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**Cover Photo: Dr. Sarah Gueldner with students from Korea at Frances  
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## ***VISIONS: THE JOURNAL OF ROGERIAN NURSING SCIENCE***

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1. Content must reflect some aspect of Rogers' Science of Unitary Human Beings (research, theoretical issues, etc.)
2. The manuscript must not be submitted elsewhere for consideration.
3. Manuscripts will not be returned.
4. Authors will follow the format of the *Publication Manual of the American Psychological Association* (5<sup>th</sup>Ed.).
5. Once the manuscript has been accepted for publication, authors must submit a hard copy plus a copy prepared on a 3 inch disk in Microsoft Word, prepared on a Windows compatible or Macintosh computer.

#### Organization of manuscripts:

1. Identification page (name, address, phone number, affiliation and professional title and running title) (Optional: e-mail address).
2. Title page (no author identification).
3. Abstract followed by 3-4 key words for indexing.
4. Text of 15-20 pages plus references.

Each manuscript will be reviewed by three members of the Review Panel. Final decision rests with the editors. Manuscripts are accepted for review at any time during the year. Deadlines for the next issues are February 1 and July 1. Submit 4 copies of the manuscript.

#### Columns:

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## EDITORIAL

Martha H. Bramlett, RN, PhD.

What is Nursing?

What Constitutes the Science of Unitary Human Beings?

Martha Rogers developed the Science of Unitary Human Beings as a Science of Nursing. Many of us who had the privilege of discussing our ideas with her, heard the words "It's a nice idea /study/ concept. It's just not consistent with the Science of Unitary Human Beings." While we had Martha's physical presence, she served as the ultimate arbiter of consistency with the science. She was always open to listen and discuss and evolve her science. She was equally willing to let us know when we were off course. Now those who study the science continue to advance the science and collectively discern what is and is not consistent within the Science of Unitary Human Beings.

This challenge is not always easy and leaves us with numerous difficult issues. What are the appropriate questions to ask, and which methodologies are congruent with the science and are suitable for use in investigating these questions? Can a given concept be conceptualized or defined to be consistent, and if so, will it be confused with other definitions that are less consistent? How do we incorporate the practice of the Science of Unitary Human Beings into a practice arena often dedicated to a particulate medical model? How do we incorporate Roger's science into educational curriculum in terms other than "It's really abstract and difficult to apply"? Most importantly, we struggle with the question of what does and does not advance the science?

Perhaps Martha herself may have provided us some guidance in answering these questions with her 1966 publication in *The Education Violet*.

Nursing's story is a magnificent epic of service to mankind. It is about people: How they are born, and live and die; in health and in sickness; in joy and in sorrow. Its mission is the translation of knowledge into human service.

Nursing is compassionate concern for human beings. It is the heart that understands and the hand that soothes. It is the intellect that synthesizes many learnings into meaningful administrations.

For students of nursing the future is a rich repository of far-flung opportunities --- around this planet and toward the further reaches of man's explorations of new worlds and new ideas. Theirs is the promise of deep satisfaction in a field long dedicated to serving the health needs of people.

Prof. Martha Rogers, Ph.D., R.N.  
The Education Violet, June 1966  
New York University

Nursing is a science, a body of knowledge about unitary human beings. Nursing is an art, an expression of compassion using the scientific body of knowledge. Just as human beings are boundaryless, nursing is boundaryless. We are all students of nursing, exploring new worlds and ideas. The only limit we face is the limit we place on ourselves. While we must greet new ideas with scientific analysis and critical examination, we must also remain open to an evolving world in order to give those same ideas the opportunity to face the scrutiny that will guide the development of both the science and the art of nursing.

Perspectives of Rogers' Relative Present  
John R. Phillips, RN; PhD  
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ABSTRACT

Rogers' relative present is discussed in the context of traditional evolution and biblical creation. The new term of energyspirit is created as well as Homo pandimensionalis as evidence of the increasing pandimensional relative present awareness.

Key Words: Rogers' relative present, evolution, creation, energyspirit, Homo pandimensionalis

Ardent believers of Rogers' science of unitary human beings must examine continuously their understanding of her science. This examination may reveal that some people have little awareness of the fullness of her science. Too, as understanding of her science occurs, new understanding comes into view and the process continues ad infinitum. Certainly, this increasing understanding is related to the pandimensional relative present awareness. Still, even with continued understanding, much of Rogers' science remains profound and inexplicable.

Mysteries lie hidden in Rogers' science, that are not apparent through the five senses or by use of intelligence. Will the beauty and truth of Rogers' science come through revelation, bringing with it enduring bliss that gives deeper understanding of the mysteries of her science? We need to realize the mysteries can never be fully understood, since they are changing continuously as they are being revealed. In fact, the mysteries may lie deeper than we can imagine. Are we or can we be mystics of Rogerian science?

Initial Thinking About Universe and Human Beings

Let us explore briefly some early thinking about the universe and humankind. We must accept the universe and human beings are pandimensional energy fields. Too, the pandimensional universe and human beings are always changing in innovation and diversity in the relative present, which some people refer to as the infinite now.

Early evidence for a pandimensional universe and human beings is difficult to ascertain. Some people believe such evidence is based on faith, but this is hardly so. Let us look at the creation myth in the King James Version of the Bible, the big bang theory, and traditional evolution theory to see how they lend credence for a pandimensional universe and human beings. These perspectives present the universe as initially void and without form; in fact, there was nothing before the big bang.

The universe came into being through energy, or as Rogers would say, the becoming of the universe. The author of Genesis has God's Spirit (energy) moving upon the face of the waters (Genesis, 1:2, King James Version). The big

bang filled the universe with energy in all directions (Big bang theory, n. d.). In essence, this is the beginning of the universe and human beings as pandimensional relative present energy fields.

Whereas the biblical creation of the universe and human beings occurred in six days, and we do not know the length of each of these days, the big bang occurred instantaneously. After the big bang, the creation of the universe and human beings took place over billions of years. Can we imagine what the universe and human beings will be like with the ongoing, ever-changing creation process? Unknown pattern manifestations will emerge, bringing with them diverse syntheses for new meanings of life.

So, we are dealing with the mysteries of biblical creation, traditional evolution, and Rogers' science. This trinity gives understanding of the changes in the pandimensional universe and human beings and the possible manifestations in the continuing pattern changes in the ever-changing relative present.

The big bang was a supernatural phenomenon (Big bang theory, n. d.) manifesting mysterious characteristics such as fathomless, inexhaustible, relative, and infinite. Where the big bang came from and why it appeared still remain an enigma. Even with today's increasing scientific knowledge it is still a mysterious phenomenon, particularly when the universe and human beings are seen as pandimensional energy fields.

Writers addressing the big bang concentrate primarily on physical energy, with little or no discussion of spirit or the integrality of the two as a unitary phenomenon. According to Rogers, energy has to be unitary since a parts perspective gives an incomplete and even inaccurate view of the changes that took place with the big bang.

Since no one knows the why, how, or when of the big bang, making a Rogerian speculation can be shattering to the fundamentals of scientific knowledge, even religions. What if the big bang was a cataclysm of spirit integral with energy that was not separated into physical and spirit, but made their presence as a unitary whole. Then, we have a new phenomenon known as energyspirit, one word. This energyspirit was the origin of the universe and human beings and all their changes. Immediately people will say this was God's work. Not necessarily so, since some people and religions do not see God as their supreme being, and their beliefs about creation are different. Too, some people believe in more than one god, and atheists believe in no god.

The parallel of traditional evolution and the biblical creation myth is intentional to indicate the two views have some similarities but great differences in details and beliefs. Most likely God's creation was a pandimensional relative present and the writer of Genesis presented a linear view that was the only one known to the writer. Too, the writer's awareness was such that it could capture only a limited amount of the processes of God's creation. Unlike the biblical creation, the big bang did not give spontaneous birth to a completed universe and human beings. The big bang did, however, manifest energyspirit, which was

the essence for all changes in the universe and all forms of life. During the big bang, changes were accelerating and the patterning of energyspirit was manifesting a resonancy of unborn frequency waves that ultimately gave birth to human beings.

What about the mystery of the changing universe? How can this mystery surpass what happens when an ovum and a sperm unite to give the miraculous birth of a human being who is energyspirit? Yet, change in the universe and human beings in comparison with the birth of a baby is a *mysterium tremendum*, one of the most controversial issues in the world, permeating all dimensions of life. When one walks in a field in the country, one is overwhelmed with awe in the vastness and immensity of the sky and all its manifestations. What a beautiful, energyspirit experience of pandimensional relative present awareness. Recent images taken by the Hubble Telescope (Overbye, September 10, 2009) are breathtaking, especially the gas spewing Butterfly Nebula, which is trillions of miles in diameter and nearly ten billion light years from earth. How did such a magnificent nebula come into being with its pattern of beauty, colors, and frequency waves? Might it be possible with accelerating changes in human beings in a different relative present, what was before the big bang will be revealed?

#### The Changing Universe

Without going into scientific detail, a précis of the changes in the universe will be given. Today, people give little thought to the fact the formation of basic forces, fundamental particles, and basic elements necessary for the formation of matter occurred in the first three seconds after the big bang, all giving shape to a pandimensional relative present universe. All of these creation processes of energyspirit patterning were manifest in the formation of stars and galaxies. Following these changes, all life forms on earth had their beginning such as microscopic cells, mammals, and eventually the emergence of Homo sapiens (Mysteries of deep space timeline, n. d.).

Let us look at the biblical creation of the universe and traditional evolution from a Rogerian perspective. It appears both views of the universe are linear and causal processes, more so with biblical creation. For example in the Bible, God said, "Let there be light: and there was light," "Let there be a firmament" and God made it, and "Let there be lights in the firmament...and it was so (Genesis, 1:3, 6, 14). These creations convey command performances of cause and effect, which are referred to as original cause. Too, there is the linear sequence of six days of creation. Is this all there is to God's creation of the universe? A lingering feeling remains that the many changes involved in each day's creation were not revealed.

The traditional evolution of the universe also appears to be linear. Actually what seems to be linear is a changing pandimensional relative present. This becomes evident when we look at Rogers' (1992) postulates of openness, energy field, pattern, and pandimensionality. Rogers' postulate of openness was necessary for the big bang to occur. With the big bang the energyspirit began

expanding and continues to expand. Normally, expanding is a linear concept that is incongruent with Rogers' nonlinear science. Remember, space did not exist before the big bang, so there can be no expanding into space. Actually the big bang created space and filled it with energyspirit simultaneously (Big bang theory, n. d.). This nuance in the meaning of expand/expanding takes away linearity, especially since expanding means a pandimensional relative present that is infinite without boundaries. On the other hand, the biblical creation of the universe has an end point with a closed boundary. Once the six days of creation were over, the universe was complete.

What about the postulate of energy field? There is no doubt energyspirit is present in both the biblical and traditional views of the universe. In biblical creation, the Spirit of God moved upon the face of the waters, but it is not clear what role this Spirit (energy) played in creating the universe. It is almost like it is there, but not there, especially since God created everything, as it was to be, a perfect and unchanging universe.

On the other hand, all was energyspirit, everywhere, and relative after the big bang. This energyspirit created everything in a dynamic manner. The continuous patterning of energyspirit created such things as particles, matter, and galaxies (Mysteries of deep space timeline, n. d.). In essence, Rogers' postulate of energy field unified all of these processes of energyspirit as a whole. Whereas, in biblical creation each day's creation seemed like a piece of a puzzle, and after you put together all the puzzle pieces for each day you had a picture of the universe. Even though biblical creation is miraculous, it seems cut-and-dry, lacking motion and dynamism. Could this creation convey instant gratification since God was pleased with his work and rested on the seventh day?

Rogers (1992) says we get to know an energy field through its pattern, which is its distinguishing characteristic. It is through manifestations of field patterning we gain knowledge of pattern. The evolving universe from a traditional perspective gave multiple manifestations of its pattern, such as frequency waves of light, rhythms, and motion. The biblical creation presents the universe at its moment of creation each day. There were pattern manifestations such as light and all the lights in the firmament. Yet, there is no indication of changing universe pattern in its creation. It just appears.

How willing are we to give up ideas about space and time? We must do so to accept Rogers' (1992) postulate of pandimensionality, where there are no attributes of space and time. Essentially the universe is seamless pandimensional relative present energyspirit. Since space and time are not present, the pandimensional universe energy field equals the relative present, an infinite now.

Since God is omnipotent, omniscient, and omnipresent, could we say His created universe is a pandimensional relative present? Certainly one could infer God manifests high frequency waves when His Spirit moved upon the waters and His breath of life created Adam. It seems, however, God's finished work is absolute, confined to space and time. Einstein believed space and time were not

separate phenomena, but should be unified into spacetime, one word, and that spacetime is relative.

Rogers' meaning of pandimensional relative present provides wholeness to the process of change in the universe. Rogers (1992) accomplished this through her principles of homeodynamics, which act as a unified whole to describe changes in pattern. The principle of resonancy addresses continuous change from lower to higher frequency wave pattern in the universe. Manifestations of this increase are seen in changes from fundamental particles to basic elements, matter, and eventually the creation of galaxies. This change is not linear, even though Rogers used from lower to higher frequency waves. How can it be linear in a pandimensional relative present universe where there is no space and time and no specific point of change? Pandimensional relative present change is omnipresent.

The principle of helicy shows continuous, innovative, increasing diversity in the changing universe pattern that is unpredictable. Again, innovation was shown in changes of fundamental particles and basic elements that could not predict the increasing frequency wave and diversity of living matter. None of these changes could happen without the continuous mutual process of Rogers' principle of integrality. An infinite number of pandimensional relative presents in change occurred from the big bang to the formation of stars and galaxies.

The book of Genesis does not address a process of change in God's creation of the universe, according to Rogers' principles of homeodynamics. However, at the moment of His creation, energyspirit was innovative, diverse, and low-high frequency waves, manifesting the energyspirit characteristics of God. How could it be otherwise with God who is all-powerful, all-seeing, and present everywhere?

### Changing Human Beings

From the foregoing information about the universe, we can look at traditional evolution and biblical creation of human beings. The importance of the ideas of traditional evolution for Rogers is signified by the chapter "Evolutionary Thought" in her book *An Introduction to the Theoretical Basis of Nursing* (Rogers, 1970). Rogers transformed ideas about evolution and development to make them congruent with her science. As controversies, including religious ones, intensified and with people's greater emphasis on the physical and biological aspects of evolution and development, Rogers was faced with dilemmas of people misinterpreting and misunderstanding her use of them. Rogers gave a resounding knell to such controversies when she created her theory of accelerating change to escape the muck surrounding their use in her science.

Essentially, the origin of human beings began with the big bang or via the myth of God's creation of the universe. God took the dust of the ground, which had been imbued with His Spirit, to form Adam, and then He breathed through his nostrils the breath of life to create a living soul. It is most significant to note that God created a *living soul* (Genesis, 2:7), not a physical body that is traditionally seen as being a human being. This act supports humans were

created in the image of God. However, it is the human soul or spirit, the pandimensional energy field that is in the image of God, not the physical body. Indeed, the Bible speaks of God as Holy Spirit. No physical God resides either inside or outside of the universe. Adam was, however, the magnum opus of God's creation since he is the ancestor of all humankind, including Eve since she was created from one of his ribs.

