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Health professional action grounded in Carl Rogers' theory

Ação do profissional de saúde fundamentado na teoria de Carl Rogers

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Abstract

Objective

Analyze, using diagram V, the action of the health professional based on Rogers' theory.

Method

An analytical process was developed, conducted systematically, based on the decomposition of the elements of diagram V and the theory of the Person-Centered Approach, by Carl Rogers.

Results

In order to facilitate the action of health professionals, who wish to use Rogers' theory to guide their practices, the use of Gowin's V diagram allowed them to understand that the health professional's action must focus on the person and their feelings and that acceptance, freedom of direction and autonomy must be drivers of this process.

Conclusion

A common theory in the healthcare field is Carl Rogers' Person-Centered Approach theory. However, the knowledge attributed to theoretical constructs is sometimes understood as complex, and thus needs to be reflected and analyzed. Gowin's V proved to be a consolidated instrument for this purpose.

Keywords: Person-Centered Psychotherapy; Professional Practice; Psychology, Medical.

Resumo

Objetivo

Analisar, por intermédio do diagrama V, a ação do profissional de saúde fundamentado na teoria de Rogers.

Método

Desenvolveu-se um processo analítico, conduzido sistematicamente, tomando por base a decomposição dos elementos do diagrama V e a teoria da Abordagem Centrada na Pessoa, de Carl Rogers.



Resultados

A fim de facilitar a ação de profissionais da saúde, que desejam se utilizar da teoria de Rogers para nortear suas práticas, o uso do diagrama V de Gowin permitiu compreender que a ação do profissional de saúde deve ter como foco a pessoa e seus sentimentos e que a aceitação, liberdade de direcionamento e autonomia devem ser condutores desse processo.

Conclusão

Uma teoria comum no campo da saúde é a teoria da Abordagem Centrada na Pessoa, de Carl Rogers. No entanto, os conhecimentos atribuídos à constructos teóricos, por vezes, são compreendidos como complexos, e assim precisam ser refletidos e analisados. O V de Gowin mostrou-se como um instrumento consolidado a esse propósito.

Palavras-chave: *Prática Profissional; Psicologia Médica; Psicoterapia Centrada na Pessoa.*

The theoretical framework of the sciences is built through dynamic processes, seeking to describe and explain specific domains of knowledge and their functioning. Theories are recognized by philosophers of science as carriers of scientific knowledge. Thus, they broaden understanding, help provide legitimate explanations, and assist in the formulation of predictions (Roy, 2018).

The scope of theories is broad and spans from knowledge production to possible interventions. Theorization faces the challenge of making reliable and valid connections between abstract structures and concrete phenomena or empirical data about some aspect of the world (Dammann, 2017; Reed, 2019).

A common theory in the health care field is Carl Rogers' Person-Centered Approach (PCA). This theory is based on the assumption that humans are innately driven to achieve self-realization through growth, understanding people as experts in their own lived experiences. Thus, it recognizes that it is the client who knows what needs to be changed. This theory shifts the emphasis away from pathology and focuses on the individual's strengths, resources, and potential for growth (Woodward, 2020).

However, the knowledge attributed to theoretical constructs are sometimes understood to be complex, systematic, and dense, and thus need to be reflected upon and analyzed for the ideas posited by theorists to be fully known (Ramalho Neto et al., 2016). Such reality may explain why theories are sometimes used superficially, given the lack of accurate knowledge about the theory and its use (Alves et al., 2021).

In this sense, methodological instruments can prove as potentially facilitating tools for a process of apprehension of knowledge in its epistemological perspective, i.e., of knowledge as human production (Xavier et al., 2020). Gowin's epistemological V, or V diagram, shows itself as a consolidated heuristic tool for this purpose.

Gowin (1981) proposed this tool to analyze the process of knowledge production, that is, to analyze the parts of this process and how they relate to each other, or to "unpack" knowledge documented in theories, research papers, essays, etc (Gowin & Alvarez, 2005; Moreira, 2007). The V diagram emphasizes the structure and interaction between the theoretical and methodological dimensions of knowledge and enables a formidable synthesis of a given problematic (Brandão et al., 2018; Martín & Aymerich, 2018).

