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THE COURT OF VALUE OR THE VALUE OF THE STUDENTS? AN AXOLOGICAL **ISSUE**

O DISCENTE DE VALOR? OU O VALOR DO DISCENTE? UMA QUESTÃO AXIOLÓGICA EL DISCENTE DE VALOR? O EL VALOR DEL DISCENTE? UNA OUESTIÓN AXIOLÓGICA

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Objective: to understand the values that ground the axiological field of the profession in the discourse of the student, discussing them based on some assumptions of Max Scheler. Method: this is a qualitative, descriptive, exploratory study, with a phenomenological approach. The sample was for convenience. Ten students enrolled in the 5th grade of the course were interviewed. The unstructured interview was used. The data obtained were organized and analyzed by the technique of Diltheynian hermeneutics, revealing the meaning in the speeches. Results: social value (solidarity), a logical value (scientific knowledge) and useful value (Nursing art) were identified in the discourse. Conclusion: care is based on scientific knowledge, solidarity, and techniques, coupled with sympathy and love. The nurse-teacher must maintain a criticalreflexive attitude to provide the student the opportunity to discuss and rank the axiological field of nursing in pedagogical-assistance practice. 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, to remove him from the Being-nurse. Descriptors: Nursing; Culture; Social values; Philosophy; Education; Education Nursing.

RESUMO

Objetivo: compreender no discurso do discente os valores que fundam o campo axiológico da profissão, discutindo-os à luz de alguns pressupostos de Max Scheler. Método: estudo qualitativo, descritivo, exploratório, com enfoque fenomenológico. Amostra por conveniência. Foram entrevistados dez discentes matriculados no 5º ano do curso. Usada a entrevista não estruturada. Os dados obtidos foram organizados e analisados pela técnica da hermenêutica Diltheyniana, desvelando o sentido nas falas. Resultados: identificou-se no discurso o valor social (solidariedade), o valor lógico (conhecimento científico) e o valor útil (arte da Enfermagem). Conclusão: o cuidado é fundado no conhecimento científico, na solidariedade e nas técnicas, aliado à simpatia e ao amor. O enfermeiro-docente deve manter-se em atitude crítico-reflexiva com o intuito de proporcionar ao discente, na prática pedagógico-assistencial, a oportunidade de discutir e hierarquizar o campo axiológico da enfermagem. Não se deve ignorar que a extrema individualização propugnada pela sociedade contemporânea possa comprometer a correta aproximação do discente aos valores da profissão e, desta maneira, afastá-lo do Ser-enfermeiro. Descritores: Enfermagem; Cultura; Valor Social; Filosofia; Educação; Educação em Enfermagem.

RESUMEN

Objetivo: comprender en el discurso del discente los valores que fundamentan el campo axiológico de la profesión, discutiéndolos basados en algunos presupuestos de Max Scheler. *Método*: estudio cualitativo, descriptivo, exploratorio, con enfoque fenomenológico. La muestra fue por conveniencia. Fueron entrevistados diez discentes matriculados en el 5º año del curso. La entrevista no estructurada fue usada. Los datos obtenidos fueron organizados y analizados por la técnica de la hermenéutica Diltheyniana, desvelando el sentido en los discursos. Resultados: se identificó en el discurso el valor social (solidaridad), el valor lógico (conocimiento científico) y el valor útil (arte de la Enfermería). Conclusión: el cuidado es fundado en el conocimiento científico, en la solidaridad y en las técnicas, junto a simpatía y al amor. El enfermero-docente debe mantenerse en actitud crítico-reflexiva con el intuito de proporcionar al discente, en la práctica pedagógico-asistencial, la oportunidad de discutir y jerarquizar el campo axiológico de la enfermería. No se debe ignorar que la extrema individualización propugnada por la sociedad contemporánea pueda comprometer la correcta aproximación del discente a los valores de la profesión y, de esta manera, alejarlo del Ser-enfermero. Descriptores: Enfermería; Cultura; Valores Sociales; Filosofía; Educación; Educación en

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INTRODUCTION

Contemporary Brazilian society is absorbed in a crisis that indicates the conflict between the capital versus the ethical relationship, pointing to the existence of a dilemma of axiological nature. This crisis is empirically demonstrable from the following phenomena: (a) the growth of violence; (b) social abandonment; (c) and the exacerbation of selfishness, moving people to indifference and insensitivity to the other.¹⁻⁵