God forbade Adam and Eve to eat the fruit of the tree of knowledge in the Garden of Eden. God knew the eyes of Adam and Eve would be opened and they would be as gods with knowledge of good and evil if they ate the fruit. They ate the fruit and their eyes were indeed opened. Since God is omniscient and omnipresent, and his Spirit was in Adam and Eve, their opened eyes signify their pandimensionality and relative present awareness. With their disobedience, God was fearful they would also eat of the fruit of the tree of life and "live forever" (Genesis, 3:2) – in other words, be immortal. So God banished them from the Garden of Eden. Fortunately, their pandimensionality and relative present awareness were not taken from them. They remained as characteristics of human beings.

Unfortunately, Adam's mutual process with his environment (the universe) was negated when God gave him the right to subdue the earth and to have dominion over all living things. Too, God mandated that Eve's desires be to her husband, Adam, and he was to rule over her. The theme of men's dominion over women is present throughout the Bible. Even today men's control and domination over women remain in some cultures and religious beliefs where women are subservient to the point of abuse and even killed to fulfill the dictates of men. Subtle and not so subtle forms of domination and control over women are present in democratic countries, including the United States of America. Why should there be a perpetuation of such relative present manifestations? Is this a continuation of Adam's and Eve's knowledge of good and evil when they ate the fruit of the tree of knowledge?

Some people believe God's creation of the universe and human beings occurred around six to eight thousand years ago. The Bible presents a narrow range of diversity in people and their religious beliefs. How can the biblical creation account for today's diversity of people and their cultures, beliefs, languages, and religions, even those people without belief in the God of the Bible? Rogers' science supports the innovative diversity of all people and their beliefs including gays and lesbians.

Contemplating the perspective to use to discuss the traditional evolution of human beings, the elegance of Barrett's power theory came into relative present awareness. Pondering on Barrett's (n. d.) belief people are born with power, a pandimensional intuitive insight came into awareness. The insight is: The universe was born with Barrettian power. Barrett's power theory gives specificity to the ongoing changes of the universe, signifying the primacy of her power theory and its dimensions, which are equally as valid as the action of strong and weak forces of nature.

All living matter has a common ancestor. Each life form is a distinctive energy field with its pattern, and each life form is a manifestation of the universe pattern. All life forms participate knowingly in their changing pattern per Rogers' science and Barrett's power theory. The chimpanzee branch of the tree of life being the closest to the human branch is thought to be human's most recent ancestor (Evolution: Introduction, n. d.). This relation may be immaterial since it is humans in the relative present who are important, not what they were like in earlier relative presents. However, with Barrett's power theory, changing human beings with their freedom to act intentionally can create relative presents to participate in change to manifest their intentions.

Thus, the diligent use of Rogers' science, Barrett's power theory, and knowledge of the nature of energyspirit will reveal new processes and knowledge of human change. Intuitive evidence from ongoing human change indicates there are unborn pattern manifestations that can accelerate the increasing diversity of humankind. Rogerian and Barrettian scholars must be open to these possibilities and seek to reveal them, especially since there is need for different interpretations from those found in the literature. By using different lenses to view change, new perspectives will become manifest to provide fresh interpretations and knowledge. Then, we can understand better how energyspirit of the big bang became magnificent, wondrous, pandimensional human energy fields with relative present awareness? Who knows, we may be the progenitors of emergent human beings by creating novel ways for them to participate knowingly in ongoing change.

#### Old and New Views of Change

The views of the universe and human beings during the emergence of ideas about traditional evolution were very different from today's views. Rogers (1992) identified some of these older views. The use of causality placed an emphasis on cause and effect with adaptation. Cell theory played a major role in understanding living things. The universe and human beings were seen as closed, entropic systems that were homeostatic. A human being separate from the environment became known by adding all the parts. Too, many human beings lived in a three-dimensional world with little thought of other dimensions, except for a supreme being who caused and controlled the universe and human beings.

Such views are reflected in the definitions and descriptions of traditional evolution. They are present in natural selection where there is struggle, competition, and evasion of predators to survive (Evolution: Introduction, n. d.), which is generally known as the survival of the fittest. The genetic basis of traditional evolution is caused by genes that carry traits from one generation to the next. The mutation aspects describe how genes can change by mutagens and also by errors during replication where adaptation occurs (Evolution: A2 Mutation, n. d.). Literature speaks of traditional evolution as random and by chance. According to the dictionary (Merriam-Webster's Collegiate Dictionary, 2008), random means determined by accident; chance "happens unpredictably

without discernible human intention or observable cause.” Too, the dictionary definitions of natural, nature, and selection maintain the older views. Natural includes “determined by nature”; nature includes “inherent character,” “controlling force in the universe,” “physical constitution or drives,” and “genetically controlled qualities.” It is interesting that the dictionary gives choice as a synonym for selection – “the opportunity or privilege of choosing freely (freedom of *choice*)” (Merriam-Webster’s collegiate dictionary, 2008). Barrett’s (n. d.) power theory presents a different view of natural selection where humans have awareness of possibilities, make choices, and then act intentionally to create change. Traditional evolution literature makes no mention of spirit or energyspirit in change.

In contrast to the older views, Rogers (1992) presented newer views pertinent in understanding change. These views include humans as unitary pandimensional energy fields who are homeodynamic. A pandimensional relative present energy field has an awareness that transcends the five senses of a three-dimensional universe.

Science has changed drastically since the older views of traditional evolution were presented. In contrast to the static, adaptive, causal view that is dynamic equilibrium in a closed system, Rogers (1992) sees emergent change as homeodynamic in mutual process with the universe where change is innovative growing diversity. Rather than random and chance, the patterning processes of human beings change by mutual process.

The contention is energyspirit involves all processes of change that were manifest beginning with the big bang. The energyspirit manifests awareness that transcends the usual physiological, biological, and chemical processes. Pandimensional relative present awareness is similar to Rogers’ (1992) theory of paranormal that transcends the physical body. Too, could this energyspirit awareness help to explain the creation of entities such as genes and deoxyribonucleic acids (DNA)? This awareness provides for probing energyspirit to understand the mysterious flow of life, where there is all-seeing and experiencing of infinite wholeness.

#### Changing Relative Present Awareness

Human beings are using Rogers’ science and Barrett’s power theory to create changes for a different form of human beings. The changes will be primarily through a changing pandimensional relative present awareness in human beings. Each human being has its unique pattern, so there are variations in humans’ manifestations of awareness, where awareness may be from less diverse through awareness that seems continuous. Pandimensional relative present awareness is not an absolute, neither for all humans nor for each individual human, since it is always changing.

Rogers (1992) in her Manifestations of Field Patterning in Unitary Human Beings indicates humans with patterns that seem to be continuous frequency waves of innovation and diversity will manifest awareness that is visionary. Those with lower frequency waves will manifest pragmatic awareness, while

those in-between will have imaginative awareness. In the King James Version of the Bible, one sees many instances of high frequency wave awareness such as visions and dreams, including those where God made Himself known and some people spoke to Him. In fact, God said He would make himself known in visions and speak in dreams and give multiple visions to be used in the ministry of the prophets (Hosea, 11:10; Numbers, 12:6). It was not unusual for people to report dreams and visions, which were interpreted, by people such as Joseph and Daniel, where Daniel “had understanding in all visions and dreams” (Daniel, 1:17). After interpretation of these visions or dreams, Barrett’s power theory was evident in people’s choices and acts of intention to create change.

There are two intense manifestations of awareness in the Bible that merit mention. Saul on his way to Damascus had a conversion evidenced by a shining light around him from heaven, and God spoke to him and Saul asked God questions. Since the persons with him saw the light but did not hear the voice of God, differences in relative present awareness are indicated (Acts, 9, 22). Probably the ultimate and most significant occurrence of relative present awareness was when John the Baptist baptized Jesus. Jesus saw “the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him” (Matthew, 3:16). These visions contrast starkly with the relative present awareness of Adam and Eve, which seems to be pragmatic in the attempt to obtain knowledge. Even when you compare the pragmatic awareness with the visionary, there is still incomplete evidence of ongoing increasing frequency wave change in relative present awareness from a Rogerian perspective.

#### Accelerating Changes in Pandimensional Awareness

Are there changes in human pattern manifestations that indicate the creation of a new human being? Are accelerating, increasing frequency waves of innovation and diversity of human pattern involved in this creation? Is the energyspirit manifesting hidden potentials of human beings for this creation?

Unfortunately, the traditional evolution community had great influence through its primary focus on physical changes in humans. The focus was so intense that humans felt an imprisonment of energyspirit in physicality. At the same time, humans manifested a desire to free themselves from this sense of confinement. Knowingly or unknowingly, Barrett’s power theory was used to create changes to free energyspirit. A deepening interest in energyspirit increased relative present awareness, and an understanding emerged that energyspirit acts as a whole. What are some of the innumerable accelerating changes?

Early human beings’ creative expressions of energyspirit through art are seen in cave paintings and small sculptures of mother earth. What about the creativity in the discovery of fire, the wheel, and the bow and arrow? Thousands of years later, artists drew upon religious stories to convey through art the sacredness of religious life. The history of art shows a changing diversity of art styles. The ideas about art of one culture were shared with other cultures to

create cross-cultural ideas about art, which helped to create art expressions that were more innovative and diverse.

Essentially, the earliest paintings were flat in appearance with transition to depth and perspective to video art with its flowing frequency waves of color, motion, rhythms, and forms we see today. And, abstract art calls for creativity and imagination for its interpretation. What about today's new forms of conceptual art and computer art? Masterpieces of art create an atmosphere that goes beyond their physical characteristics that resonates with the pattern of human beings. No doubt art as energyspirit manifests emotions such as grief, reverence, ecstasy, happiness, and motherly love of Virgin Mary for infant Jesus. Such expressions of art increased pandimensional relative present awareness of human beings.

Language is significant in accelerating changes in human beings' relative present awareness. Grunts were probably the language of early humans, as indicated by young children today who use grunts and babbling before language is learned. When one looks at the multitude of languages, humans must have had creative tongues to create such diverse languages, each with its pattern of frequency waves, rhythms, and meanings. Too, some people speak one language with some difficulty in grammar, while others are fluent in several languages. Even the forms of communication are accelerating such as mathematical formulas, computer language, electronic books, texting, as well as twitter.

Certainly, humans' use of language continues to show increasing changes in relative present awareness. For example, some paralyzed humans use thoughts to move paralyzed limbs or to type via computers. What about Therapeutic Touch (TT) and healing at a distance? Will accelerating changes continue to create different forms of awareness, such as paranormal becoming normal? With such changes, when will human beings have pandimensional relative present awareness of their unborn frequency wave patterning to have greater understanding of the meaning of pandimensional life and energyspirit? Such awareness is needed since a focus on the physical body cannot accelerate the emergence of a new human being. How will this change relate to pandimensional relative present healing and promotion of wellbeing that vary with one's awareness?

Religious leaders are concerned about decreased church attendance and church membership. Are religions suffocating their members with rigid structures and outdated dogmas that stifle humans' relative present awareness, essentially deadening energyspirit manifestations? What about the mega churches with huge memberships? Are they defrauding people in their search for the meaning of energyspirit? Are leaders of these churches pawky Antichrists who are primarily interested in monetary gains?

People can use Rogers' science and Barrett's power theory to explore their energyspirit and create manifestations that give meaning to religious life or life without religion. Some ways to participate are: Meditation, imagery,

relaxation, waking dreams, yoga, and music that help people to experience manifestations such as ecstasy, enlightenment, and nirvana as they commune with the universe energyspirit. Is a new energyspirit manifestation emerging that transcends all religions?

Use of such cited practices is creating different perspectives about dying and death. Too, near-death experiences manifest seems continuous frequency wave patterning such as calm, peace, timelessness, and a sense of being infinite with the universe that are not dependent on physicality. In this respect, Jesus, as God's Spirit, assumed a physical human body to show human beings they are integral with universe energyspirit. Humans, too, similar to the ascension of Jesus, can change and live in the infinite universe, where a physical body is not relevant. No resurrection is needed since no death has occurred, just a shedding of the physical body.

All of these changes and innumerable other ones indicate humans are participating in accelerating changes that give increasing pandimensional relative present awareness of Rogers' (1992) patterning manifestations of seems continuous, timelessness, visionary, and beyond waking. Are human beings ready to accelerate these changes to experience the ultimate exultation: Free, free, free at last as physicality becomes cosmic dust? Yes, humans are participating in giving birth to humankind known as Homo pandimensionalis in honor of Martha E. Rogers.

Pandimensional immortal life will continue to give new meaning to infinite relative present awareness. Experiencing the flowing wholeness of universe energyspirit, Homo pandimensionalis can use its freedom and relative present awareness to discover the origin of the big bang and know the how, why, and when of energyspirit.

“Martha E. Rogers is the big bang of Nursing”

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## **Using Appreciative Inquiry for Strategic Planning In a Professional Nursing Organization**

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### **Background**

Strategic planning is essential for any organization. During this process the organization charts its course for the future by setting strategic goals and developing an action plan to meet these goals. Organizations should adopt processes for strategic planning that reflect their values and worldview. The Society of Rogerian Scholars is founded on postulates and principles underpinning a unitary paradigm; therefore, the strategic planning process for this organization should reflect a unitary perspective.

In March of 2009, several members of the Board of Directors of the Society of Rogerian Scholars (SRS) discussed the need to develop a strategic plan for the organization. To begin the process, volunteers from the Board formed a Strategic Planning Committee (SPC). The first meeting was in April 2009, and all subsequent meetings were held via telephone conference calls. Table 1 lists the members of the SPC.

Table 1: *Persons assigned for the SPC to contact*

Strategic Planning Committee Member	People invited to participate in the Discovery Phase
M. Smith (Chair)	R. Cowling M. Bramlett M. Newman
Arlene Farren	E. Barrett V. Malinski J. Phillips M. Madrid
Jane Flanagan	R. Parse F. Reeder D. Jones M. Smith P. W. Fry
Pamela Reis	J. Fawcett S. Gueldner M. Alligood H. Butcher
Barbara Wright	S. Hardin

The SPC decided to use appreciative inquiry (AI) to guide the SRS strategic planning process because the tenets underpinning it were consistent with the unitary worldview. The quote below was excerpted from the website *Appreciative Inquiry Commons*. It is a direct quote from Cooperrider and Whitney, the founder of AI and a leading disciple (2005).

Appreciative Inquiry is about the coevolutionary search for the best in people, their organizations, and the relevant world around them. In its broadest focus, it involves systematic discovery of what gives “life” to a living system when it is most alive, most effective, and most constructively capable in economic, ecological, and human terms. AI involves, in a central way, the art and practice of asking questions that strengthen a system’s capacity to apprehend, anticipate, and heighten positive potential. It centrally involves the mobilization of inquiry through the crafting of the “unconditional positive question”... In AI the arduous task of intervention gives way to the speed of imagination and innovation; instead of negation, criticism, and spiraling diagnosis, there is discovery, dream, and design. AI seeks, fundamentally, to build a constructive union between a whole people and the massive entirety of what people talk about as past and present capacities: achievements, assets, unexplored potentials, innovations, strengths, elevated thoughts, opportunities, benchmarks, high point moments, lived values, traditions, strategic competencies, stories, expressions of wisdom, insights into the deeper

corporate spirit or soul-- and visions of valued and possible futures. Taking all of these together as a gestalt, AI deliberately, in everything it does, seeks to work from accounts of this “positive change core”—and it assumes that every living system has many untapped and rich and inspiring accounts of the positive. Link the energy of this core directly to any change agenda and changes never thought possible are suddenly and democratically mobilized.