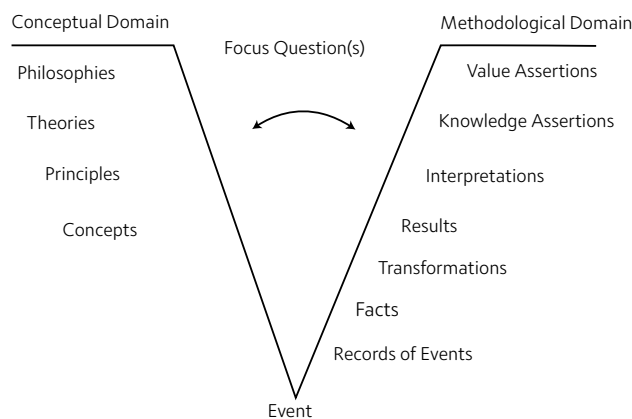
Thus, understanding that theories, such as the PCA theory, are representations of reality, with the purpose of explaining, describing, analyzing, or predicting phenomena, and that they can be considered as "packaged knowledge", the V diagram was chosen to unroll the knowledge of the PCA theory to facilitate the action of professionals in the health field who wish to use it to guide their practices. The objective of this study is anchored as follows: to analyze, through the V diagram, the actions of health professionals based on the PCA theory.

Method

This is a theoretical study. Theoretical research is oriented towards (re)building theories, frames of reference, explanatory conditions of reality, and pertinent discussions. Thus, is conducted to accumulate information, seeking to expand the knowledge base of a discipline to improve its understanding (Demo, 2000; Polit & Beck, 2011).

The study was guided by the methodological instrument called V diagram, which presents itself as a scientific method for understanding the structure of knowledge and its construction process, aiming at the “unpacking” of ideas and contents involved in the logic of scientific thought. Figure 1 presents the constitution of the V-diagram and its elements (Ling et al., 2019; Xavier et al., 2020).

Figure 1
Gowin's V Diagram



The V diagram consists of five parts. The left side, the conceptual side, is composed of philosophies, theories, principles, and concepts; those constructs that are delineated as a basis or context. It can be made explicit that the left side refers to the knowledge that existed prior to the undertaken study. At the center is the basic question, the focus question, which is related to the phenomenon of interest being studied, informing the central point of the work. At the tip of the V are the events, which happen naturally or provoked by the researcher to make records through which the phenomenon(s) of interest can be studied and/or objects may be selected for analysis (Brandão et al., 2018; Chamizo, 2011; Santos & Resende, 2018).

Moving to the right-hand side is the methodological part, which identifies the records, transformation of values, and knowledge assertions of the study, which can be used to create assertions or new generalizations that answer the focus question. Thus, this part of the diagram lists the knowledge produced after conducting the experiment and analyzing the data based on the focus question. At the top of the methodological side, and supported by the elements below it, are the value statements that identify the value of the knowledge assertions or place them in the context of the underlying theory (Brandão et al., 2018; Chamizo, 2011; Santos & Resende, 2018). As a fifth component of the diagram is the response, which will not necessarily be embedded in the diagram (Brandão et al., 2018; Chamizo, 2011; Santos & Resende, 2018).

To answer the objective proposed for this study, the following focus question was constructed: how does the action of the professional grounded in Carl Rogers' theory occur? To answer this question, an analytical process was developed and conducted systematically, based

on the decomposition of the elements necessary for the process of organizing the heuristic V to be produced. Thus, the left side, the right side, and the expected event of Gowin's V were analyzed within the constructs of Rogers' PCA theory. The analytical process was based on the main works on the PCA (Rogers, 1983, 1985, 1992; Rogers & Rosenberg, 1976), and on a compilation of theoretical analyses developed by Freire (1988), McEwen and Wills (2016), and Moreira (2010) about this theory.

We chose to present the reverse order to the primary disposition on the left side of the V diagram. It is understood that that's where the concepts themselves can be found, with which principles can be generated (assertions/ propositions/ statements/ assumptions), which in turn can be organized into theories that have underlying belief systems or philosophies (Gowin & Alvarez, 2005; Walker & Avant, 2019). Thus, it is considered that, at the didactic level, the sequential presentation of PCA concepts, principles, theories, and philosophies facilitate the conjuncture of the theoretical analysis process to answer the focus question. Furthermore, it is recognized that the organization of the V diagram presumes the selection of the event as a starting point. Hence, this item is presented as the first topic.