Building it under this aegis, Brazilian society has the relativization of values, among others. Thus, the understanding of right and wrong are merely from a divergent point of view. In this context, the nursing student emerges. Immersed in this culture he is a participant, he brings to the field of his learning all this worldview in which he is embodied.¹⁶

If assimilated by the student, this process is capable of producing several deleterious effects on the care pragmatics, since it tends to move it to the process of decommissioning with the collective life, exacerbating the egoism. Thus, the risk to witness the emergence of students who ignore the recognition of the patient as a person is high since they would treat him with indifference and insensitivity, valuing him as an object; and reinforcing his worldview of patient use and disuse, typical of the bourgeois ethos.⁷

With that in mind, this worldview must be criticized, since historically the effects of dehumanization and the escalation of violence have had catastrophic repercussions on the scientific experiments carried out in the Nazi concentration camps during the Second World War in the last century. This fact cannot be ignored by the current generation.³

For this reason, the current relevance of Schelerian thought is emphasized since what is underlined to this axiological problematic is the expression of the bourgeois ethos. Its appearance in social life fosters them and other distortions because it is in its nature to compare the other and to establish in social life the notion of use and disuse, moving the subject of an action to establish an ME-THING relationship, intentionally denying the other the status of the person. This is the modus operandi for the social relationship promoted by the bourgeois ethos. 1-4

Nursing is a scientific and social practice. As a scientific practice, it is based on a foundation from the biological sciences, among others. This knowledge is distributed in the most diverse subjects that make up their curricular matrix. As a social practice, it is endowed with a set of values that say what it

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is, guide its action and ground the Beingnurse.³

The values of the profession identified by the researchers in Florence Nightingale's book 'Nursing Notes: What it is and what it is not', namely: social value, ethical value, logical value, and useful value. These are non-disciplinary knowledge. Its appearance occurs mainly in the teacherstudent and patient interaction, in the pedagogical-assistance praxis. Through him. the student visualizes in pragmatics the values listed by Florence from the appearance of love, solidarity, and commitment to the patient, the collective life, and the profession. When values these experienced in the continuum of the nursing learning exercise, allow them to grow and develop in the Being-Nurse.⁵

Therefore, it is up to the nurse-teacher, in the action of educating, to direct the student to the process of reflection and criticism about the apprehension of the values that ground the career, understanding that, underlying the science and art of nursing, the values which will mark their professional activity are hiden.⁵

The reflection about the valuation of the student in the process of his academic training is necessary so they can understand the course that gave the signification of the profession before. This value capacity is expressed in the axiogram (hierarchical scale of values) that the student assumes for himself.⁷

The justification and relevance of this study lie in the assertion that the student, throughout his academic training, has been approaching the axiological field of the profession, subjecting it to criticism and reflection, confronting it with the axiological field of contemporary society. At this meeting, he was allowed to recognize such values, discuss them, and re-hierarchize them. Thus, he began to inquire about what nursing values he was able to apprehend.

The Schelerian perspective is taken for the pursuit of value understanding since it shares the perspective that values are apprehended by feeling, not by reason.⁷

OBJECTIVE

• To understand the values that ground the axiological field of the profession in the discourse of the student, discussing them based on some assumptions of Max Scheler.

METHOD

This is a qualitative, descriptive, exploratory study with a phenomenological approach. This methodological proposal seeks to understand the subjective data of the world of everyday life, allowing researchers to clarify aspects of living focused on the meanings of perceiving. The object of investigation is the phenomenon that shows itself and in itself.^{8,9}

The scenario was a nursing higher education institution, located in the city of Belo Horizonte, Minas Gerais, Brazil. Data collection took place after the subjects were informed about the ethical aspects of the research and signed the Free and Informed Consent Term.