(Cooperrider & Whitney, 2005

<http://appreciativeinquiry.case.edu/intro/whatisai.cfm>)

Based on this overview, Cooperrider and Whitney’s (2005) Four Dimension (4-D) Model of **discover, dream, design, destiny** was used to guide the process. The Committee commenced with the Discover Phase by seeking the perspectives from members of the organization. The questions listed in Box 1 were formulated to reflect the tenets of AI.

*Box 1: Questions Asked During Interview – Dream Phase*

1. Describe or tell me a story about when the SRS is at its best.
2. What made the SRS that way for you personally?
3. Describe the strengths of the SRS.
4. What are your hopes for the future?
5. Can you think of others we should talk with about this process?
6. Is there anything else you wish to share about the relative present of the SRS?

Prior to proceeding, the strategic planning proposal was presented to the SRS Board of Directors for approval, which was obtained on June 7, 2009. This paper, along with the 2009 SRS conference presentation by Smith (2009), summarizes for SRS members the AI model, the SPC process using AI, findings, and thoughts regarding next steps.

### **Appreciative Inquiry for Strategic Planning: The Model**

Appreciative Inquiry (AI) for strategic planning is not the same as the Rogerian methodology used by Cowling (2004) for unitary pattern appreciation. First developed by Cooperrider and Srivastva (1987), AI for strategic planning is based on the fundamental idea that organizations should be fluid and inclusive. Through the AI process, organizations will be open to and will shift toward the ideas raised. While this period of shifting can be unsettling, it is part of a process that is to be embraced. AI for strategic planning should be provocative, applicable, collaborative, and comprehensive with attentiveness to all members’ input. There are five guiding principles of AI that influenced the strategic planning process for the SRS and they are:

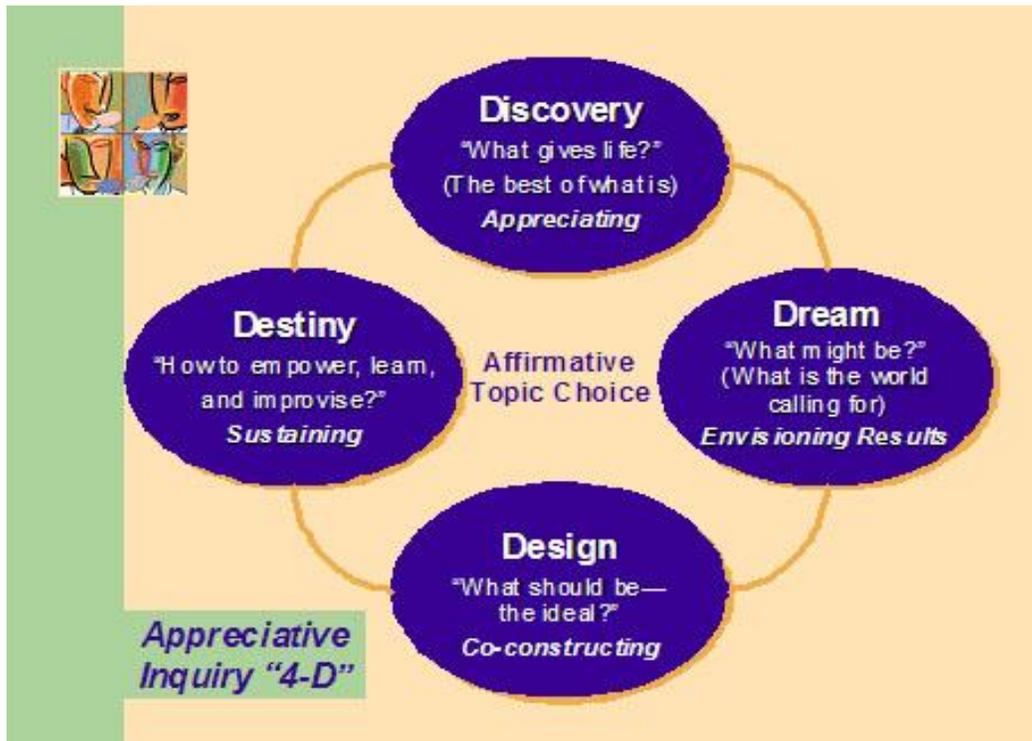
1. **Constructionist** - Suggests that SRS members are co-creating the future of the organization together.
2. **Positive** – Appreciative inquiry provides a language that allows members to express the best experiences they have had as members of the SRS.
3. **Simultaneity** – Promotes the idea that change is not linear; inquiry and change happen together.
4. **Poetic** – The SRS today is representative of many stories over time that have potential to shape the current thought and actions,
5. **Anticipatory** – As an organization the SRS can create images of the past as well as the future that will transform current thoughts and actions (Cooperrider & Srivastva, 1987 [http://www.new-paradigm.co.uk/introduction\\_to\\_ai.htm](http://www.new-paradigm.co.uk/introduction_to_ai.htm).)

Adapted from Cooperrider and Srivastva (1987) in Seel's *Introduction to Appreciative Inquiry*( [http://www.new-paradigm.co.uk/introduction\\_to\\_ai.htm](http://www.new-paradigm.co.uk/introduction_to_ai.htm)), a 4-D model outlines the phases of AI. They are **discovery, dream, design, and destiny**. The 4-D model of Cooperrider and Whitney (2005) was represented by Seel (2008) in a diagram located at [http://www.new-paradigm.co.uk/introduction\\_to\\_ai.htm](http://www.new-paradigm.co.uk/introduction_to_ai.htm), and in Figure 1. The AI process is a dynamic and reciprocal and moves freely back and forth between the past, the present, and the desired future. Each phase informs the next and the process is ongoing. The **discovery** phase is focused on appreciating the best of what was and what is within an organization. Discovery is followed by the **dream** phase, which focuses on envisioning the possibilities of what might be. The **design** phase involves members of the group in co-constructing the ideal of what should be. Lastly, the process of **destiny describes** a path that empowers the group to sustain their ideas over time.

### **Appreciative Inquiry and the Strategic Planning Process**

Using the Cooperrider and Srivastva (1987) model, the SPC began with the discovery phase. The committee sought to learn about the organization as viewed by a sample of founders and long-term members, including past presidents and former Board members. Each member of the SPC was assigned to interview several founders/members during this phase. Table 1 outlines the SPC members and the founders/members who were contacted. Interviews were either conducted either by telephone or email. With the latter, each respondent was asked to answer a series of questions listed in Box 1, which were provided via email. If the interviews were conducted by telephone, the same questions were posed and the interviews were either tape-recorded or the interviewer took extensive notes. The SPC agreed to conduct interviews over the summer/fall 2009. The SPC met by telephone conference call in the fall of 2009 to identify common ideas that emerged across all interviews.

Figure 1: Seel's (2008) Representation of the 4-D Model



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At the 2009 SRS Conference, SRS President Marlaine Smith presented the emerging themes and ideas from the interviews. Following this communication with a large portion of the members, the second phase of AI (the dream phase) began. Small workgroups of those in attendance were formed, and in these breakout sessions participants were asked to share with one another what they envisioned for the future of the SRS. Specific questions are detailed in Box 2. The ideas that emerged from the small groups were then shared with all participants in a work session at the end of the conference.

Based on the information unfolding within the discovery and dream phases, the SPC met in November 2009 to discuss what had been learned, share new information, and identify goals for the design phase. Five broad and interrelated goals were identified. Each SPC member assumed responsibility for one goal and developed a plan to meet it.

*Box 2 Group Exercise – Questions for the Discovery Phase*

1. What was not reflected in the themes that matter to you?
2. Core Value: If you have to boil it down to one thing, what is the core factor that gives vitality to the SRS?
3. Imagine a future for the SRS in the year 2015

## Results

### Discover Phase

A synopsis of the responses from the interviews was clustered under the categories of: SRS at its Best; SRS Strengths and Hopes and Dreams.

#### **SRS at its best.**

Overwhelmingly participants described SRS at its best during its early and formative years in New York City. More than one participant described being involved in early SRS conferences as “being invited to a good party.” Individually and collectively, the participants indicated that much of the enthusiasm for these conferences was centered on the powerful influence, presence, and values of Martha Rogers. Several respondents commented that that nursing theory itself was new and exciting, and that Rogers engendered excitement about unitary thinking by fostering openness and the enthusiastic exchange of ideas. The membership was large (around 125 members) and early meetings were described as well attended, vibrant, and inclusive, so much so that the members of the SRS formed regional, national, and international groups, as well as smaller and more intimate gatherings at places such as Martha Rogers’ cottage at Pigeon Forge, Tennessee overlooking a mountain stream.

When asked to describe what contributed to the SRS being its best, members stated that the organization moved the science onward. They described that the collegiality of the membership and the ability to share ideas with like-minded people made this possible. Openness, sharing, and intimacy were the words that captured the feeling of those interviewed. Participants discussed that the SRS was inclusive of thought from music, art, science fiction, and cosmology as well as nursing. All ideas were explored and discussed. Members acknowledged that creative artists played an important role in creating the exciting tone of the early conferences. Essentially, no ideas were ever considered to be foolish or inappropriate – rather, all ideas were evolving.

Participants described the need to be creative and to move the science forward. Many of the participants expressed concern about the vibrancy of the organization and felt it is important for membership to be expanded. In addition, members felt a genuine commitment to continue Rogers’ legacy by sharing ideas with each other and with others outside the nursing discipline.

#### **The strengths of the SRS.**

The strengths of the SRS as expressed by the membership were numerous, most revolving around the memberships’ commitment to the science of unitary beings. Some noted that this is evident in the longevity of members, a strong and involved Board, and members’ commitment to the SRS. It was recognized that even though it is a relatively small group, each member works hard to maintain the mission, vision, and values of the organization. One member said: “You do not belong to the SRS to get recognition by others outside our group, so it speaks volumes that people who have been and are members of the SRS do so because of a real commitment to the science.” Some recognized

that while the SRS was a small and committed group, the challenges of the current size of the membership could be a limiting factor. Others described a lack of dogma, the creative thinkers, and the willingness of leaders to “go out on a limb” as important strengths of the SRS. Other strengths of the organization mentioned included the annual and affordable conference, the website, listserv, and the *Visions* journal.

### **Hopes and dreams.**

The question about the hopes and dreams of members seemed to generate the most creative responses, and also captured the sense of urgency to continue, grow, and spark the legacy of Rogers. Most expressed a need to advance nursing science, theories, and knowledge. Many thought it was important to pursue joint ventures with organizations that share similar ideas on the discipline of nursing, such as the American Holistic Nurses Association (AHNA), International Association of Human Caring (IAHC), and the Parse and Newman Scholar groups. Relevant ideas included welcoming and incorporating new scholars into the current membership, fireside chats with Rogers’ niece (Dr. Katherine Lundy), inviting stories that capture the historical perspective, increasing Wiki participation, and expanding the international presence of the SRS. Ways proposed to increase involvement with rising scholars include post-doctoral fellowships, developing and offering Rogerian Science courses, and increasing the visibility of the conference through technology. Another participant offered that the SRS consider the strategy of developing a speakers’ bureau either through the SRS or Sigma Theta Tau so that schools or hospitals could request Rogerian speakers. Lastly, in keeping with valuing the history of the SRS, it was widely recognized that there is a need for a permanent home for the SRS archives.

### **Dream Phase**

The dream phase co-created by all members present at the Plenary Session of the 2009 conference resulted in a number of viable ideas. The evolving topics/dreams included:

1. Increasing membership
2. Impacting health policy consistent with unitary values
3. Reaching out beyond nursing to other disciplines to stimulate interest in Rogerian thinking
4. Ways to teach a new generation of nurses about Rogerian Science – i.e. books, Wiki, web page
5. Reaching out to other nursing organizations both through meetings and publications
6. Continuing the annual conference, but also considering other ways to remain connected throughout the year

### **Design Phase**

Prior to a November 2009 meeting of the SPC, members of the committee received the notes from the Plenary Session so that the notes could be examined

for common suggestions. From these data, the SPC members identified five goals that were thought to reflect major areas that emerged from the discovery and dream phases. Each SPC member was asked to develop ideas and strategies to meet each of these goals and to then share these ideas at the SPC meeting held in June 2010. The goals and SPC member who developed ideas on how to meet the goal are as follows:

1. Increase membership (Arlene Farren)
2. Advance the Science of Human Unitary Beings (SUHB) (Marlaine Smith)
3. Enhance the visibility of and knowledge about the SRS (Jane Flanagan)
4. Expand the impact of the SRS for human betterment (Pamela Reis)
5. Enhance the historical stewardship of the SRS (Barbara Wright)

In June 2010, the SPC members presented their ideas about the proposed plans to each other. The draft was then shared with the SRS Board for their consideration. The thoughts generated by the SPC were numerous and this next section provides only a brief summary of some of their ideas. These goals and ideas will be discussed in further detail at the 2010 conference.

#### **Goal 1: Increase membership.**

Multiple ideas about ways the SRS could increase membership were identified. These included improving the use of technology to update and access the SRS membership, re-examining the potential of the list serve, creating email lists for communication purposes, and providing an on-line payment options for renewal. Encouraging new memberships through linkages with other organizations such as AHNA and IAHC was suggested. Outreach could also be achieved by advertising information about the SRS in other nursing journals such as *Nursing Science Quarterly* and *the Journal of Holistic Nursing*. Other strategies, such as maintaining the low cost of the annual conference and creating regional groups were suggested. In addition, suggestions were made to better support leadership succession, by encouraging involvement and enhancing the members' awareness of the organization and fostering affiliation through mentorship. This includes providing new members with information about the organization and encouraging their involvement through mentorship. Recognition of members who serve and transition meetings was also discussed as a way to strengthen and smooth the process of organizational succession.

#### **Goal 2: Advance the SUHB.**

Suggestions for advancing the science of SUHB included republishing Rogers (1970) book as it is now out of print, making it difficult for new and emerging scholars to read Rogers' original work. This republished book would provide Rogers' updates to SUHB that were subsequently published in various formats, but not in one book. It was also acknowledged that it would be valuable to have more discussion groups at the annual conference – either as part of a special pre-conference session or during the conference. The creation of a digital video recording of the master class given annually at the SRS conference was also recognized as an important way to disseminate knowledge about and advance the SUHB. Other ideas centered on technology and included

developing content on the web that it includes up-to-date resources from Rogerian Scholars and the formation of research interest groups. In addition, it was recognized that members would benefit greatly from learning how to participate in the Wiki site to generate on-line dialogue among SRS members.

