

As a conclusion, it can be understood the useful value in the discourse of the student as belonging to the axiological field of Nursing,

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being evident in the pragmatics care from the use of nursing techniques. Through this value, the student encountered and entered the art of Nursing, recognizing it as possessing an amalgam: know-think (science), know-how (technique) and know-live (ethics). The use of the techniques enabled them to reflect on nursing care, moving them to the recognition of sympathy as a founding element for care. Out of sympathy, they approached the patient and recognized him as a person. In this way, the know-how was understood as transitive for nursing care.

It is also advocated that the nurse-teacher must maintain a critical-reflexive attitude with the intention of providing the student as mediator of the pedagogical encounter, in pedagogical-assistance practice, the opportunity to discuss and rank the axiological field of Nursing. It should not be ignored that the extreme individualization advocated by contemporary society could compromise the student's correct approximation to the values of the profession and, in this way, remove him from the Being-nurse.

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