The technique used was the phenomenological interview, registered in electronic media, possessing the following guiding question: "how do you evaluate the Being-nurse?" This interview has peculiarities that aim to ensure the necessary rigor of its use, such as: (1) seeing and observing, devoid prejudices, maintaining an empathic relationship; (2) comprehensively interpret the interviewee's language and its meaning, relying on active listening. The data were collected by the researchers. The inclusion criterion was to be enrolled in the last period of the nursing undergraduate course.8

The selection of the participants was by convenience sample. The students were contacted by e-mail with an invitation letter, and for the respondents, the face-to-face meeting was scheduled. The interview took place in a reserved room in the institution with 40 minutes duration and the subjects ten students. This number delineated after the saturation of the data, revealing the phenomenon to the researchers' conscience. They were identified by an alphanumeric system written in the letter N. plus Arabic numerals from 1 to 10 to preserve the anonymity of the interviewees. The interviews were conducted in August and September 2014.

Through Diltheynian hermeneutics, it was possible to reveal meaning in the lines. Some of its assumptions and guiding principles were adapted: (a) transcription of the utterances of the deponents, they were read so the approximation with the whole and then separately; (b) careful and detailed textual reading of the transcribed material, countless times, until the definitive character of the discourses was revealed to consciousness. ^{9,10}

In the process of the Diltheynian textual analysis, it is indispensable that the

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interpreter has its pre-comprehension, that is, it has information about the historical-social plot that bases the historical scenario that the respondents experience, who assume the role of author of the text produced; since, without such prior knowledge, one cannot begin the game of circularity. The hermeneutic method is characterized by a coming and going between the whole and its parts because it considers that this will be able to arrive at an understanding of the text.¹⁰

Thus, the researcher must put himself in the position of the respondents, on the objective side as well as the subjective side. From this point of view, the understanding of the objective side is given by the knowledge of the language employed by them and, subjectively, it is a question of obtaining the knowledge of their inner and outer lives. 8-10

In this way, the text obtained after transcription functions as the totality from which the thought must be understood as something particular and vice versa. In this way, the interpretation of the text cannot be done once, since each new reading is understood a little more since the knowledge needed for a better understanding is being assimilated.¹⁰

Later, the ideas were registered and grouped, obtaining the values attributed to the nursing by the student. Finally, this material was discussed based on some assumptions of Schelerian axiology and scientific literature.⁸⁻¹²

The research complied with the parameters established in Resolution Number 466/12 of the National Health Council (CNS), and it was sent to the Ethics and Research Committee of the Federal University of Minas Gerais, registered and approved with CAAE number 26467213.2.0000.5149.

RESULTS

Ten students participated in the study, seven were women and three men. The average age was 22 years old. It was possible to identify in the student discourse the social value, the logical value and the useful value. There was no appearance of ethical value.

The social value was manifested through the attitude centered on the lived solidarity, from the establishment of the Schelerian I-Tu relationship, by the student in front of the patient. The deponent explained this assertion by stating that:

[...] In technical and practical matters, I can attend to their requests (Nurses). I also see, at the 10th period internship in the pediatric unit, that I can contribute to the treatment [...] being alongside the child, to express

support for the family. Seeing her improvement is rewarding. (N1)

[...] In fact, another point that I think is important is attention. The interest and attention that the nurse must have in the face of patient care is important. Aiming to help him overcome the moment and discover, in the best way, the incentive so it can overcome the deprivation of health. (N2)

[...] I consider that nursing, as a profession, has the potential to be producing a more caring care, being with the patient and his family, worrying and trying to help him live the moment of his hospitalization [...] I believe that if I can do that, I will be a nurse [...] (N10)

The logical value was manifested from the use by the student in the assistance pragmatics of scientific knowledge. Together, they valued the issues that surround the human, in Schelerian concept, by a relation of sympathy and love. The deponents illustrated this consideration by saying that:

[...] the nurse needs to know physiology, pharmacology, techniques and human relationships. He has the role of managing, because this is important so nursing work can happen [...] sometimes, in front of the assistance I feel so small, but it is during these hours that I turn to the books and try to strengthen the knowledge that I have learned or that I have neglected [...] (N3)

[...] Being-nurse is having scientific and human technical knowledge. Thinking of being and having. Care is to be close to each other [...] I cannot understand how some professionals move away from contact with the patient and stop seeing him as a person [...] (N4)

[...] I considered that being a nurse was to have the scientific-technical mastery. To know all the techniques. But when we go to practice, we find out that it is not quite like that. The primary role of nurses is to be involved, to be responsible and to organize the whole care. (N9)