**Goal 3: Enhance the visibility of and knowledge about the SRS.**

Goal 3 centers on the exchange of Rogerian ideas with those in and outside the discipline of nursing. Within the SRS it was agreed that dissemination about the SPC would be important, and this paper is an outcome of that goal. Another idea was to send out press releases to news organizations so that the conference would be “covered” and knowledge about the SRS would reach a broader audience. Other ideas included networking or holding joint conferences with disciplines that share similar ideas, or with whom there could be the potential for mutual expanded thinking. This initiative would include collaboration with organizations in fields such as cosmology, noetics, art, music, and philosophy. In addition to considering joint conferences, it was also recognized that publishing Rogerian based publications outside nursing would increase the visibility of and knowledge related to the SRS. Ideas around presenting SUHB research and conceptualizations to community groups such as local parishes, senior centers, and hospitals were also discussed. Another idea was to include more presentations at the SRS conferences that demonstrate the creative and imaginative use of Rogerian science, such as Cowling’s unitary aesthetics presentation at the 2009 SRS conference, and working with local artists to do a performance series as a way of informing a broader audience about nursing that is informed by Rogers.

**Goal 4: Expand the impact of the SRS for human betterment.**

As a first step in reaching this goal, it was recognized that it is important for the organization to identify the mission of the SRS in improving healthcare and social policy, and this could be best achieved through the creation of a policy interest group. Reaching out to those within the SRS who are working with ethnically and culturally diverse populations and setting aside time at the annual conference for people with this shared interest to connect was identified as being an important way to meet this goal. Through the formation of a group interested in policy, a white paper could be developed outlining the role of the SRS in relation to human betterment. Another suggestion was to consider publishing a review of the literature on SUHB work to date that is focused on culturally and ethnically diverse individuals.

**Goal 5: Enhance the historical stewardship of the SRS.**

The primary goal identified in association with this goal was to better organize and preserve the SRS archives of the work and teachings of Rogers. This goal was recognized as both essential and urgent, so that future scholars will be able to access these materials. Achievement of this goal involves reviewing Rogerian materials that are presently located at the Foundation of New York State Nurses in upstate New York, and the Mugar Library at Boston University.

## NEXT STEPS

An important next step is seeking feedback from SRS members. Feedback opportunities may include placing a draft of the strategic plan on the website for review and comment by members and communication/dialogue at the 2010 Conference and General Assembly. The draft of the designed plan is a work in progress and can be updated and revised based on dialogue. Suggestions and ideas from the discovery and dream phases have been essential to the formulation of the still evolving design, but some of the ideas generated are already being implemented. For example, there will be no cost increase to the 2010 Conference fee, working sessions will be included in the conference program, and in keeping with fostering Rogers' legacy, her niece Dr. Katherine Lundy, will be presenting at the 2010 conference. With ongoing involvement of the membership and affirmation of the strategic plan, more in-depth action can be realized. Ongoing appreciation of how the plan is unfolding can be detailed at Board meetings, with a report to the membership at the annual business meetings (General Assembly) and through online venues.

## CONCLUSIONS

The AI approach has been a useful way for the SRS to develop a strategic plan. This summary of the discovering, dream, and design phases provides the SRS membership with the ideas and goals to date. The process of AI is fluid, so it is acknowledged that these first three steps are not complete, rather they are open to comment and suggestion as the destiny phase evolves. Likewise, the dialogue will continue in many formats, including sessions at the 2010 SRS conference. Finally, the SPC believes that feedback from the membership is essential to the success of this effort.

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## **Power in Breast Cancer Survivors: A Secondary Analysis**

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### **Author Note**

This manuscript is based on data from a parent study that was published in *Nursing Science Quarterly*, January 2010 and a dissertation published with UMI in 2008. The preliminary report of the secondary analysis was presented at the SRS 2009 Conference.

### **Abstract**

The paper describes a secondary analysis of power in breast cancer survivors. The researcher examined three new research questions regarding power intensities, frequency, and form for a sample ( $n = 104$ ) of extended stage breast cancer survivors. The theoretical perspective was Barrett's power theory. After approval by the researcher's university institutional review board, data were analyzed regarding power, as measured by Barrett's Power as Knowing Participation in Change Tool Version II (PKPCT). Data analysis techniques included descriptive statistics, correlation and regression analyses, and ANOVA with post hoc analyses. The findings included identification of power intensity groups, e.g. low (180 – 266), moderate (267 – 291), and high (296 – 336). The power dimensions (awareness, choices, freedom to act with intention, involvement in creating change) explained 100% of the variance in power. Forms varied in the power intensity groups. The researcher concluded that breast cancer survivors experience a high capacity for power demonstrated in all power intensity groups. The power dimensions are integral and together manifest unitary power. Patterns of dimensional intensities vary in each power intensity group. The study implications include support for Barrett's power theory, need for additional research, recommendations for consistent reporting of power data, and the importance of nurses' and other health care providers' awareness of power as knowing participation in change for extended stage breast cancer survivors.

*Keywords:* Barrett's Power Theory, Secondary Analysis, Power, Breast Cancer Survivors

Hearing one has a diagnosis of breast cancer may be a shock and initiate a cascade of life changes that all too many women experience. More than 25% of the 10 million cancer survivors in the United States are breast cancer survivors (National Cancer Institute [NCI], 2005). Breast cancer survivors in the extended stage of survivorship have completed treatment and are less than 5 years since

diagnosis (Mullan, 1985). During this stage of survivorship, it is essential for people to participate knowingly in their changing life. Women have shared how important it is to be aware of what is going on with them and what their options and choices are so they can knowingly participate in making changes and decisions related to life-style and health in their new situation (Bilodeau & Degner, 1996; Lally, 2009; Thind, Hoq, Diamant, & Maly, 2010). Despite evidence of the importance of awareness, choices, freedom to act with intention, and involvement in creating change in their lives, power as knowing participation in change, a middle-range nursing theory addressing these manifestations, has been examined on a limited basis (Farren, 2010). The purpose of the paper is to describe a secondary analysis of power in a sample of breast cancer survivors in the extended stage of survivorship. The findings are presented and discussed in relation to Barrett's power theory (Barrett, 2010) and literature. Conclusions and implications for theory, research, and practice are presented.

### **Theoretical Framework and Background**

Barrett (2010) summarized and updated the power theory, which she developed within Rogers' (1970) science of unitary human beings (SUHB). The definition of power has remained the same as originally published in 1983, power is "the capacity to participate knowingly in the nature of change characterizing the continuous patterning of the human and environmental fields" (Barrett, 1983, 1986, p. 174, 1990, p. 108; Caroselli & Barrett, 1998, p. 9). More recently, Barrett (2010) described two types of power as knowing participation in change, i.e., power-as-freedom and power-as-control. There are four integral manifestations of power, also referred to as factors or dimensions that are observable and measureable, i. e., awareness (A), choices (C), freedom to act with intention (F), and involvement in creating change (I). Barrett has always asserted the integral nature of the four power dimensions and that there is no one sequence or order in which the dimensions occur. While power is inherently value free, types of power (power-as-freedom and power-as-control) may manifest in a variety of forms and may manifest as constructive or destructive (Barrett). Furthermore, Barrett describes power as a unitary process, which manifests in varying intensities, frequencies, and forms.

Barrett's power theory (1986, 1998, 2010) has been identified as a middle range theory developed within Rogers' SUHB (Fawcett, 2005). Middle range theories are described as those with a focus on identified dimensions of reality. Middle range theories are basic, constructed with testable ideas, and as such, are especially suited for research and practice (Fawcett & Garity, 2009; Walker & Avant, 2005). Power theory-based practice has been explicated (Barrett, 1990, 2010; Fawcett, 2005; Malinski, 1994, 2006). The practice includes pattern manifestation knowing and appreciation and voluntary mutual patterning (Barrett, 2010).

Barrett's power theory and/or the Power as Knowing Participation in Change Tool (PKPCT) have been used within the conceptual-theoretical-

empirical structure for research in more than 50 studies (Kim, 2009). Published literature reviews have illustrated the usefulness of the power theory in research (Caroselli & Barrett, 1998; Kim 2008, 2009). Power has been examined in nurses and nursing students (Caroselli, 1995; Massari-Novak, 2004; Mahoney, 2006; Moulton, 1994); healthy adults (Kim, 2001; Kim, Kim, Park, Park, & Lee, 2008; Kim, Park, & Kim, 2008; Wright, 2004), older adults (Morris, 1991; Rizzo, 1990), those in cardiac rehabilitation (Ackerman, 2006), and those with pain (Lewandowski, 2004; Rapcaz, 1991; Siedliecki & Good, 2006; Wijesinghe, 2007). Researchers have also studied power in the situations of chronic illnesses (Larkin, 2007; Leksell, Johnasson, Wibell, & Wikbland, 2001; Shearer, Cisar, & Greenberg, 2007; Smith, 1993), organ transplant (Stoeckle, 1993), polio survivors (Smith, 1995); lung cancer (Wall, 2000), and those with mental health problems (Malinski, 1997; Rush, 1996; Salerno, 2002).

Studies have been done to explore differences in power for groups that are thought to express higher and lower intensity power (Malinski, 1997; Rapcaz, 1991, Smith, 1995). Whereas Smith found no differences in power for those who were and were not polio survivors, Malinski reported statistically significant differences in power for depressed ( $n = 200$ ) and non-depressed ( $n = 200$ ) women using canonical correlations. Data regarding subscale scores or mean scores on the PKPCT were not reported. Malinski performed supplemental analyses, which indicated that choices and involvement in creating change explained 32% of the variance in depression, while awareness and freedom accounted for a non-significant 7% of the variance in the sample of depressed and non-depressed women (Malinski). Likewise, Rapcaz supported differences in power (as measured by the PKPCT) with findings of lower intensity power for those participants with chronic ( $n = 113$ ) as compared to those without chronic ( $n = 113$ ) pain.

Barrett and Caroselli (1998) identified a paucity of information regarding normative power scores. Studying power profiles in different situations has been identified as a way to advance the power theory and provide evidence for Rogerian-based health patterning practices (Barrett & Caroselli; Caroselli & Barrett, 1998; Malinski, 1997). Limited information regarding normative power scores or power profiles persists. The researcher conducted the current secondary analysis to identify preliminary data regarding normative ranges of low, moderate, and high intensity power scores, frequency, and form for women in the extended stage of breast cancer survivorship. Conceptual and operational definitions of intensity, frequency, and form used for the current study are outlined in Box 1. Barrett's (2010) definition of power profiles is also offered.

In summary, the conceptual-theoretical-empirical structure of the current study is described within the conceptual model of Rogers' SUHB. Barrett's power theory, a mid-range theory, emerged from the SUHB to address the construct of knowing participation in change, which Barrett conceptualized as power. Empirically, the PKPCT Version II (Barrett, 1998) was used to measure power. Power has been examined in a variety of samples and in association with other

variables; however, there is limited research available regarding power in breast cancer. Likewise, there is a paucity of studies addressing power intensity, frequency, or form.

**Box 1 Definitions**

Term	Conceptual and Operational Definitions including Interpretive Information
Intensity	Variations in the ranges of power scores measured by the PKPCT with descriptive statistics such as range, means, and standard deviations. The current study will identify low, moderate, and high power intensity.
Frequency	Dimensions oscillating together to manifest power as measured by PKPCT dimension correlations with power and contributions to the variation in Power. Higher frequency power will be manifest in strong, statistically significant positive correlations of dimensions with power and/or all dimensions with strong, statistically significant contributions to a high percent explained variance in power. Lower frequency power will be manifest by dimensions with varying strengths of correlations of dimensions with power and/or variations in the strength and significance of the dimensions to varying percents of explained variance in power.
Form	Pattern of dimensional intensities measured by the PKPCT mean and standard deviation scores that reflect variations in the combinations of the inseparable power dimensions.
Power Profiles	“The inseparable association of the four power dimensions” (Barrett, 2010, p. 49). Power profiles may be measured by the PKPCT and the expressed experiences of individuals, using a mixed method approach.

**Research Questions**

The research is intended to answer three questions. The research questions are: a) What power intensities are present in extended stage breast cancer survivors? b) What power frequencies are present in extended stage breast cancer survivors? c) What forms of power are present in extended stage breast cancer survivors and within power intensity groups?

**Method**

After approval from the researcher’s university institutional review board, a secondary analysis was conducted using data from a parent study of 104 breast cancer survivors in the extended stage of survivorship (Farren, 2010). The parent study had a cross-sectional, correlational design with power as knowing participation in change conceptually defined by Barrett and operationally defined by the Power as Knowing Participation in Change Tool Version II (PKPCT)

(Barrett, 1983, 1986, 1998). In the current study, descriptive statistics, comparison of means, multiple regression analyses and ANOVA with post hoc analyses were conducted to answer the research questions. The a priori level of significance was set at .05. Statistical Packages for the Social Sciences (SPSS) version 11 was used to analyze the data. In addition to the PKPCT, the demographic data from results from the parent study were used to describe the sample.

The PKPCT (Barrett, 1983, 1986, 1998) is a 52 item semantic differential scale to measure the individual's capacity to participate knowingly in change. Barrett developed the tool within Rogers' SUHB and to be consistent with Barrett's Power Theory. There are four integral power manifestations (awareness, choices, freedom to act with intention, and involvement in creating change) which are measured by 12 pairs of bipolar adjectives using a 7-point scale. Each dimension contains an additional retest item which is not included in the PKPCT scores. The 12 items are summated to arrive at dimension scores and all are summated to arrive at the PKPCT scores. Higher scores indicate higher power.

Reliability data for the PKPCT has been well established with Cronbach alphas for the total tool ranging from .72 to .98 (Caroselli & Barrett, 1998; Kim, Kim et al., 2008; Lewandowski, 2004; Shearer et al., 2007; Wall, 2000) and dimension alphas most often greater than .85 (Caroselli & Barrett; Kim, Kim et al.; Wall). Barrett (1983, 1986) reported face validity with a group of experts. Construct validity has been supported through results of factor analyses and known groups techniques (Barrett, 1990; Malinski, 1997; Rapcaz, 1991). In the parent study (Farren, 2010), the alpha reliability for the PKPCT was .96 (total) with dimension alphas ranging from .84 (awareness) to .91 (involvement in creating change), providing further support for the internal consistency reliability of the PKPCT and its appropriateness for use with breast cancer survivors.

## **Results**

The preliminary analysis and sample demographics for the parent study sample have been previously reported (Farren, 2010). The results included the handling of missing values. For the PKPCT, only 0.2% of responses were missing on different items across dimensions. Missing data were well below the criterion of 5%, so, it was deemed appropriate to replace missing values with the series means (Tabachnick & Fidell, 2001).

In terms of a summary description of the participants, the majority were recruited from cancer and breast cancer related groups (82%) primarily located on the East Coast, were well educated (more than 50% with baccalaureate or higher degrees), Caucasian (92%), Christian (75%), married (69%), and employed full- or part-time or self-employed (70%). The majority (51%) of women reported household income of \$75,000 or less. Participants were all (100%) diagnosed for the first time and had completed treatment (51%) for approximately 1 ½ years. Participants reported treatment as primarily surgery in combination

with adjuvant therapies (chemotherapy and/or radiation therapy). The majority of participants (64%) were receiving hormonal therapy, most of the women (83%) reported taking other medications, and some (30% were using one or more complementary modalities (including massage, spiritual healing, and energy therapies). A small percent (12%) of women reported experiencing lymphedema. The average age of the sample was 53 years with an age range of 28 to 81 years.

