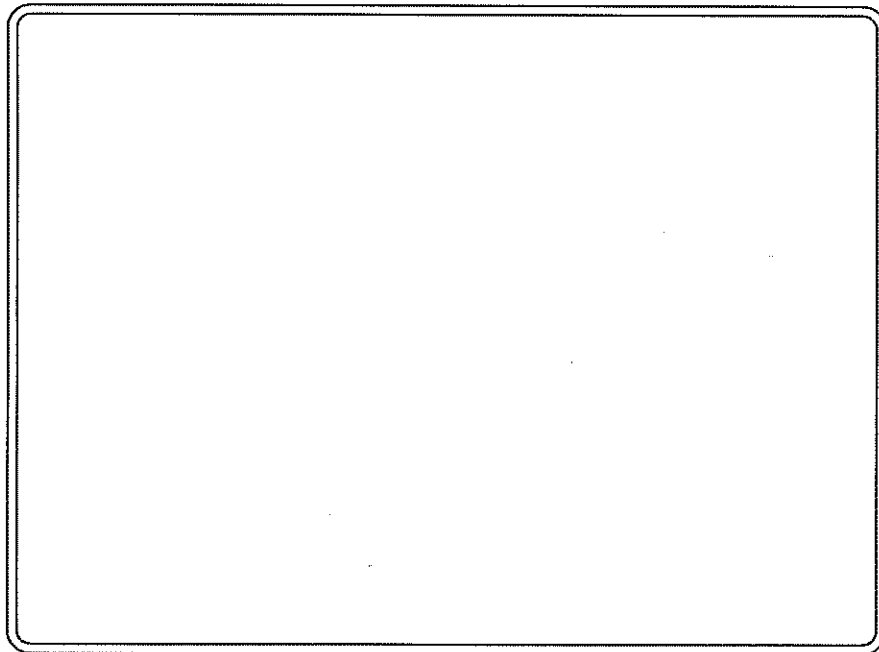


# ***Visions***



***Infinite Potentials***

***The Journal of Rogerian Nursing Science***

# Visions: The Journal of Rogerian Nursing Science

Volume 5 Number 1 1997

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## Guidelines For Authors

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* (4th. Ed.). References - see page 251. Although the APA manual states that the first line of each reference should be indented five to seven spaces as you would a paragraph, it also states that the typesetter will arrange the reference list in hanging indent format for publication. Since *Visions* is desk top published, we prefer that you submit the reference list with hanging indents.
5. Once the manuscript has been accepted for publication, authors must submit a hard copy plus a copy prepared on a 3 1/2 inch disk in WordPerfect 5.1 or Microsoft Word 6 , prepared on an IBM or IBM compatible computer.
6. Upon final acceptance, an honorarium of \$50 will be sent to the author (or primary author if more than one).

### 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 December 1 and June 1. Submit 4 copies of the manuscript to:

Sheila Cheema, RN;PhD  
110 Elk Avenue  
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### Columns:

1. There are five potential columns - Controversies, Imagination, Emerging Scholars, Book Review, and Health Patterning Modalities - that will appear as submissions are received and accepted
2. Selections for columns are editorial decisions. Only 2 copies need to be submitted. Upon acceptance the author/authors must submit both a hard copy and a disk. No honorarium is paid to authors of columns.

## REVIEW PANEL

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### THE MARTHA E. ROGERS SCHOLARS FUND

Unlike other centers of nursing science, the Martha E. Rogers Scholars Fund, the charitable fund of the Society of Rogerian Scholars, is dedicated solely to advancing Rogers' Science of Unitary Human Beings and its practice. In 1996, the fund provided three \$250.00 scholarships to nursing students who are studying the Science of Unitary Human Beings at Hunter-Bellevue School of Nursing, NYC, Medical University of South Carolina, and New York University.

Contributions are needed to promote Martha E. Rogers' living legacy, the Science of Unitary Human Beings. Donations may be given to honor colleagues, or as memorials. Students who wish to acknowledge faculty members, clients who want to express appreciation to nurses, or nursing departments who are looking for new ways to celebrate Nurses' Day may also make donations to the fund. Tax-deductible contributions may be directed to:

Dr. Beatrice Goodwin, Treasurer  
The Martha E. Rogers Scholars Fund  
P.O. Box 1195, Canal Street Station  
New York, NY 10013

Thank you for continuing Martha's dream.

Martha A. McNiff, RN;PhD, President

## Editorial

Rosemarie Rizzo Parse's stimulating and provocative address at the Sixth Rogerian conference, held June, 1996, provides the sounding board for a series of insightful responses by Howard Butcher, Richard Cowling, and Juanita Watson. Read, enjoy, mull over the content, and send us your thoughts and ideas for the next issue. We thank each of these wonderful scholars for a truly stimulating reading experience!

We encourage you, our readers, to submit a manuscript for consideration in the near future. In addition to feature articles, we welcome ideas to fill the box on the cover of each issue. We are still looking for someone to serve as column editor for the Controversies Column--care to volunteer?

We plan to institute a new section on works in progress. This will serve as a forum for exploration and sharing of emerging ideas you would like to bring to others' attention and invite discussion. This will enable networking on new ideas that are not yet ready for full publication but could be shared and commented upon. Send us abstracts of research; summaries of tool development, in progress or completed; ideas for new, emerging research approaches; vignettes about Rogerian practice, and strategies for teaching the Science of Unitary Human Beings.

It is our hope to expand to two issues per volume in the near future. Without your support and participation, this will remain an unfulfilled dream.

The content in all five issues has been truly outstanding. Help spread word of the journal's existence by taking a copy to your local nursing library and asking the staff to order *Visions* today! If you would like a sample copy for this purpose, let us know--we do have some copies of previous issues.