The useful value from the performance of nursing techniques by the student establishing nursing art in nursing pragmatics is considered by him as a foundation for performance in the pragmatics of nursing care. Thus, the students recognized their importance for the pedagogical-assistance practice. This fact can be evidenced in the excerpts from the speeches of the following deponents:

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 next to, I want to help and to go beyond the technical act [...] I see that the nurse has moved away from the core of the profession

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as advocated by Florence Nightingale [...]
(N6)

The nurse is not someone who only cares for the wound. He is someone who listens and who sits beside the patient. He should not be someone who only cares for the pathology [...] the nurse must be someone who can approach the patient and understand that he is a human being equal to him [...] (N7)

[...] the main role of nurses is the responsibility of care [...] they should give meaning to their action [...] the nursing techniques we are learning and developing [...] they should be next to the patient, to provide and organize care". (N8)

DISCUSSION

Three values were identified in the discourse of nursing students that make up the axiological field of the profession listed by Florence Nightingale: social value, logical value and useful value.^{1,5}

Social value is manifested as a must-be, since this value favored the human life inserted in the collective, establishing the solidarity in the praxis. Therefore, the students recognized its importance for the dispensation of nursing care.^{5,13-19}

For Max Scheler, this establishment in praxis can only happen because solidarity is an essential characteristic of the human being as a person, combined with individuality and spirituality. Although the person is absolute and unique, it is discovered as a social being, in need and open to a wider universe. By becoming aware of its finitude and limitation, the person starts to 'open' to the other and establishes with him a relation complementation and cooperation. This is the meaning applied by the philosopher.1

Thus, solidarity is the desired point of growth and development of the human being in social value, since it is foundational for the development of the ideal society. In it, collective life becomes the unit of individuals, autonomous, spiritual person who coexists with equality, being the person responsible for himself and responsible for the other. 19-21

It was observed in students' discourses that the understanding of the meaning of Beingnurse was not limited to the knowledge of physical and biological science. They understood that their action should not be restricted to technical-scientific action.¹⁷

For them, nursing care extended to the emotional support of the family and, therefore, 'being with the patient' was not only a duty to fulfill the technical act, but the recognition of the axiological and human lack,

externalizing the patient and his relative due emotional support.¹⁶

It is known that the human being feels more fragile emotionally now when the state of health is broken. Suffering moves to reflection, and thus the awareness of his finitude and fragility makes him experience negative feelings and spiritual anguish.¹⁴⁻²¹

At the same time, the student had the clarity that his action favored the welfare of the individual under his care since the attitude of 'putting himself to the side' of the patient and the family was revealed as belonging to the essence of the profession. In this way, he recognized the patient not as an object, but as a person possessing not only physical or biological deficiency. He began to value the individual as being in a state of lack of social value. ^{5,13} It was evidenced

hermeneutical From the analysis discourses, it was shown that students' intrinsic solidarity is an element professional nursing practice, as it presents characteristics in their actions, which are not only derived from the knowledge of scientific technical subjects, but also from knowledge of the ethics and aesthetics of care. Such a link is presented to the student in the continuum of his formation. $^{10,16,20-22}$

Through solidarity, the student was able to transcend his individuality and participate in the feelings of the other and, guided by love, to identify and address other human beings and then to be emotionally fulfilled.¹⁹

◆ Appearance of the logical value in the pedagogical-assistance pragmatics by the student

The logical value was manifested in the pedagogical-assistance praxis based on scientific knowledge, being considered by the students as a foundation for the establishment in the pragmatics of nursing care. 1,5,13,21

Together, they valued the issues surrounding the human, from sensitivity, understood as the ability to 'standby', to 'pay attention', to 'get involved', in Schelerian concept, by a relationship of sympathy and love. The students, intuitively, unified scientific objectivity and subjectivity for the dispensation of nursing care. 17-24

Although at times speeches referred to disciplinary knowledge, students were referring to scientific knowledge. It was possible to understand that this knowledge gave them security in the decision making regarding the assistance and in the managerial activity of the unit. Scientific knowledge on which nursing care is based, favoring health care with safety and competence. 18,23-25

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The students intuitively recognized it as an expression of truth. This value is considered not by its content, but because it corresponds to the human desire to know the real. 5,7-15

For Scheler, science is the result of the rational construction of man, and through it reason is perfected by leaving common sense. However, it points out that this search for knowledge cannot suppress the tendency of human beings to search for values that are not contained in scientific objectivity.^{4,7}