The first research question asked, “What power intensities are present in extended stage breast cancer survivors?” Three groups of intensity were identified (low, moderate, and high). Each group had a mutually exclusive range and mean power score (see Table 1). Likewise, means and standard deviations for the power dimensions in each group were calculated (see Table 2). The power intensity groups were identified through an examination of case summaries, frequencies, ranges, means, and standard deviations. The groups were constructed by examining the lower, mid, and upper third of the sample. The lower third of the sample contained 33 participants. The other two groups (mid = 36 and upper = 35) while approximately equal, had a few more participants. This method of forming the power intensity groups allowed for natural breaks in power scores between groups and sufficient group sizes for comparisons (see Table 1). Discriminant analysis estimated 96.2% of the originally grouped cases were correctly classified, which was deemed acceptable. Table 2 contains the mean dimension and total scores for each group and the full sample.

Table 1 *Power Intensity Measures for Each Group and Total Sample of Breast Cancer Survivors*

Group/N	Range	Mean	SD
Low Intensity (n = 33)	180-265.85	238.47	23.16
Moderate Intensity (n = 36)	267-291	280.39	8.41
High Intensity (n = 35)	296-336	310.41	12.46
Total Sample (n = 104)	180-336	277.19	33.18

Research question two asked, “What are the power frequencies present in extended stage breast cancer survivors? The dimensional correlations with power were awareness ( $r = .915, p = .000$ ), choices ( $r = .941, p = .000$ ), freedom to act with intention ( $r = .935, p = .000$ ), and involvement in creating change ( $r = .871, p = .000$ ), all of which were statistically significantly, highly and positively correlated with power. On regression analysis ( $F = 7.98, Sig. F = .000$ ), standardized coefficients ( $Beta = .258, .260, .287, \text{ and } .288$ , respectively)

estimate the strength of the contribution of each power dimension to power. The  $R^2$  and adjusted  $R^2$  were 1.00 indicating that 100% of the variance in power is explained by the four power dimensions.

Research question three asked, “What forms of power are present in extended stage breast cancer survivors?” Form was defined as the pattern of intensity in each of the inseparable power dimensions. This was examined for each intensity group and for the total sample. Mean dimension scores were reported for each group (see Table 2). The pattern of dimension intensities demonstrated lower to higher intensity for each group. Table 3 summarizes the forms of power for each group and total sample.

To further understand the forms of power in each power intensity group, ANOVA (see Table 4) and post hoc analyses were conducted. Prior to performing ANOVA, a test of homogeneity of variance was conducted. The Levene statistic for each dimension and total PKPCT, a test of homogeneity of variance, was 3.585, 3.235, 9.940, 3.936, and 7.705, respectively; all of which were statistically significant ( $p = .031, .043, .000, .023, .001$ , respectively). The criterion of homogeneity was not met as the variances were not equal. With a normal distribution (*Skewness* less than 2), and group sizes of at least 30 approximately equal size groups ( $n = 33, 36, 35$ , respectively), ANOVA is thought to be robust enough to tolerate the violation of the homogeneity of variance assumption (Weinberg & Abramowitz, 2002).

Post Hoc Tukey HSD indicated statistically significant ( $p = .000$ ) mean differences in all dimensions for each power intensity group and total power. For example, awareness was different in all intensity groups. Results of ANOVA suggest there are differences in power forms for each power intensity group in this sample of extended stage breast cancer survivors.

Table 2: *Power Intensity by Dimension and Total Power Score for Each Group and Total Sample*

Dimension and Total PKPCT	Low Intensity ( $n = 33$ ) Mean & SD	Moderate Intensity ( $n = 36$ ) Mean & SD	High Intensity ( $n = 35$ ) Mean & SD	Total PKPCT ( $N = 104$ ) Mean & SD
Awareness (A)	59.87 (6.23)	69.83 (4.27)	77.10 (4.13)	69.12 (8.55)
Choices (C)	58.95 (6.29)	69.04 (3.32)	76.69 (4.37)	68.41 (8.63)
Freedom to Act with Intention (I)	59.22 (7.50)	70.89 (3.55)	78.77 (4.11)	69.84 (9.54)
Involvement in Creating Change (I)	60.42 (8.16)	70.64 (4.26)	77.85 (6.51)	69.82 (9.56)
Total PKPCT	238.46 (23.16)	280.39 (8.41)	310.41 (12.46)	277.19 (33.18)

Table 3: *Forms of Power*

Intensity Group	Mean (SD) on Power Dimensions by Order (low to high) of Dimensional Intensity				Form
	C	F	A	I	
Low Intensity (n = 33)	58.95 (6.23)	59.22 (7.50)	59.87 (6.23)	60.42 (8.16)	CF AI
Moderate Intensity (n = 36)	69.04 (3.32)	69.83 (4.27)	70.64 (4.26)	70.89 (3.55)	C A IF
High Intensity (n = 35)	76.69 (4.37)	77.10 (4.13)	77.85 (6.51)	78.77 (4.11)	CA I F
Total (n = 104)	C 68.41 (8.63) 69.84 (9.54)	A 69.12 (8.55)	I 69.82 (9.56)	F	C A IF

Power Dimensions: A = Awareness; C = Choices; F = Freedom to Act with Intention; I = Involvement in Creating Change

### Discussion

The secondary analysis of power in breast cancer survivors yielded preliminary, detailed data about power in the extended stage of survivorship that can be discussed in terms of the power theory and the literature. The results of the first research question, regarding power intensities, indicated three groups (low, moderate, and high) of power intensity identified by power score ranges, means, and standard deviations. Barrett and Caroselli (1998) identified the need to begin to establish PKPCT score norms in different populations. In one masters' thesis (Mercier, 1994) reported in Barrett and Caroselli's review, power was examined in a sample of homeless (n = 65) men and women, which revealed low (48-143), moderate (144-287), and high (288-336) range power scores. Barrett and Caroselli suggested that more should be done to examine norms in specific groups. The ranges of power scores identified by Mercier in relation to the sample of homeless persons were considerably lower and broader than that found in the current study examining power score ranges (see Table 1) in extended stage breast cancer survivors.

Table 4: Analysis of Variance in Power Dimensions and Total Power

Source	Sums of Squares	df	F	Sig
<u>Awareness</u>				
Between Groups	5069.702	2	104.107	.000
Within Groups	2459.197	101		
Total	7528.899	103		
<u>Choices</u>				
Between Groups	5366.238	2	117.747	.000
Within Groups	2301.497	101		
Total	7667.735	103		
<u>Freedom</u>				
Between Groups	6552.586	2	117.583	.000
Within Groups	2814.224	101		
Total	9366.810	103		
<u>Involvement in CC</u>				
Between Groups	5193.910	2	62.285	.000
Within Groups	4211.184	101		
Total	9405.094	103		
<u>Total PKPCT</u>				
Between Groups	88476.760	2	179.359	.000
Within Groups	24911.410	101		
Total	113388.17	103		

Siedliecki and Good (2006) reported mean item scores for power in a study of music and power in adults with chronic non-malignant pain. The researchers classified the scores as low for means of 4 (on a 7-point scale), moderate for means of between 4 and 5, and high for means greater than 5. Generally, summated power scores are reported in the literature, which is consistent with recommendations regarding PKPCT scoring being done as factor or dimension scores and/or summation scores (Barrett & Caroselli, 1998). As low, moderate, and high intensity power groups have not been reported in the literature, only comparisons of mean power scores can be made.

In terms of sample mean power scores, the breast cancer survivors ( $n = 104$ ) in the current study had a mean of 277 ( $SD = 33$ ), which approximated mean power scores of a sample of adults ( $n = 104$ ) with lung cancer (276,  $SD = 36$ ) at the baseline data collection point in a study of power and an exercise intervention (Wall, 2000). Lower mean power scores ranging from 156 ( $SD = 15$ ) to 248 ( $SD = 57$ ) have been found in adults prior to receiving different interventions for pain (Lewandowski, 2004; Siedliecki & Good, 2006; Wijesinghe, 2007). In a sample of adults with heart failure receiving an intervention to enhance power ( $n = 42$ ), researchers found mean power scores of 255 ( $SD = 37$ )

at baseline (Shearer et al., 2007). The comparisons of mean power scores suggest that breast cancer survivors have higher power intensities than adults experiencing pain, heart failure, and homelessness.

Research question two asked, “What power frequencies are present in extended stage breast cancer survivors?” In this sample of breast cancer survivors, there was evidence of high frequency power. The findings supporting high frequency are strong, positive, statistically significant correlations ( $r = .871$  to  $.941$ ); standardized coefficients that are within a narrow range (.258 to .288) with all making a statistically significant contribution to the explanation of power; and the extent of the explained variance (100%) in power (see Box 1 for definitions). In the current study, the correlational and regression findings support Barrett’s (2010) statements about the integral nature of the power dimensions. Exploring the strength of correlations amongst the dimensions and the strength of each dimension’s contribution to the variance in power helps to understand the relations amongst the power dimensions in breast cancer survivors.

No studies were found that reported regression of power on the four power dimensions for comparison of the current findings to other situations. However, Malinski (1997) reported that two dimensions (choices and involvement in creating change) explained a statistically significant portion (32%) of the variance in depression, while awareness and freedom to act with intention provided only a small, non-significant portion (7%) of the variance in depression. As the variables are different, specific comparisons between power frequencies in breast cancer survivors and women with depression cannot be made. Malinski’s findings do suggest variations in the combination of the power dimensions (forms of power) are present in depression. It seemed reasonable to wonder about the forms of power in other situations.

Research question three asked, “What forms of power are present in extended stage breast cancer survivors?” In the current study, forms of power were defined as the pattern of variations in dimension intensity. Table 2 displays the dimension intensities (means and standard deviations) for the power intensity groups (low, moderate, high) and total sample. As one might expect, the results indicate that the means for each dimension increases from low to high power intensity groups. For example, Awareness (A) dimension means increase across power intensity group (low, moderate, and high).

Within power intensity groups, the dimension means vary in intensity and therefore, form a different sequence or order based on the power intensity group (see Table 3). For example, Awareness is second in the sequence of dimensions in the low power intensity group. It is third in the sequence in the moderate and high power intensity groups. Even though the moderate and high intensity power groups have the same order of dimensional intensity (see Table 3), there are subtle differences. For example, there is an approximate one point difference between choices and awareness scores, while involvement in creating change and freedom to act with intention are approximately equal. In the high intensity power group, the opposite is seen, i.e., choices and awareness are

approximately equal and involvement in creating change and freedom have a difference of approximately one point.

In the low power intensity group, it was of interest that women expressed a lower capacity for freedom to act with intention than the other two power intensity groups, where freedom to act with intention was the most intense dimension. These data suggest that the form of power is different for breast cancer survivors in the different power intensity groups.

While there are no studies that have examined or compared forms of power as defined in the current study, Kim, Kim et al. (2008) reported PKPCT mean dimension scores (ranging from 55.47 [13.84] for awareness to 57.55 [11.19] for choices) for a sample of Korean ( $n = 881$ ) adults, all of which were lower than those reported in the current study. Similarly, the dimensional intensities produced a different sequence pattern than the current study. Cultural and situational differences may account for the variations in intensity and form between the sample of Korean adults and this sample of breast cancer survivors.

From a qualitative perspective, Smith (1993) explored participation in men and women who did ( $n = 15$ ) and did not participate ( $n = 18$ ) in a cardiovascular rehabilitation program. Smith reported themes that were thought to be consistent with the power theory. For example, Smith identified themes for those participating in the program that included guides to facilitate change and fears inhibiting and facilitating participation. Themes identified for those not participating in the program included participating with health care professionals in care decisions and making changes on a continuum of action (Smith). The findings suggested different forms of power as knowing participation in change for those who did and did not participate in the program. The current study findings of varying forms of power are consistent with the findings of other researchers (Kim, Kim et al., 2008; Smith) and add further support to Barrett's (2010) ideas about inseparable, yet, varying sequences or order of power dimensions in different situations.

Additionally, mean power differences in the power intensity groups were found. Post hoc analyses indicated statistically significant differences in all dimensions. These findings provide preliminary support for differing forms of power among different power intensity groups of breast cancer survivors. Again, different forms of power in low, moderate, and high power intensity groups have not been reported, so no comparisons are available.

### **Conclusions and Implications**

Breast cancer survivors in the extended stage of survivorship experience low, moderate, or high intensity power. The findings demonstrate that in this sample of extended stage breast cancer survivors, there was a high capacity for knowing participation in change regardless of power intensity group or the dimension. The power dimensions are integral with power and oscillated at high frequency in this sample of breast cancer survivors. Furthermore, there are variations in the intensities of the power dimensions that occur across the

different power intensity groups (low, moderate, high). It is important to note that power intensities, frequency, and forms are not separate and that like Barrett's power dimensions or Rogers' (1992) principles of homeodynamics, they are all interrelated and integral.

There are limitations in the current study. The findings are preliminary and cannot be generalized. The sample size ( $n = 104$ ), while sufficient for the parent study, was a limiting factor and prohibited the examination of correlational and regression analyses in the power intensity groups ( $n = 33, 36, 35$ , respectively). This secondary analysis is the first to examine power in this detail and the definitions, approaches to analyses, and findings must be considered preliminary. As such, normative power scores for breast cancer survivors can only be established through additional research that can continue to build on this preliminary work. Similarly, further work is needed to determine if or to what extent this line of inquiry (power intensity, frequency, and forms of power) may have in terms of clinical significance.

The implications of this study include support for Barrett's power theory, the need for further research, and preliminary implications for practice. The current study adds to an understanding of power in breast cancer survivors. Enhancing an understanding of the theory is essential for engaging in theory-guided practice. Knowing the form or pattern of power dimensions is a way of pattern manifestation knowing and can contribute to designing voluntary mutual patterning to assist breast cancer survivors.

In future studies of power, it is important for researchers to examine and report power intensity, frequency, and form so that a better understanding of power in breast cancer survivors and others can emerge. Ultimately, it is the breast cancer survivor with a unique power profile that teaches us about power as knowing participation in change within the situation of the extended stage of survivorship. Barrett (2010) describes a power profile as the association of the inseparable power dimensions and identifies the profile as dynamic and non-linear. Data that contribute to power profiles of breast cancer survivors were identified in the current study, however, further exploration of power profiles of breast cancer survivors is best done using a mixed methods design using the PKPCT and qualitative methods designed within a Rogerian perspective.

The current study assists nurses and other health care providers to increase their awareness of the importance of power as a continuous theme in the lives of extended stage breast cancer survivors. Nurses with increased awareness of the findings regarding power in survivors can use the PKPCT and pattern knowing and appreciation to learn about survivors' power and engage with women for voluntary mutual patterning. Barrett (2010) describes the use of PKPCT for power prescriptions. Barrett defined power prescriptions as "individually designed application of a health patterning modality (p. 49)," which can be mutually created to assist survivors towards enhanced power-as-freedom.

In summary, this secondary analysis of power in breast cancer survivors was conducted to answer three research questions related to power intensities,

frequency, and form. Low, moderate, and high power intensity groups were identified. The dimensions of power oscillate at high frequency and are inseparable contributors to unitary power. Variations in the pattern or forms of power are evident and differences among the power intensity groups were found. Despite the limitations, study findings support Barrett's power theory; give direction for defining and measuring power intensity, frequency, and form; and provide preliminary data to enhance an understanding of power in breast cancer survivorship. Power is a human pattern manifestation and is important for nurses and other health care providers to consider in breast cancer survivors.