Event Based on Carl Rogers' PCA

The base of the diagram contains the item event and refers to the exposure of the events and/or objects that make up the phenomenon of interest to be studied and guided by the focus question. Thus, one could define it as the object or event of investigation for building knowledge (Brandão et al., 2018; Moreira, 2007).

In the context of the present study, the event is the professional action grounded in PCA theory. The professional action is understood as the relationship recognized in the theory of PCA, elucidated as the encounter of the therapist with the client, considering their way of acting. Regarding the PCA theory, Rogers (1983, p. 2) states that "the principles used can also be applied in other situations or fields such as education, nursing, interpersonal relationships, groups, cultural conflicts, etc". Thus, the present study allows us to recognize the event (the professional action) as a dynamic that transcends the mother field (psychology) and allows application in any perspective of professional interaction where growth, whether of a person, a group, or a community, is a central objective.

The PCA Philosophy and Worldview

Worldview and philosophy are presented as two separate items in the latest version of the V diagram (Gowin & Alvarez, 2005). In this study, however, it is understood that the terms can be used with the same semantics when expressing the broad or deep beliefs, views, and perspectives about the nature of knowledge that underlie them (McEwen & Wills, 2016). Understanding that the function of philosophy is to communicate what members of a discipline believe to be true about the phenomena of interest to that discipline, about how knowledge pertaining those phenomena should be developed, and what they value about their actions and practices, one realizes that these functions of a philosophy are sometimes presented in the form of worldviews (Fawcett, 2005).

Moving opposite the philosophy of science and its classifications – rationalism (received view), empiricism (received view), human science (perceived view), and postmodernism – Carl Rogers is affiliated with the assumptions of the perceived view. The perceived view of science includes phenomenology, existentialism, constructivism, and historicism. This perspective emphasizes descriptions derived from collectively lived experiences, interpersonal relationships, human interpretation, and learned reality, as opposed to artificially invented reality (laboratory

experiments). It is argued, in this context, that the search for knowledge and truth is by nature historical, contextual, and value-laden (Dahnke & Dreher, 2015; McEwen & Wills, 2016).

Rogers, by compiling his theory with the understanding of individual actions (as a unique person in their existential concreteness), the meaning attributed to them by individuals, and the understanding of being as a process, in movement, dynamic, under construction, never reducible to a scheme (Rogers, 1985), approached the phenomenological and existential currents. In general, existentialism prioritizes the concrete existence of man in the world (Andrade, 2020).

According to the existentialist perspective, man is nothing more than what he makes of himself, since all truth and all action imply a means and a human subjectivity (Andrade, 2020). Aligning with this perspective, Rogers' thought before the question "what is the goal of life?" is "to be the self that you truly are" (Rogers, 1983, p. 39). Thus, in his writings, he refers to existence in its singular and concrete aspect.

In the phenomenological approach, understanding is the goal of science, with the aim of recognizing the connection between experience, values, and the individual's perspective. According to it, everyone's experience is unique and there are many interpretations of reality (Dahnke & Dreher, 2015; McEwen & Wills, 2016).

Although Rogers does not declare himself as a phenomenologist, there are similarities between his ideas and this philosophical movement, particularly in terms of his approach to integrating subjective and objective elements through personal experience. In the meantime, the lived experience is the starting point of the PCA theory and includes the subjectivity of the therapist and the scientist, and the understanding of the meanings attributed by the person himself to his experiences and the modes of experiencing (Rogers, 1983). Thus, beyond a phenomenological and existentialist philosophical dimension, Rogers embraces the practice of a humanistic attitude in his way of working.

Etymologically, humanism refers to anything that is concerned with humanity and apprehends the human being primarily as a person, as a whole, as integration and inseparability of thoughts, feelings, and actions. Humanistic scientists value the subjective component of knowledge and prioritize man in philosophical considerations (McEwen & Wills, 2016).