Theorist recognizes the complementarity between scientific objectivity (instrumental reason) and subjectivity (practical reason). For him, despite dealing with distinct objects, as ways of knowing, when taken in conjunction, allow the understanding of the totality that founds reality. 17-22

For Nursing, the assessment of care from the link between scientific objectivity and subjectivity ratifies in the pragmatics of the profession the coexistence of instrumental reason and practical reason, forming an amalgam for the foundation of nursing care. Thus, the nursing student aspires to value more, not only in the field of having, but in being. 3,5,6-8

This condition is imperative, because nursing care designates love, solidarity, friendship and objective the promotion, conservation and restoration of health. In this way, care is not exclusively a procedure to be performed, in which the technical-scientific aspect triumphs, but it is the capacity of the students to use the sense of humanity to assist the patient, recognizing in him the abstract and substantive aspects that involve the life.³

Another important aspect, highlighted by the students, was the emotional capacity rooted in the Being-nurse. Through it, they approached the patient by valuing their context, beliefs, interests and experiences. They acted with sensitivity by perceiving it as a person and recognized their dignity and uniqueness. 12,15,20,23-5

♦ Appearance of the useful value in the pedagogical-assistance pragmatic by the student

The useful value was expressed by the students from the performance of nursing techniques, instituting the art of nursing in pragmatic care. This is based on the tripod: the know-think (scientific knowledge), the know-how (nursing techniques) and the knowlive (ethical).⁵

As for the know-think for the student, Being-nurse is to have technical skills to identify and intervene in the physiological changes of patients, to alleviate their anxiety

and their relatives', as well as being able to use the technological resources that make up the care scenario.¹⁶

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

Regarding the competence of the knowhow, it is credible to affirm that the execution of the nursing technique involves 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.^{18,25}

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. respect, nursing is anchored in the natural and human sciences. Coming from the natural sciences, it presents a body of objective knowledge, manifested from subjects such as biochemistry anatomy, physiology, pharmacology, among others; of the human sciences, appropriates the knowledge of psychology, anthropology, sociology, philosophy, among 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 that constitute his 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.^{3,5,7}

this expressed way, in nursing techniques, nursing art corroborates that care understood as the essence of profession, since it goes beyond the assistance to the disease or isolated parts of the physical body mediated by the realization of the techniques. Through nursing techniques, nursing care enables the patient to be assisted in its psychobiological, psychosocial and psychospiritual dimensions, being understood in a holistic way and the student tacitly The court of value or the value of the...

assumes the ethical commitment to the inherited profession.¹⁹

Also, the art of nursing must involve personal experiences and qualities used effectively and appropriately in individual and collective acts, as a response to the circumstances of professional practice. It is necessary to take an active stance in the face of the situations of the pedagogical-assistance practice to act competently, using and transforming: (1) scientific knowledge; (2) the mastery of nursing techniques; (3) sensitivity to human issues, to apply them in the pragmatics of nursing. Thus, the student in the process of their training, to become a competent professional, should evidence all these aspects in assisting the patient. ^{3,4,7,7,19,21-5}

Two elements are highlighted as limitation of the study: (1) the sample for convenience, since it is inherent in its constitution to reach characters that can keep theoretical connection or worldview among themselves; (2) the study was stopped by the public institution. It is possible that the students who study in a private higher education institution can suffer influence of axiological nature, due to their socioeconomic singularity. However, the study contributed to identify the values seized by the students in the process of their academic formation.

CONCLUSION

By way of conclusion, it can be affirmed that the student ratified the Nightingale axiological paradigm identifying social value, logical value and useful value as belonging to the axiological field of nursing. These values were manifested in care pragmatics based on scientific knowledge, the ability to associate with the patient, and the use of nursing techniques.

Through these values, the student found and entered the science and art of Nursing. Scientific knowledge, solidarity, and nursing techniques enabled them to reflect on nursing care, moving them to the recognition of sympathy and love as founding elements for care. In this way, the social value, the logical value, and the useful value were understood as transitive for the nursing care.

It is also advocated that as a mediator of the pedagogical encounter the nurse-teacher must maintain a critical-reflexive attitude with the intention of providing the student, 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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