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## Two Paradigms, Different Fruit: Mixing Apples with Oranges

Vidette Todaro-Franceschi, RN, PhD, FT

Without a doubt, Martha Rogers would have said that no science can stand still. And had she been alive to write her next book, I am confident that the science of unitary human beings (SUHB) would have changed considerably. Having noted this, I am sure that Rogers would not want the basic wholistic ideas underlying her conceptual model to revert back to a particulate, mechanistic view. Thus, the purpose of this paper is to bring to light the conflicting use of terms related to the most basic tenets underlying the SUHB. It is hoped that this might clarify meaning and also deflect some of the misinterpretations that can occur with the use of various terms.

One has only to pick up a nursing journal, and even a few of the nursing theory texts, to find work that inconsistently describes unitary science, especially as it relates to the SUHB. Literature that inadequately or sometimes erroneously portrays unitary science, can lead future nurse scholars and researchers to an inaccurate understanding [of the science]. Ultimately, if the cycle is repeated over and over, the original meaning/ideas will be lost and one day, *unitary science* as it was developed by Rogers, will no longer exist.

The need for us to have tolerance with respect to the oftentimes seemingly mistaken use of nursing theories and/or conceptual models has been stressed in other writings (Todaro-Franceschi, 2003). There is ready acknowledgement that many nursing conceptual frameworks and theories are not necessarily easy to understand, or explain. But I do think that those of us who seek to continue to build upon the work of original creative thinkers should try to be true to what is the essence of the model or theory we are using, lest important ideas be lost forever and something new take their place. Basically, scholars need to not only accurately depict the key/foundational principles of the theory or conceptual model that they are using, but also need to ensure that the way they are describing a phenomenon, experience or even a concept, is congruent with the same paradigmatic perspective in which it falls.

Rogers, in many venues, was the first to admit difficulties with terminology and was always exploring ways to better describe what she was trying to say. Her science evolved over time and what emerged over time is different from what her original work on the subject portrayed. Yet there are those who still cite Rogers' (1970, 1980) earliest works, using vastly outdated terminology, which is consistent with a traditional mechanistic view; terminology which she herself later discounted for that very reason.

### Apples and Oranges

With all attempts to describe ideas/things, we need to carefully choose the right words to be consistent with the ideas we are expressing. Take for example, a simple thing, like fruit and more specifically, apples and oranges. We may

colorfully describe these fruit, yet, we never say apples are orange and oranges are red. If we were to do so, the description would confuse, rather than clarify, what the particular fruit is or looks like. When describing unitary ideas and concepts, the terminology employed must be clearly different from what would be used to describe traditional mechanistic ideas and concepts. Just as there is a difference between oranges and apples, there are distinct differences between unitary and traditional views of nursing (Todaro-Franceschi, 1998, 1999a, 2001, 2008).

Einstein (1954) pointed out that all scientific concepts are derived from an original word expressing something that has over time become an idea without a clear relation to experience:

We have, so to speak, forgotten what features in the world of experience caused us to frame those concepts, and we have great difficulty calling to mind the world of experience without the spectacles of the old-established conceptual interpretation. There is the further difficulty that our language is compelled to work with words which are inseparably connected with those primitive concepts. (p. 277)

Talking or writing *unitary* ideas means discounting old mechanistic (or perhaps primitive?) ideas; one cannot mix the two for to do so corrupts both and will not lead to any further understanding of the intricacies of human-environmental mutual process from within the framework of a unitary view. Talking or writing unitary ideas means discounting *causal* views and mechanistic terminology, PERIOD.

### **The Nature of Change in Traditional and Unitary Paradigms**

The traditional worldview of nursing, in keeping with what Parse (1987) coined a totality paradigmatic perspective, is predicated on classical Newtonian thinking; things are distinct, separate entities and relationships are causal in nature. One thing acts on another to cause an effect and energy is used as part of the change process (Todaro-Franceschi, 1998, 1999). Descriptions of anything within a unitary context must include certain basic tenets, consistent with what Parse (1987) called a simultaneity perspective.

The term *unitary* reflects an idea of wholeness, but perhaps more importantly it denotes *oneness*. As such, “One thing cannot be *acting* on another thing to *cause* change. Change emerges out of the whole” (Todaro-Franceschi, 1999a, p. 139). Everything is a manifestation of energy and that is what changes; it is the whole—the one—that changes all at once and all the time in a communal (mutual) rather than causal process (Todaro-Franceschi, 1998, 1999a, 2008). Hence, it is fitting that the term “interaction” be replaced with “transformation” in literature supporting a simultaneity perspective to try to move away from causal connotations and to emphasize that there is *one* thing changing into another, not two disparate things interacting, interchanging or exchanging something *with* each other (Todaro-Franceschi, 1998, 1999a). In mechanistic traditional views of

nursing it is appropriate to discuss things in terms of interaction, interchange and energy exchange but in the SUHB.

A decade or so ago, some Rogerians debated about the idea of one thing rather than multiples. I held that all is essentially one and that the *one* thing is always changing and manifesting itself in purposeful and different ways. I can still hear some who unwaveringly maintained that there is a human energy field and an environmental energy field....That is true; key to this is that they are both ‘energy fields’ and as such—as energy—are really *one* manifesting as *one*, not two. Oh, but I digress here. How I miss our days of dialogue! In the SUHB, human and environmental energy fields are inextricably woven in such a manner that neither the human nor the environmental energy field is reducible to separate entities. This is an idea of wholeness that is different from the holistic view espoused in causal models and theories (See Table 1).

Table 1 Traditional and Unitary Views

<b>Apples—Traditional Views</b>	<b>Oranges—Unitary Views</b>
Energy-part of mechanistic processes; exchanging or transferring energy, gaining or losing energy.	Energy- a phenomenon, a thing; all things are manifestations of energy field pattern.
Wholeness-implies parts rather than wholes; parts interact/interchange and form a whole. Human beings and their environment interact.	Wholeness-implies oneness; one thing is unceasingly transforming, changing. Human beings and their environment are a manifestation of energy; integral, inseparable.
Causal-one thing acts on another to cause an effect. Change is brought about through particulate, mechanistic processes.	Acausal –mutual (communal) process, Change emerges from the whole; it is a participatory process.
Coincides with Totality Perspectives	Coincides with Simultaneity Perspectives

### Unitary Healing

Many scholars, researchers and practitioners speak and write mixing apples with oranges in an attempt to explain or describe how we might go about quantifying various healing modalities, especially those deemed to be “energy work.” Attempts to frame various healing modalities within the SUHB frequently fall short of the mark because the scholars and/or researchers begin with a traditional causal view, and for the most part hold the stance throughout their discussion on the subject (Todaro-Franceschi, 1998, 1999a; 2008). There is talk of subtle energy, energy exchange and transmission, energy gains, losses and balance, all of which imply mechanistic ideas inconsistent with the SUHB.

A lot of experiences and concepts can be defined within the context of either worldview (See Table 2). For example, death can be viewed as a loss of

energy or the body's inability to conserve energy, and when it occurs, it can be due to a failed attempt at healing (traditional view) or death can be viewed as a transformation of energy—a change in one's way of becoming which manifests in a nonphysical pattern, and when it occurs, it is a manifestation of healing (unitary view) (Todaro-Franceschi, 1998, 1999a, 2006a, 2006b, 2008). A unitary view of dying and death allows us to envision the living-dying process as an entirely different pattern of the whole wherein those we love are still with us whether alive or dead (Todaro-Franceschi, 1998, 1999a, 2006a, 2006b, 2008).

Table 2 Models and Practices of Healing

<b>Traditional</b>	<b>Unitary</b>
Humans react to the environment in positive ways which results in improved well-being.	Human-environment transforms, it changes, in unique purposeful ways.
Healing occurs by way of cause and effect.	Healing occurs by way of mutual process.
Practitioners hoping to assist in healing do things that they believe will be conducive to health and healing for the individual (cause and effect).	Practitioners hoping to assist in healing engage in mutual process with the individual they hope will heal (acausal process of participation).
Healing is quantifiable; if it cannot be measured, observed and explained by means of cause and effect, it isn't a valid healing therapy.	Healing may or may not be quantifiable; (measurable, observable, or explainable).
Death is the depletion or complete loss of energy; energy is lost, causing the effect which is death.	Death is another (different) manifestation of energy, another way of being/becoming. Living things and environment transform together.
Healing is outcome driven	Healing is not outcome driven

Efforts to objectify and quantify certain things, such as paranormal events and various integrative modalities repeatedly fail because no one has been able to discover a causal relationship (traditional view). However, these same paranormal events and integrative healing modalities can be understood as a transformation of energy from which new patterns emerge purposefully from the whole (unitary view) (Todaro-Franceschi, 1998, 1999a). We need not explain the work of healing in order to claim it is such. As the *one* is always transforming, always changing, there is no way to quantify all things; but we know that paranormal events occur and we have seen integrative modalities work in the healing process.

A good example of an integrative therapy often explained from a traditional view is therapeutic touch (TT); many of us Rogerians know firsthand how much

fun the skeptics have had trying to disavow it. Much of the literature on TT alludes to some form of energy transfer /exchange taking place which elicits healing. Yet, there is no empirical data to support that there is any energy exchange or transmission taking place. How TT works simply cannot be explained in a cause and effect way; it makes no sense, especially to those who must have observable, quantifiable data to support it. From the SUHB, though, TT does make sense since all things are believed to be integral, irrevocably inseparable, and the human-environmental fields are changing purposefully together as one. We needn't claim any energy exchange or transfer—for how could there be? It is all one. In deference to space limitations and also because I have written about this in depth elsewhere, I will refer the interested reader to my other writing on the subject (Todaro-Franceschi, 1998, 1999a).

### **The Limits of Similarity**

It is important, I think, to note the difference between older theories, which were predicated on mechanism, and newer theories, which imply a oneness or unitary nature. Take Elizabeth Barrett's (1989, 2010) theory of power as knowing participation in change; she recently pointed out that 'power' can be defined within several paradigmatic perspectives, identifying three views (of power) two of which are causal, and have been around a long time. Her conceptualization of *power as knowing participation in change*, based on the SUHB, is markedly different; an acausal theory in which she emphasizes a fluid integrality and mutual process in human becoming, rather than particulate, mechanistic processes of cause and effect. Healing, when viewed from Barrett's power theory perspective, evolves through our awareness, choices, freedom and involvement, and emerges from participatory human-environmental transformation rather than causal relations.

Newman (2003) made a case for us to discount boundaries between nursing theories. Truth be told, apples and oranges are both fruit after all. In essence, we are all working toward the same or similar goals; however, depending upon our individual philosophic stance, we do view things with differently tinted sets of glasses; while apples and oranges are both fruit they are notably different—inside and out.

We are not all looking at things the in the same manner, nor do we each define things in quite the same way. There are similarities, and surely those who early on spoke and wrote in the traditional way, no longer write and speak in quite the same manner. Indeed, Rogers' later writings reflected a transformation, if not in her ideas, in the way she presented them as she developed the ideas further.

I guess the question is: Are we willing to discount the innovative meanings of key ideas related to the nature of change within the context of unitary science? If we are, then we should continue to move along accepting the mixing of apples and oranges and perhaps eventually wind up with a new emergent. However, if we do not want to lose the basic tenets of unitary science, predicated essentially

on wholeness—oneness, and acausality, we need to correct misconceptions and misinterpretations, along with the inconsistent use of these ideas when they arise.

Heisenberg (1971) had quoted Bohr as saying that:

Language has this strange, fluid character. We never know what a word means exactly, and the meaning of our words depends on the way we join them together into a sentence, on the circumstances under which we formulate them, and on countless subsidiary factors....” (p. 134).

I think it is very important that we acknowledge this as we try to move nursing science forward. The SUHB has been criticized for being difficult to understand and it will not become more user friendly if we blur and blend the intended meaning of its basic ideas.

### **Concluding Thoughts**

I have argued that in relation to various ideas and concepts, is it is safe to say that there are two and only two paradigms in nursing (Todaro-Franceschi, 1998, 2001, 2008) which are consistent with Parse’s (1987) depiction of the totality and simultaneity worldviews. A significant divergence between the two nursing paradigmatic perspectives is in how the nature of change is defined. One cannot espouse *both* causality and acausality at the same time; they are opposite ideas and thus, incongruent.

Rogers’ SUHB formed the basis for an *acausal* nursing model from which one can conceptualize things in a non-traditional manner, leading to innovative and different ways of speaking, writing, and thinking about the world. While certain key concepts, such as energy and wholeness, have been explored and found to fit into both a causal and acausal worldview, when using these terms, we need to be careful because their meaning does vary depending upon the context in which they are used.

I feel inclined to echo John Phillips’ words from over a decade ago, regarding the question of whether or not certain conceptual models and theories actually reflect nursing science. Phillips (1996) wrote “ if a nursing model or theory lacks coherence within its philosophical and theoretical foundation and overlaps more than one paradigm or worldview, then a close examination of it is needed to determine whether it constitutes nursing science” (p. 48). While further discussion about what constitutes nursing science is well beyond the scope of this paper, his words are well taken. The two paradigmatic perspectives said to fall within the domain of nursing science are very different and on a basic level incompatible. The coherence for a worldview must rest with clearly defined and articulated key concepts.

Newman (2003) emphasized a world of no boundaries and I agree; all is essentially one. However, in terms of what each model or theory is saying

nursing science is and how nurses go about nursing, well, it would seem that Rogers delineated very clear boundaries. Her SUHB is a conceptual model of wholeness, in which she completely rejected causality. The simultaneity paradigm emerged from her creative thinking and it is distinctly different from the totality paradigm. If we are to continue to try to explain the world with a Rogerian lens, we need to always begin with the foundational ideas upon which the SUHB rests.

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## Book Review

The Way Life Works: Everything You Need to Know About The Way All Life Grows, Develops, Reproduces, and Gets Along

Hoagland, Mahlon & Dodson, Bert. (1995). *The Way Life Works: Everything You Need to Know About The Way Life Grows, Develops, Reproduces, And Gets Along*. New York, NY. Times Books Random House.

Review by Monique R. Yablon, RN, BSN  
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The Way Life Works, 1995, is a treatise co-authored by the biologist Mahlon Hoagland and the artist Bert Dodson, both of whom are enthralled with the unity of life. The beauty of Dodson's art gives Hoagland a new perspective on his knowledge and their skills meshed together during the creation of this book. Hoagland and Dodson (1995) give clear humorous illustrations regarding what they feel the reader should know about life including patterns, energy, information, machinery, feedback, community, and evolution.

The diversity of life is fascinating; we adapt to our environment and in turn as the authors point out, the environment adapts to its inhabitants. Dodson brings to life how all living things are a part of the entire ecosystem. Hoagland successfully describes reductionism using Dodson's illustration of a Russian doll as it relates to the importance of understanding the whole by learning about its individual parts. This is explained by exploring the structures of the smallest organisms and their connections to the macro world. The authors demonstrate how ontology recapitulates phylogeny. From the atom to evolution, the use of descriptive illustrations displays how all living things are connected. It is pleasing to note that in the authors' discussion of the genetic code, they give kudos to Rosalind Franklin for her role in the discovery of the double helix, as she has been often times overlooked.