In the PCA theory, Rogers emphasizes the relationship with the human person as the primary factor in structuring any knowledge about the phenomenon. In his constructs, he advocates for the dignity and value of the person in his quest for growth. He perceives the human being as a unitary entity undergoing self-evolution, self-regulation, owner of his experience, aware of what he carries, and that needs to be understood in his totality (Rogers, 1983, 1985). Thus, the PCA theory has significant characteristics of humanistic, existential, and phenomenological nature.

Concepts of Carl Rogers' PCA

Gowin and Alvarez (2005) explain that concept(s) are regularities perceived in events or objects indicated by a label (the word concept). In order to describe, explain, or predict the phenomenon, it becomes necessary to clearly understand what is to be described, explained, or predicted. Concepts allow us to identify how experiences are similar or equivalent by categorizing all things that are alike them.

In his theory, Carl Rogers works with several concepts. In this study, however, we chose to list the main ones related to the focus issue. Thus, the following concepts stand out: self, growth, therapeutic relationship, congruence, actualizing tendency, empathic understanding, and unconditional positive regard (Rogers, 1983, 1985, 1992; Rogers & Rosenberg, 1976).

Self is a person's view of himself or herself based on past experiences, present stimulations, and future expectations. Also called self-concept and notion of self, it is the person's own perception of self and reality. Thus, it can be seen as a conscious and reflective condition of oneself, which possesses and provides meanings with which the person identifies and from which he/she perceives reality.

Growth can be understood as the movement toward self-esteem, flexibility, respect for oneself and others, converging with constructive changes in the personality. The therapeutic relationship expresses an experience for growth. To move toward growth is to focus on the potentialities of the individual and on what is best in him, and not on the symptom and pathology that sometimes labels him.

Therapeutic relationship is the kind of relationship in which at least one of the parties seeks to promote growth in the other. It is characterized by transparency, trust, the acceptance of the other person as a person, and by a deep empathic understanding that makes it possible to see their world through their eyes.

Congruence is defined as the degree to which a person's attitudes (communication experience) are consistent with his or her personality (awareness). The individual is expected to be as authentic as possible in his relationships with others. Thus, one could summarize congruence as self-acceptance.

Actualizing tendency can be understood as an innate condition, active in the human being, and intrinsic to growth and fulfillment. It shows itself as a fundamental capacity of the human being, where he/she feels stimulated to move toward something.

Empathic understanding can be understood as the capacity to understand the other's experiential field, to perceive a person's reality as he perceives it, and to understand his feelings, differentiating the therapist's experience from that of the client. Also, to expose oneself to the internal world of the other, perceiving meanings while successfully communicating some of this understanding.

Unconditional positive regard can be characterized as an act that involves experiencing positive, warm, accepting attitudes, encompassing notions of esteem, appreciation, basic trust in the human organism, and availability to the other. It is about welcoming and accepting the other. The term unconditional connotes that the individual is incapable of discriminating any experience of his own as being more worthy or less worthy of positive regard.

Principles of Carl Rogers' PCA

For Gowin and Alvarez (2005), principles can be understood as associative statements between concepts that guide action by explaining how events or objects can be expected to appear or behave. Walker and Avant (2019) recognize principles, at times referring to them as assertions, as the ability to express a relationship between two or more concepts.

Principles are understood to emerge prior to the occurrence of explanations or predictions (theory). Thus, in the PCA theory, the principles that regulate, based on the focus question, are the following: each person must be accepted for the value he or she has; if certain elements are present in the relationship, then certain constructive changes occur; one must trust other people's ability to think, feel, and learn for themselves; if people are listened to in an empathic way, this enables them to listen more carefully to the flow of their inner experiences; the more the therapist is genuine and authentic in their relationship with the client, the greater the potential for constructive change and growth; acceptance, empathy, and positive regard are the necessary and sufficient conditions for human growth; if I have attitudes of warmth, attention, affection, interest, and respect, then the attitudes are positive; one must create a relationship in which the person is safe and free (Rogers, 1983, 1985, 1992; Rogers & Rosenberg, 1976).