The authors, via their skills and techniques, are able to give the reader an understandable road map regarding the intricacies of life. They link the present world to the past and allude to what the future might hold. *The Way Life Works* skillfully permits general readers the ability to understand complex scientific principles in a way that may enhance their appreciation for the way life is intertwined.

**SRS NEWS**  
**MESSAGE FROM THE PRESIDENT**

SRS President's Letter

Marlaine C. Smith, RN, PhD, AHN-BC, FAAN

Associate Dean and Helen K. Persson Eminent Scholar

Christine E. Lynn College of Nursing

Florida Atlantic University

**Unitary Science: From the Margins to the Mainstream**

Over the past five years or so I've been struck so many times by concepts in the popular culture that were introduced by Martha Rogers in the 1970s and 1980s. In those decades Martha's ideas were revolutionary and on the margins of science. I remember her telling us that when she was giving a lecture she often checked out the location of the doors and windows in the room just in case she needed to make a quick exit. Of course we all laughed at this, but it was true that Martha and those advancing her ideas have been proudly out of the mainstream of scientific inquiry. But now "energy fields", "multidimensional reality", "the inextricable wholeness of humans with environment", and "complexity" among other examples, are far from foreign. Not only are these ideas reflected in the literature of the popular culture but also in the scientific literature. Yes, Martha Rogers was ahead of her time; the world is slowly catching up, and let's be sure to remind them of it.

Here are only a few examples:

- With the Deepwater Horizon disaster, the country was transfixed on how millions of barrels of oil pouring into the Gulf of Mexico was affecting everyone. I heard scientists talking about how humans are so interconnected with the environment that the wounds in the Gulf would be felt by all of us on this planet. The pattern of the whole was changed; what we do to Mother Earth we do to ourselves.
- Energy and energy fields are commonly discussed in the media. For example, I often tune into the television show *The Dog Whisperer*. Cesar Milano will teach dog owners to be aware of the pattern of their energy, and he teaches them about how dogs sense and respond to this pattern. Energy healing modalities are one of the NIH-NCCAM categories of complementary therapies, and studies of therapeutic touch, healing touch and Reiki have been funded by the Center. With this greater awareness

more people are accessing these therapies and there is growing scientific and cultural support for their use.

- The concept of creating healing environments reflects the integrality of person-environment. Whether using feng shui principles in home design to developing Planetree units in health care organizations, there is greater appreciation of the importance of the relationship of harmonious patterning of the environment to well-being.
- Complexity science asserts that systems evolve in the direction of greater complexity. These systems co-evolve with their surroundings and are characterized by non-linearity and unpredictability. Complexity scientists tout the limitations of the empirical-analytic scientific method and call for different ways to capture the behaviors of complex systems.

While these ideas do not purely reflect the postulates and principles of the Science of Unitary Human Beings they do bear similarities. As we evolve toward expanding awareness of the whole we can expect greater integration of unitary thinking into the mainstream culture. When we see examples of this awareness we need to take the opportunity to educate others about Martha Rogers, who she was, and what she wrote about in 1970. Tell others about the Society of Rogerian Scholars and encourage them to check out our website and attend our conferences. As members of SRS we have a responsibility to push unitary thinking and being to the mainstream and to educate people about its origins.

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## IN MEMORY

It is always difficult to say good-bye to friends and colleagues and as they make their transition to the greater universe. While we miss their physical presence, they remain with us through their work and our memories of them. In 2009 we said goodbye to Alice Davidson. Her obituary follows:

### **Alice Davidson, PhD, RN**

Dr. Alice Ware Davidson, 64, of Seal Rock, Oregon, died Dec. 3, 2009 at her home. Alice was born in Warren Ohio in 1945 and lived in the small town of Farmington, Ohio until age eleven. She moved to a farm just outside of Newton Falls, Ohio just prior to her father's (Harold) death. Alice and her mother, Ruby, stayed there until her graduation from Newton Falls High School. Alice earned her Bachelors degree in Nursing at Saint Lukes School of Nursing in Cleveland, Ohio in 1968. She worked as a public health nurse in inner-city Cleveland while pursuing her Masters degree at Case Western Reserve.



She married James Arthur Davidson in August of 1968. Together, they had two children, a daughter Anne Claire in 1972 and son William John in 1973. They were married for 22 years until Jim's death in an automobile accident in 1990. While raising their children Alice and James lived in Vancouver, British Columbia; Oxford, England; Colorado Springs; Colorado; Burlington, Vermont; Springfield, Ohio and Boulder, Colorado. Alice worked as a nurse during these years specializing in public health, maternity, medical-surgical, neurological, oncology, and hospice nursing.

In 1988 Alice received her PhD in Nursing from the School of Nursing, University of Colorado, Denver. She assumed a dual role as Assistant Professor of Nursing, University of Colorado, and head of research at Boulder Community Hospital. At the School of Nursing, she developed curricula to help nursing students get practical experience in caring and research. She was a dedicated teacher positively influencing many young nurses. Her research at Boulder Community Hospital focused on the effects of environment on health and the implications of complexity science to nursing.

In 1994 she was awarded a research fellowship at Harvard University where she worked on a National Institutes of Health funded investigation of the role of environmental complexity in the physical and mental well-being of the elderly. In 2001 she received a research fellowship to travel to Pari, Italy to study with complexity science researchers at the Pari institute. Her book (co-authored by Dr. Marilyn A. Ray), Nursing, Caring, and Complexity for Human-Environment Well-Being will be published by Springer Publishing in early 2010. This book presents the central concepts of complexity science and nursing as relational disciplines of knowledge and applies them to the study of the human-environment process.

In 1997, Alice began traveling via RV with long time companion John Smith. They traveled extensively throughout the United States, before purchasing a home in Seal Rock, Oregon in 2006. She and John enjoyed the beautiful Oregon coastal summers and drove the RV south to visit her children, grand children (Zoeanthella, Cooper and Noah) and other relatives in the winter. Alice loved gardening, traveling, was a good food and micro-brew enthusiast and dedicated environmentalist.

In 2005, Alice was diagnosed with Melanoma which, despite numerous surgeries and chemotherapy, eventually metastasized to her brain and liver. There will be a memorial service at 2pm, Saturday, January 30, 2010 at her son John's restaurant The Crushery, 1579 S. Pearl Street, Denver, Colorado. In lieu of flowers, Alice requested that you make a small donation to Oregon Coast Aquarium or to your favorite charity.

BYLAWS OF  
SOCIETY OF ROGERIAN SCHOLARS, INC.

Adopted March, 1995  
Revised January, 1996  
Amended June, 2008  
March 2010

ARTICLE I  
OFFICES

The principal office of the Corporation shall be located at such place in the City of New York, State of New York as the Board of Directors may from time to time determine. The Corporation may also have other offices, at such other places both within and without the State of New York as the Board of Directors may from time to time determine or the business of the Corporation may require.

ARTICLE II  
MEMBERS

Section 1. Membership. In accordance with the provisions of Section 601 (a) of the New York Not-for-Profit Corporation Law, the Corporation has members who shall be persons eligible to be elected or appointed from time to time as Directors of the Corporation and who shall be considered to be the members of the Corporation for the purposes of any statutory provision or rule of law relating to members of a non-stock not-for-profit corporation. A member of the Society of Rogerian Scholars in good standing shall have paid current annual dues by the published due date. Honorary members of the Society shall be designated by the Board of Directors, and may include, for example, Founders and Past Presidents of the Society of Rogerian Scholars.

Section 2. Meetings. A meeting of the membership shall be held annually for the election of Officers and Directors, announcement of ballot results, and the transaction of such other business as may properly come before the membership.

Section 3. Notice. In accordance with Section 605 of the New York Not-for-Profit Law, notice of meeting shall be by first class mail or by telephone, facsimile, electronic mail, or hand delivery and shall be given not less than ten nor more than fifty days before the date of the meeting. Notice of meeting need not be given to any member who submits a signed waiver of notice whether before or after the meeting.

ARTICLE III  
BOARD OF DIRECTORS

Section 1. Powers and Number. The Board of Directors shall have general power to control and manage the affairs and property of the Corporation in accordance with the purposes and limitations set forth in the Certificate of Incorporation. The number of Directors that shall constitute the Board shall be not less than three or more than eighteen,

including the ex-officio officers. Within the specified limits, the number of Directors shall be determined by the Board of Directors.

Section 2. Election and Term.

- a. Elections shall take place by mail or electronic ballot as determined by the Board prior to each annual meeting of the membership. Ex-officio Directors shall have full voting rights.
- b. In conjunction with annual meetings of the membership, Class I Officers and Directors shall be elected in odd years, and Class II Officers and Directors shall be elected in even years. For a term of two years in odd years, the Vice-President and Treasurer shall be elected ex-officio Directors in Class I; also, three Directors shall be elected. For a term of two years in even years, the President, Secretary, and Chairperson of the Nomination Committee shall be elected ex-officio Directors in Class II; also, three Directors shall be elected.
- c. The Officers and Directors shall be elected by a majority vote of the membership. Each Director shall serve until the expiration of such Director's term and until the earliest of the election or appointment and qualification of such Director's successor or until such Director's death, resignation, or removal. At the expiration of any term of two years, a Director may be reelected.

Section 3. Vacancies and Newly Created Directorships. Newly created Directorships resulting from an increase in the authorized number of Directors and vacancies occurring in the Board of Directors for any cause, including any such vacancy occurring by reason of the removal of any director from office with or without cause, may be filled by the vote of a majority of the directors then in office, although less than a quorum, or by sole remaining Director. Each Director shall serve until the next annual meeting and until the earliest of such Director's successor being elected or appointed and qualified or until the earliest of such Director's death, resignation or removal. New directorships will be apportioned between the Classes as to make both Classes as nearly equal in number as possible.

Section 4. Removal. A director may be removed with or without cause by a majority vote of the membership. Provided there is a quorum of not less than a majority of all Directors present, a Director may be removed for cause by the vote of two thirds of the Board of Directors present at the meeting at which such action taken.

Section 5. Resignation. Any director may resign from office at any time by delivering a resignation in writing to the President. The resignation shall take effect at any time specified therein, and unless otherwise specified therein, the acceptance of such resignation shall not be necessary to make it effective. If an ex-officio Director resigns from the Board of Directors, he or she shall be deemed to have resigned as an officer of the Corporation pursuant to Article V, Section 4.

Section 6. Meetings. Regular or special meetings of the Board of Directors shall be held at such time and places as may from time to time be fixed by the Board of

Directors or as may be specified in a notice of meeting. Special meetings of the Board of Directors may be held at any time upon the call of the President or any director upon written demand of not less than a majority of the entire Board.

Section 7. Notice of Meetings. Notice need not be given of regular meetings of the Board if the time and place of such meetings are fixed by the Board of Directors. Notice of each special meeting of the Board of Directors must be given to each director not less than two days before such meeting. Notice may be in writing and sent by mail, addressed to such Director at his or her address as it appears on the records of the Corporation. Such notice shall be deemed to have been given when it is deposited in the United States mail. Notice may also be by telephone or sent by facsimile transmission, telegraph, telex, courier service, electronic mail, or hand delivery. Notice of a special meeting(s) need not be given to a Director who submits a signed waiver of notice before or at the meeting's commencement.

Section 8. Place and Time of Meeting. Meetings of the Board of Directors shall be held at a location, within or without the State of New York, or by telephone or electronic communication, as is determined by the Board of Directors or, in the case of a special meeting, by the person or persons calling the special meeting.

Section 9. Quorum. At each meeting of the Board a majority of the Directors of the entire Board of Directors shall constitute a quorum for the transaction of business. If a quorum is not present at any meeting of the Board of Directors, a majority of the Directors present may adjourn the meeting, from time to time, without notice other than announcement at the meeting, until such a quorum is present.

Section 10. Manner of Acting and Conflicts Policy. The vote of a majority of the Directors present at any meeting at which there is a quorum shall be the act of Board of Directors. In connection with all actions taken by the Board of Directors with respect to any contract or transaction between the Corporation and one or more of its Directors or officers or between the Corporation and any other corporation, firm, association, or other entity in which one or more of the Directors or officers of the Corporation are Directors or officers or have a substantial financial interest, affiliation, or other significant relationship, each such interested Director or officer of the Corporation shall:

- a. Disclose to the Board of Directors the material facts as to such Director's or officer's interest in such contract or transaction and as to any such common directorships, offices, or substantial financial interest, affiliation, or other significant relationship, which disclosure shall be duly recorded in minutes or resolutions relating to such actions, and
  - b. Abstain from voting on such contract or transaction.
- Interested Directors may be counted in determining the presence of a quorum at a meeting of the Board of Directors that authorizes such contract or transaction.

Section 11. Organization. At each meeting of the Board of Directors, the President, or, in the President's absence, the Vice President or a person chosen by the Directors, present shall act as president. The Secretary shall act as secretary of each

meeting of the Board of Directors. In the absence of the Secretary, the president of the meeting shall appoint a secretary of the meeting.

Section 12. Committees of Directors. The Board of Directors may, by resolution adopted by a majority of the entire Board, designate one or more standing, special or other committees, including without limitation an executive committee, to have and exercise such power and authority as the Board of Directors shall specify and as permitted by law. Each standing or special committee shall consist of three or more Directors. The members of special committees shall be appointed by the President, with the consent of the Board of Directors. In the absence or disqualification of a member of a standing committee, the member or members thereof present at any meeting and not disqualified from voting, whether or not such persons constitute a quorum, may unanimously appoint another Director to act at the meeting in place of any such absent or disqualified member.

Committees other than standing or special committees shall be committees of the Corporation and shall be known as “other committees.” “Other committees” shall be created by the Board of Directors and composed of Society members. The Publication Committee shall be an “other committee,” and the chairperson and members shall be appointed by the Board.

Nomination Committee Chairperson shall be elected by the membership in the same manner as Officers of the Corporation. The Chairperson of the Nomination Committee shall be elected in even years and shall be a Class II Director. Two members of the Nomination Committee shall be appointed by the Board of Directors, one member appointed in odd years, and one member appointed in even years. At each meeting of a committee, a majority of members on the committee shall be present to constitute a quorum. The vote of a majority of the members of a committee present at any meeting at which there is a quorum shall be the act of the committee.

Section 13. Meeting by Conference Telephone. Any one or more members of the Board of Directors or any committee thereof may participate in a meeting of the Board of Directors or such committee by means of a conference telephone or similar communications equipment allowing all persons participating in the meeting to hear each other at the same time. Participation by such means shall constitute presence in person at a meeting.

Section 14. Action Without a Meeting. Any action required or permitted to be taken by the Board of Directors or any committee thereof may be taken without a meeting if all members of the Board of Directors or such committee consent in writing to the adoption of a resolution authorizing the action. The resolution and the written consents thereto by the members of the Board of Directors or such committee shall be filed with the minutes of the proceedings of the Board of Directors or such committee.

Section 15. Compensation of Directors. The Corporation shall not pay any compensation to Directors for services rendered to the Corporation, except that Directors may be reimbursed for expensed incurred in the performance of their duties to the

Corporation.

## ARTICLE IV

### ADVISORY BOARD

The Board of Directors, by resolution adopted by a majority of the entire Board, may designate an Advisory Board. Such Advisory Board shall consist of person(s) who are interested in the purposes and principles of the Corporation. The Advisory Board each member thereof shall serve at the pleasure of the Board of Directors. Any vacancy in the Advisory Board may be filled by the Board of Directors and any member of the Advisory Board may advise the Board of Directors as to any matters that are put before it by the Board of Directors concerning the Corporation. The Advisory Board shall not have or purport to exercise any powers of the Board of Directors nor shall it have the power to authorize the seal of the Corporation to be affixed to any papers that may require it.

## ARTICLE V

### OFFICERS

Section 1. Officers. The officers of the Corporation may consist of a President, a Vice-President, a Secretary, a Treasurer, a Chairperson of the Nominating Committee, and such other officers with such titles as the Board of Directors shall determine, all of whom shall be elected by and serve at the pleasure of the membership of the Corporation.

Section 2. Election, Term of Office, and Qualifications. The officers of the Corporation shall be elected pursuant to Article III, Section 2 of these By-Laws by a majority vote of the membership and the results of the election will be announced at the annual meeting of the membership, and each officer shall hold office until the expiration of such officer's term of two years or until the earlier of such officer's successor being chosen and qualified or until such officer's death, resignation, or removal. One person may hold, and perform the duties of more than one office, provided that the offices of President and Secretary may not be held by the same person. All officers shall be ex-officio members of the Board of Directors and shall be subject to the supervision and direction of the entire Board.

Section 3. Removal. Any officer elected or appointed by the Board of Directors may be removed by the vote of a majority of the Board, either with or without cause, at any meeting of the Board at which a majority of the Directors is present.

Section 4. Resignations. Any officer may resign at any time by giving written notice to the President. The resignation shall take effect at the time specified therein, and, unless otherwise specified therein, the acceptance of such resignation shall not be necessary to make it effective. An officer who is an ex-officio Director and who resigns as an officer shall also be deemed to have resigned as a Director pursuant to Article III,

Section 5 of these By-Laws.

Section 5. Vacancies. A vacancy in any office arising from any cause shall be filled for the unexpired portion of the term in the manner prescribed in these By-Laws for regular election to such office.

Section 6. President. The President shall preside at all meetings of the Board of Directors. The President shall have and exercise general charge and supervision of the affairs of the Corporation and shall do and perform such other duties as the Board of Directors may assign to the President.

Section 7. Vice President. At the request of the President or in the event of the President's absence or disability, the Vice President shall perform the President's duties and perform such other duties as the Board of Directors may assign to the Vice President.

Section 8. Secretary. The Secretary shall:

- a. record and keep the minutes of all meetings of the Board of Directors in books to be kept for that purpose;
- b. see that all notices and reports are duly given or filed in accordance with these By-Laws or as required by law;
- c. be custodian of the records (other than financial) and have charge of the seal of the Corporation and see that it is used upon all papers or documents whose execution on behalf of the Corporation under its seal is required by law or duly authorized in accordance with these By-Laws; and
- d. in general, perform all duties incident to the office of Secretary and such other duties as the President or by the Board of Directors may from time to time assign to the Secretary.

Section 9. Treasurer. The Treasurer shall:

- a. have charge and custody of, and be responsible for, all funds and securities of the Corporation and deposit all such funds in the name of the Corporation in such depositories as shall be designated by the Board of Directors;
- b. exhibit at all reasonable times the Corporation's books of account and records to any of the Directors of the Corporation upon application during business hours at the office of the Corporation which such books are kept;
- c. render a statement of the condition of the finances of the Corporation at the annual meeting of the Board of Directors as provided in Section 519 of the Not-for-Profit Corporation Law;
- d. receive, and give receipt for, monies due and payable to the Corporation from any source whatever and subject to the direction of the Board of Directors, authorize the disbursement of monies of the Corporation;
- e. in general, perform all the duties incident to the office of Treasurer, and such other duties as the President of the Board of Directors may from time to time assign to the Treasurer; and
- f. if required by the Board of Directors, give such security for the faithful performance of the Treasurer's duties as the Board of Directors may require.

Section 10. Chairperson of the Nomination Committee. The Chairperson of the Nomination Committee shall supervise the nominations for elections of officers and directors and shall work with other members of the Nomination Committee to ensure the integrity of the nomination process.

## ARTICLE VI

### STAFF

Section 1. Executive Director. The Board of Directors may employ an Executive Director who shall be charged with the administrative and executive management of the affairs of the Corporation and such other powers and the performance of such other duties as the Board of Directors may delegate.

Section 2. Additional Personnel. From time to time, the Board of Directors may employ such other staff personnel with such titles as the Board of Directors shall determine according to available administrative funds and needs of the Corporation.

Section 3. Compensation. The Board of Directors may from time to time establish the rate of compensation and benefits for the Executive Director and staff personnel of the Corporation.

## ARTICLE VII

### EXECUTION OF INSTRUMENTS

Section 1. Contracts and Instruments. The Board of Directors, subject to the provision of Article III, Section 1, may authorize any officer or officers or agent or agents of the Corporation to enter into any contract or to execute and deliver any instrument in the name of and don behalf of the Corporation. Such authority may be general or may be confined to specific instances.

Section 2. Deposits. Funds of the Corporation may be deposited from time to time to the credit of the Corporation with the depositories that are selected by the Board of Directors.

Section 3. Orders for the Payment of Money and Endorsements for Deposit.

- a. All checks, drafts or other orders for the payment of money, notes, or acceptances issued in the name of the Corporation shall be signed by the officer or officers or agent or agents of the Corporation authorized, and in the manner determined, from time to time by resolution of the Board of Directors.
- b. Endorsements for deposit to the credit of the Corporation in any of its authorized depositories may be made without countersignature, by any officer of the corporation or may be made by hand-stamped impression in the name of the Corporation, unless otherwise provided by resolution of the Board of Directors.

Section 4. Sale or Transfer of Securities. Stock certificates, notes, bonds, or other securities held or owned by the Corporation may be sold, transferred, or otherwise disposed of when endorsed for transfer by the officer or officers or agent or agents of the Corporation authorized, and in the manner determined from time to time by resolution to the Board of Directors.

## ARTICLE VIII

### INDEMNIFICATION

The Corporation shall indemnify to the fullest extent permitted by law, including the advancement of costs and expenses, all current or former officers, Directors, employees, and other persons permitted by law to be indemnified.

## ARTICLE IX

### GRANTS AND OTHER EXPENDITURES FOR THE ADVANCEMENT OF CHARITABLE PURPOSES

Section 1. Authorization. Grants, gifts, contributions, or other distributions for the advancement of the charitable purposes of the Corporation shall be made only if specifically authorized by the Board of Directors.

Section 2. Discretion Retained by the Board of Directors. The Board of Directors shall at all times maintain complete control and discretion over the distribution of monies received by the Corporation, and shall not enter into any agreement with any person or organization that would in any way limit such control or discretion. The Board of Directors shall not represent to any person from whom it solicits or receives gifts, grants, or bequests, or contributions that any monies received will be distributed other than at the discretion of the Board. The Board of Directors may solicit or receive gifts, grants, bequests, or contributions for a specific project that it has reviewed and approved as in furtherance of the purposes of the Corporation as stated in the Certificate of Incorporation. The Board of Directors may, in its absolute discretion, refuse any conditional or restricted gift, grant, bequests or contribution and return to the donor any such contribution actually received.

Section 3. Procedures for Description. The Board of directors shall adopt procedures from time to time for grants, gifts, contributions, or other distributions by the Corporation. Such procedures shall not be inconsistent with Federal tax law or the Non-Profit Corporation Law and shall further the charitable purposes of the Corporation.

## ARTICLE X

### GENERAL PROVISIONS

Section 1. Fiscal Year. The fiscal year of the Corporation shall be fixed by the Board of Directors.

Section 2. Seal. The Corporate seal shall have inscribed there on name of the corporation the year of the organization and the words “Not-for-Profit Corporation of New York.” The seal may be used by causing it or a facsimile thereof to be impressed or affixed or in any manner produced.

Section 3. Books and Records. The Corporation shall keep correct and complete books and records of accounts or the activities and transaction of the Corporation, including a minute book, which shall contain a copy of the Certificate upon Incorporation, a copy of these By-Laws, and all minutes of meetings of the Board of Directors and committees, thereof.

## ARTICLE XI

### AMENDMENTS

Section 1. Certificate. The Board of Directors may amend the Certificate of Incorporation at any meeting of the Board of Directors, at which a quorum is present, by a vote of a majority of the Directors present or by unanimous written consent of the Board of Directors. The membership may amend or repeal the Certificate of Incorporation by (i) a majority vote at the meeting of the membership held annually or (ii) at a special meeting convened by the members entitled to cast ten percent of the total number of votes entitled to be cast at such meeting, provided that the number of votes cast representing a majority shall be at least equal to the quorum at an annual or special meeting.

Section 2. By-Laws. The Board of Directors may amend or repeal these By-Laws at any meeting of the Board of Directors, at which a quorum is present, by a vote of a majority of the Directors present or by unanimous written consent of the Board of Directors. The membership may amend or repeal these By-Laws by (i) a majority vote at the meeting of the membership held annually or (ii) at a special meeting convened by the members entitled to cast ten percent of the total number of votes entitled to be cast at such a meeting provided that the number of the votes cast representing a majority shall be at least equal to the quorum at the annual or special meeting.

June 14, 2010

### Call for Manuscripts

The editors of *Visions* are seeking manuscripts for the June 1, 2011 deadline. *Visions*, a peer-reviewed, biannual publication that is indexed in CINAHL (Cumulative Index to Nursing and Allied Health Literature) is focused on content that reflects some aspect of Rogers' Science of Unitary Human Beings (clinical practice, research, theoretical issues, etc.).

Organization of Manuscript:

1. Identification page (name, address, phone number, affiliation and professional title and running title, and email address.
2. Title page (no author identification.
3. Abstract followed by 3-4 key words for indexing.
4. Text 15-20 pages.
5. Submit 4 copies of the manuscript or email a copy to:

Dr. Martha Bramlett  
6332 Fox Chase Dr.  
Davidson, NC 28036  
[mhbramlett@gmail.com](mailto:mhbramlett@gmail.com)

OR

Dr. Sonya Hardin  
School of Nursing  
9201 University City Blvd  
Charlotte, NC 28223  
[srhardin@uncc.edu](mailto:srhardin@uncc.edu)

### Call for Columns

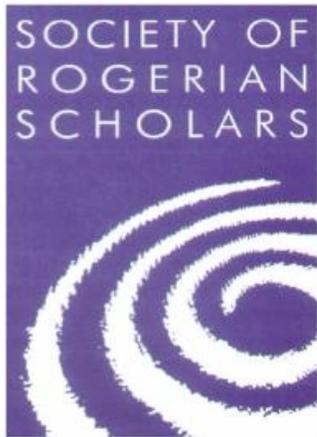
The editors of the Columns are seeking columns of 1500 words or less for the future editions of *Visions*. Columns include: Innovations, Instrumentation/Methodology, Emerging Scholars, and Human-Environmental Field Patterning Practice. Selections for columns are editorial decisions. Only two copies need to be submitted by mail or please send by email to: [srhardin@uncc.edu](mailto:srhardin@uncc.edu) Upon acceptance the author/authors must submit both a hard copy and disk.

### Call for Photographs

The editors are seeking photographs of Martha Rogers or other artwork for upcoming editions of the journal. Please send photographs to: [srhardin@uncc.edu](mailto:srhardin@uncc.edu) or mail to Dr. Sonya Hardin, Society of Rogerian Scholars, College of Nursing, New York University, 246 Greene Street, 8<sup>th</sup> floor, NY, NY, 10003-6677. If you send actual photographs please DO NOT SEND your original. Send a copy of the photograph since we cannot promise to return them.

### Call for News

The editors are always seeking news about members for inclusion in the SRS News section of the journal. This news can include publications, promotions retirements, or significant life events. Please email any news to Dr. Sonya Hardin at [srhardin@uncc.edu](mailto:srhardin@uncc.edu).



# Call for Abstracts

Abstracts are invited for the 2011  
conference of the

**Society of Rogerian Scholars**  
**“Expanding Horizons:  
Unitary Science Evolution,  
Refinement and Innovation”**

**October 7-9, 2011**

**Sponsor and Host:** The University of NC at Greensboro  
Location: The Grandover Resort & Conference Center  
<http://www.grandoverresort.com/>  
Greensboro, NC, USA

## **Keynote Address by**

**Marlaine Smith, RN, PhD, AHN-BC, FAAN**

*Associate Dean for Academic Programs, Helen K. Persson Eminent Scholar*

Abstracts are invited for paper or poster presentation of topics grounded in Martha E. Rogers' Science of Unitary Human Beings and other unitary nursing perspectives. Either completed or in process works are welcomed. We are specifically interested in receiving a number of abstracts that address the next step in the evolution of Rogerian theory, emergents and revolutions into unitary science knowledge development, methodological approaches, practice, and education. Students are encouraged to submit.

Abstracts will be subjected to blind review. All submissions, reviews, and notifications will be electronic. A separate cover page should list the names and credentials of all presenters, and contact information (including email address) for the first presenter. The abstract should be 250-300 words. Deadline for abstracts is June 1, 2011. Those submitting will be notified of the results of the review by July 14, 2011.

Please e-mail abstracts to: Jane Flanagan [flanagjg@bc.edu](mailto:flanagjg@bc.edu)

For more information, please call: (617)-552-8949



## Society of Rogerian Scholars

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Society of Rogerian Scholars  
New York University  
College of Nursing  
726 Broadway 10<sup>th</sup> floor  
New York, NY 10003

### Membership Form

Name: \_\_\_\_\_

Mailing Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Country: \_\_\_\_\_ Zip/Postal Code: \_\_\_\_\_

Phone (Home): \_\_\_\_\_ (Work): \_\_\_\_\_

E-mail address: \_\_\_\_\_

Affiliation: \_\_\_\_\_

### Membership Dues

**(Membership year is from July 1 through June 30; for new members who pay in April, May, or June, dues are credited toward the following year)**

Patron	\$250
Supporting Member	\$150
Institutional Member	\$85
Regular Member	\$55
Student (with copy of student ID) or Retiree	\$35

**Make checks (U.S. Funds only) payable to:** Society of Rogerian Scholars

**Credit Card Information:** \_\_\_\_\_ VISA \_\_\_\_\_ MASTERCARD

Account Number: \_\_\_\_\_

Expiration Date: \_\_\_\_\_

Signature: \_\_\_\_\_

Billing Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Country: \_\_\_\_\_ Zip/Postal Code: \_\_\_\_\_

Donation to the Martha E. Rogers Scholars Fund

Contributions are tax deductible. Tax ID Number for 501c(3): 113-3765918

These charitable donations are used to support students in the discovery of Rogerian Science.

\_\_\_\_ \$5 \_\_\_\_ \$10 \_\_\_\_ \$25 \_\_\_\_ \$50 \_\_\_\_ \$100 \_\_\_\_ Other (Amount \$ \_\_\_\_)

\_\_\_\_ Please do not include my name and information in a published membership directory.