Carl Rogers' PCA Theory

Theory is a set of foundations that aim to explain, elucidate, and interpret events (Gowin & Alvarez, 2005). From this perspective, it is understood that theory encompasses the general principles that clarify why events and objects exhibit what is observed.

The writings of Carl Rogers, throughout his career, culminated in the theory of PCA. By knowing his works and biography, one can observe that his thinking has developed throughout his professional career, in such a way that the very name of his theoretical proposal has also been changing (Rogers, 1983).

For the analysis of this item, we identified the more general relational and non-relational propositions that underlie and guide the PCA theory, driven by the focus question. Thus, the highlighted theory states that: a successful therapeutic relationship includes congruence, empathy, positive and unconditional regard; the center of evaluation of attitudes must be in the person himself, it is he who decides the value of his experience; when people are accepted as they are they reveal themselves to be very creative and full of resources to examine and transform their own lives; the substratum of all motivation is the organism's tendency to self-actualization; the therapist's role is integral and not conditional upon the client; the reference is the internal world of the client, as the client perceives, feels, and evaluates it, and not a theoretical, "external" model; by fostering a certain kind of relationship, the other will discover within himself the capacity to use that relationship to grow, and then, change and personal development will occur; by accepting the feelings, attitudes, and beliefs that the person has as real and vital elements that constitute them, we help them to become a person; the attitudes in a relationship that may promote change are: authenticity, transparency, affectionate acceptance, and appreciation; the more you maintain a relationship free of any judgment, the more this will help the other person to recognize that the place of judgment lies within oneself (Rogers & Rosenberg, 1976; Rogers, 1983, 1985, 1992).

Records of Carl Rogers' PCA events

The presentation of the methodological domain starts with the observation of the records. They are described as the observations made and catalogued about the events or objects studied, and later attributed as facts (Brandão et al., 2018; Gowin, 1981; Moreira, 2005).

Records prove fundamental to extract results by means of a methodology and irrupt the data related to the problem to be studied (Moreira, 2005). To facilitate didactic understanding, one could reduce them as 'what do I need to solve the focus question?'

In the present study, the records can be constructed in the human relationship established by two protagonists (the professional and the person) in which the intention of help is present. The data were evidenced in the (re)readings of Carl Rogers' theoretical compilation, guided by the event and focus question.

The basis for the record is found by analyzing the guide to the therapeutic relationship intended by Rogers, which shows that one must ask: how is it possible to create a relationship that the person can use for their own growth? It is understood that the person has immeasurable value in the process, and that through this therapeutic experience, he/she may discover that there is within him/her the capacity to make this relationship a tool for growth, change, and personal development (Cury, 1988; Rogers, 1985, 1992; Rogers & Rosenberg, 1976).

Through the relationship that is built, the intention is for the individual to emerge as he truly is, allowing for a person-to-person encounter. Thus, the creation of a favorable situation, arising

from face-to-face contact is of utmost importance, so that one can adequately symbolize his or her experiences, conjecturing the person as an organized whole (Cury, 1988; Rogers & Rosenberg, 1976; Rogers, 1985, 1992).

The person is taken as the center of the process and moves toward a greater focus on the relationship, achieving a transcendence of the relationship itself (Rogers, 1983). The guiding force of the relationship is the respect for the experience of the person and the autonomy of the person in re-signifying his/her life story (Rogers, 1985). In the constructed relationship, it is necessary to observe verbal and nonverbal behaviors and the pattern offered in the interaction to describe, analyze, and understand the relationship's fit with the principles of PCA (Rogers, 1992).

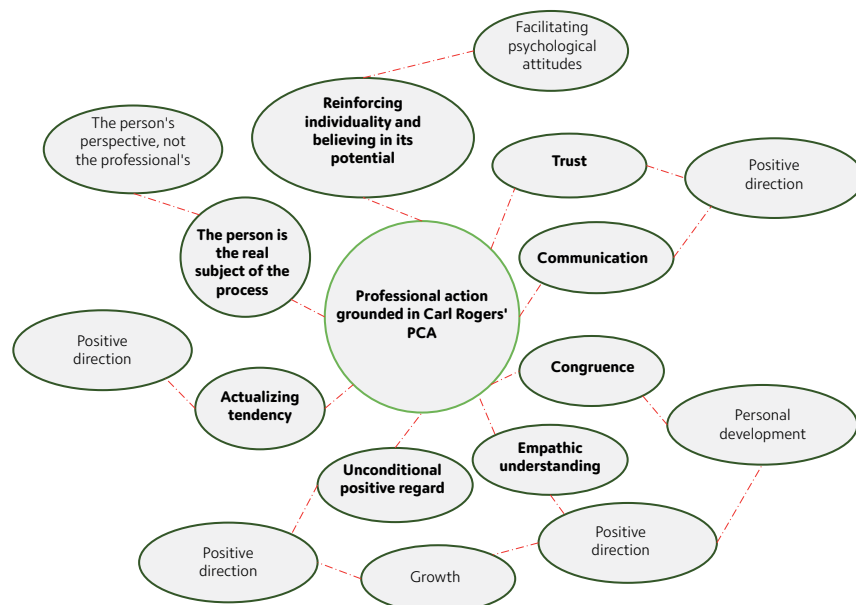
The person-to-person interaction is the major exercise of the records that, in this study, make up the event. The professional must seek to establish a healthy relationship with the person, and to do this, he/she must also behave as a person. The interpersonal relationship happens in a special and unique way. Therefore, even before the use of standardized procedures, there is the atmosphere that results from the contact between two people who aim for success (Rogers & Rosenberg, 1976; Rogers, 1985, 1992).

Transformations of Carl Rogers' PCA event

This item allows understanding the summary of the records and their mode of organization, and can be expressed through graphs, statistics, concept maps, correlations, categorizations, or other forms of organization. Thus, through this transformation of knowledge, one seeks to express the procedures to answer the focus question (Brandão et al., 2018; Gowin, 1981; Moreira, 2005).

The transformations in this study align with the PCA theory postulates that professionals should incorporate in their actions. To clarify the theoretical construction and its interception to professional action, we opted for using a concept map (Figure 2), focusing on the central assumptions that converge to the focus question.

Figure 2
Conceptual Map of the Transformations of Carl Rogers' PCA Event



Knowledge Assertions of Carl Rogers' PCA Event

The knowledge assertions are related to the knowledge generated after performing the data analysis to answer the focus question. Thus, there is a need to look back to the concepts, event(s), records, transformations (and the other elements of the theoretical-conceptual domain) to provide reasonable interpretation and produce answers (Brandão et al., 2018; Gowin, 1981; Moreira, 2005).

The professional's action, when grounded in PCA, must recognize that human beings are trustworthy and possess the capacity, latent or manifest, to understand themselves and to solve their problems sufficiently to achieve the satisfaction and efficacy necessary for proper functioning, becoming more complex and autonomous (Rogers & Rosenberg, 1976; Rogers, 1985). Therefore, when working with individuals, the professional must consider their subjective experiences and the meanings they give to their reality. This means recognizing the active role of the person in creating their internal and external worlds (Rogers, 1985).

Recognizing that people are trustworthy includes considering that within each person, there is an intrinsic movement towards personal development, and thus, one can trust in the formative organic tendency. In this context, one points to the positive direction people have in themselves and the necessary resources (perceptive, sensitive, cognitive, relational processes) to find outlets for the issues in their lives (Rogers & Rosenberg, 1976; Rogers, 1992).

In this perspective, the therapeutic relationship is a powerful resource for transforming personality, leading people to understand themselves and to exercise their autonomy, through a climate of understanding and acceptance. This relationship must be built through the action of the professional, who should aim to create a person-to-person connection that supports the discovery of the path to growth (Rogers, 1985; Rogers & Rosenberg, 1976). The person needs to know that the professional is authentic, listens to them, and really understands them (Rogers, 1985).

Thus, the professional must have certain therapeutic attitudes. The word attitudes is applied because they are not techniques applicable in an imitative way, but assumptions that integrate a way of being in life and relationships. Instead of focusing on illness, problems, or neuroses, it seeks to emphasize consciousness, subjectivity, and emotional health. The attitudes that make up this scenario are unconditional positive regard, empathic understanding, and congruence (Rogers & Rosenberg, 1976; Rogers, 1985).

In the meantime, the focus should be on the person rather than the problem; feelings rather than thoughts or actions; acceptance rather than correction or opinion; freedom from direction rather than direction by the professional; the person's autonomy rather than being guided; the use of "how?" rather than "why?" (Rogers & Rosenberg, 1976; Rogers, 1985). It is assumed that people engendered in an environment of unconditional positive respect, in which there are no preconceived conditions of value, can fully actualize themselves (Rogers, 1983).

The development of therapeutic attitudes in relationships is only possible as we dive into ourselves as people and professionals and experience facilitating relationships. Thus, the professional will also be in a constant process of development as a person, leaving the place of knowing, to be side-by-side with people in development (Rogers, 1985).

For just as in the relationship with others, it is not possible to change, it is not possible to move away from what one is until one accepts oneself deeply (Rogers & Rosenberg, 1976). Rogers (1985, p. 19) also states: "in relationships with people, I have found that it does not help in the long run to act as if I am something that I am not". The professional is more effective when he can listen to himself, accept himself, and be himself (Rogers, 1985).

In the therapeutic relationship, the professional is an active participant, rather than a mere observer. It is understood that PCA cannot be turned into a technique, it is a life choice, a philosophical orientation that best translates into a true way of being (Rogers, 1983).

In the PCA theory, one notices the constant use of the terms “client” and “person” instead of patient, since this language refers to the power of the professional and a figurative language of the biomedical model. Conversely, the term client or person emphasizes the importance of the individual and his self-direction, who controls his destiny and overcomes his difficulties. One should thus conceive that the human person is an active, creative, experienced being, who lives in the present and responds subjectively to current perceptions, relationships, and encounters (Rogers & Rosenberg, 1976; Rogers, 1985).

The application of PCA can be experienced in any context involving human relationships, since where there are human beings, there are relationships and growth processes (Rogers, 1985). Rogers made this recognition by naming his theory as an Approach, as he considered that the patterns he was portraying could be connected in a variety of settings (Rogers, 1983).

Value Assertions of Carl Rogers' PCA Event

These are statements that indicate the relevance that the produced knowledge brings to the scientific community. Thus, it encompasses the meaning and utility about the value of the research based on the knowledge assertions, addressing: what is it good for? and ‘who does it matter to?’ (Brandão et al., 2018; Gowin, 1981; Moreira, 2005).

The appropriation of the constructs associated with PCA, like other scientific objects, requires mastery of its construct and its tangential elements. To recognize the internal structure of the content of the PCA theory implies understanding its significance and its application possibilities, while maintaining the evidence that the center of the theory is the human being.

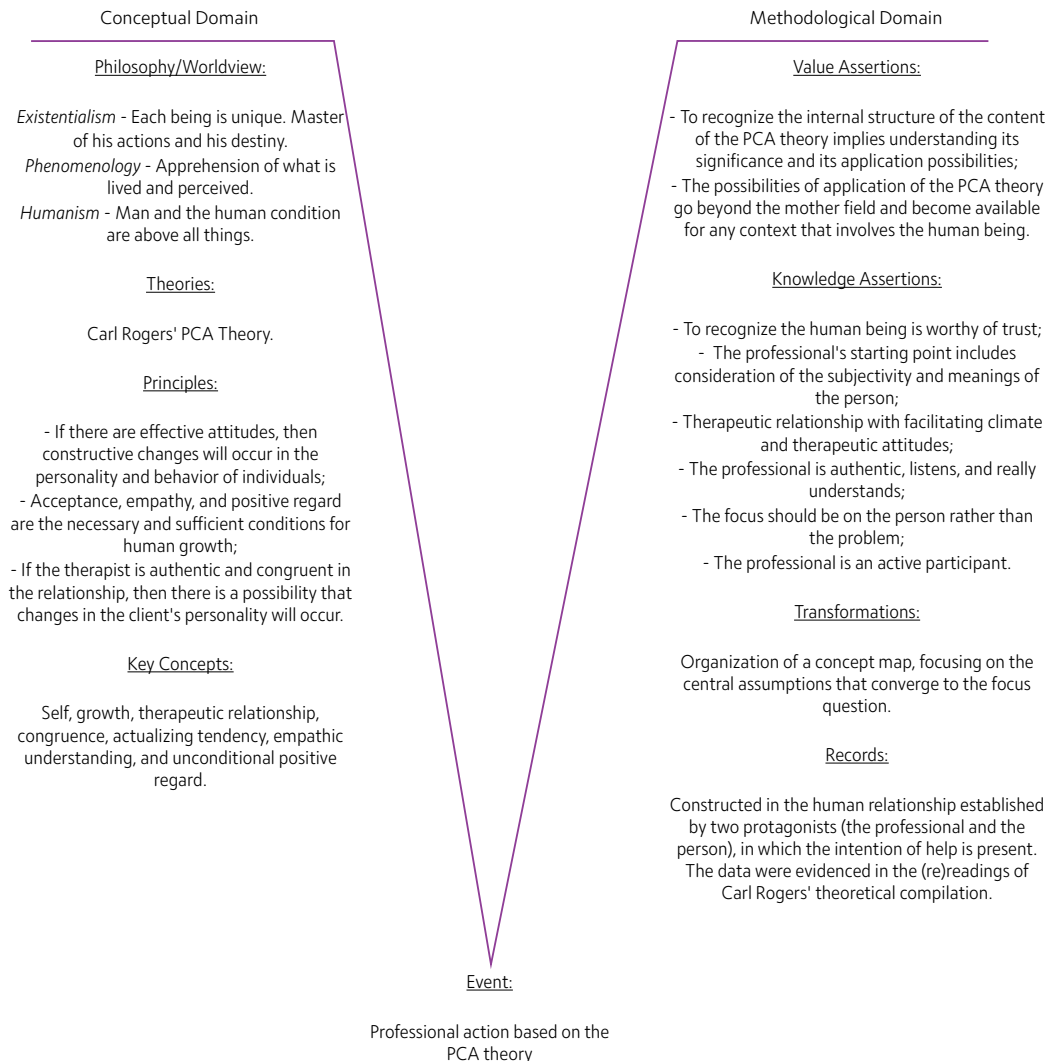
The profiling of the professional's performance based on the PCA theory and its basic elements, allowed us to recognize the need to involve the use of facilitating attitudes and the theory's own values. This theoretical analysis, made possible by means of the V diagram to answer the focus question, pointed out the science of the units that form the knowledge structure, showing itself as necessary to link the professional assumptions that should lead the action, thus allowing to elucidate a guide in the universe of PCA.

The possibilities of application of the PCA theory go beyond the mother field and become available for any context that involves the human being and its recognition as a unique and personal entity. Included in this panorama are all health professions that seek an inclusive, humanized, and empathic approach to promote people's autonomy.

Configuration of the V Diagram of Professional Action Grounded in Carl Rogers' PCA Theory

The profuse presentation of the epistemic elements that make up the V diagram, highlighted in the previous items, was made into a graphic representation figuring the elements around the diagram (Figure 3). It became possible to understand that each element shown is interdependent with all the other elements of the V diagram, corroborating the assumption that knowledge is not absolute, but depends on the concepts, theories, and methodologies by which the world is viewed.

Figure 3
Graphic representation of the V diagram of professional action grounded in Carl Rogers' PCA theory



Conclusion

The use of Gowin's V diagram allowed us to understand that the action of the health professional based on Rogers' theory must focus on the person and their feelings. Also, that acceptance, freedom of direction, and autonomy must be the drivers of this process. The possibilities of action and incorporation of the theory in the health field were understood, visualizing that the theory of PCA transcends its mother field and allows a contribution of action to different health professionals.

Considering the complexity of the PCA theory, the V diagram served as a guide or mental procedure for conducting theory analysis based on the proposed focus question. Specifically, it served as an evaluation tool, allowing the organization of ideas and identification of the information needed to solve the focus question.

It is understood, therefore, that the practice of health professionals needs to be anchored by an underlying theory. The analysis of the PCA theory allowed the understanding that by sustaining this theoretical approach, the service user's role is that of a partner, and not of a passive receiver of care. Thus, professionals support the person to express their fears and concerns to develop a relationship of trust.

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