## A MESSAGE FROM THE PRESIDENT . . .

Juanita Watson, RN; PhD

It is my great pleasure and honor to bring greetings from the Board of Directors of the Society of Rogerian Scholars (SRS). As I begin my Presidency of SRS, I believe that we are at a pivotal time in the evolution of the Science of Unitary Human Beings.

In preparing this message, I reviewed the President's message from the Premier Issue of *Visions: the Journal of Rogerian Nursing Science*, and I thought about all the changes that have occurred since that momentous event in 1993. At that time, SRS and its newsletter, *Rogerian Nursing Science News*, were about six years old, and Martha Rogers was still with us in this present reality. The SRS President, Dr. Sarah Hall Gueldner, related in her message the difficulties of not being able to access Rogerian literature if one were not a student at NYU or living in or near New York City. In an interview for the same issue, Martha Rogers said that "SRS is a membership organization striving to move forward into a new reality and a new understanding of human life . . . , [and that *Visions*] will provide a forum to assist in transmitting ideas, creating new ways of thinking, and making new knowledge readily available to more people" (p. 3).

Today, we carry on Dr. Rogers' spirit through our organization and our publications. In addition, we now have the Martha E. Rogers Center for the Study of Nursing Science at New York University and two list serves—one from the Center and one from Fran Biley in Wales. Those wishing to learn more about the Science of Unitary Human Beings have many more avenues available to them than when Dr. Gueldner struggled to access information about Rogers' science, and I have to admit that Sarah's description of how she and a classmate spent two days at NYU reading 18 doctoral dissertations made me absolutely cringe.

Today, I often wonder what Martha Rogers would have done with the list serves. Can you imagine having an e-mail conversation with her? I think she would have loved it! Today, through active participation in SRS, through contribution to our publications, and through attendance at Rogerian conferences, the struggle to learn about the Science of Unitary Human Beings should be less difficult. However, we cannot rest on our laurels. Our job is not finished—and it probably never will be!

Today, Martha E. Rogers is still with us, albeit in a different reality. I hope she is smiling as she watches the progress we have made and are making. Two major conferences are planned for the coming year. In the fall, we will be holding the SRS Annual Meeting and Program in Richmond, Virginia. In the past, this conference was held in Pigeon Forge, Tennessee, the home of Martha's "mountain retreat." This year, we will break with tradition by having the conference in Richmond, and through the generosity of Dr. Richard Cowling, we are able to use the facilities at Virginia Commonwealth University. In planning for this conference, I have reviewed several brochures on Richmond, and it sounds as if it will be a beautiful and exciting place for our meeting. The dates are Saturday, November 1st, and Sunday, November 2nd. A variety of

topics are planned for Saturday's program, and the speakers include Dr. Richard Cowling, Dr. Fran Reeder, Dr. Sarah Gueldner, Dr. Linda Johnston, and myself. For Sunday morning, we are planning a special "Rogerian Experience," preceded by an informal Sunday Brunch. I hope many of you will take the weekend off and join us in Richmond!

Next June, the Seventh Rogerian Conference will be held at New York University. The theme is "Nursing and the Changing Person-Environment: A Rogerian Science View." The dates are June 19 to 21, 1998, and abstracts are due to Dr. Joanne King Griffin by September 8, 1997. Again, through attending and presenting papers at these conferences, we keep alive the work that Dr. Rogers started.

Yes, things have changed a lot in the past few years, and we now have many opportunities to learn more about and contribute to the Science of Unitary Human Beings—if we take an active part in doing so. The Board of Directors of SRS is committed to the continued evolution of the organization, and we will work hard to ensure that it grows in the way Martha and the original founders envisioned. We have new editors for our newsletter, and Dr. Richard Cowling has agreed to serve as the Associate Editor. He will ensure that the newsletter is produced and mailed in a timely manner. We are revising the membership brochure and hope that this, along with active recruitment of members, will add increasing strength to the organization. We have implemented some changes so that mail and inquires are handled in a more efficient manner. It is my aim, during my next two years as President of SRS, to bring increased vitality and visibility to the organization. I hope you will participate with SRS as we continue to advance Rogerian nursing science.

I can think of no better way to close this message than to quote Dr. Rogers in her interview for the Premier Issue of *Visions* in 1993:

There's an old story about a building in Washington, DC. There's a sign on this building: "The past is prologue." A lady passenger asked the cab driver, "What does that mean?" The cab driver answered, "Lady, it means you ain't seen nothing yet!" We have to keep open, flexible minds. What we believe now is changing as we move into newer, bigger, and different ideas. We will continue to grow and expand with this nursing science. So, enjoy! (p. 4)

# INVESTING THE LEGACY: MARTHA E. ROGERS' VOICE WILL NOT BE SILENCED

ROSEMARIE RIZZO PARSE, RN; PHD; FAAN

*This paper was presented as the keynote address at the Sixth Biennial Rogerian Conference, June 1996, at New York University.*

*Martha E. Rogers was an earthquake!*

An earthquake is a shaking of the earth's surface leading to uncertain movements created by the dislocation of subterranean rocks. Martha E. Rogers' pandimensional vision, repeatedly articulated in lectures, discussions, and publications for more than half a century, shook the very ground of nursing creating a welcome and unwelcome uncertainty. Earthquakes are destructive and constructive all-at-once. They destroy long-standing structures, toppling old formidable buildings and at the same time they create new landscapes and promise for the future. Martha Rogers destroyed the complacency of the nursing world (a world under the purview of medicine), she brought down long-standing structures that fostered old views, and she simultaneously created a new landscape for nursing, altering the terrain forever. Earthquakes are frightening since the dynamics of their impact are unknown, and, while the impact can be recognized, no mapping can predict the intensity of the vibrations or the extent of the disruptions. Martha Rogers' views were and are still frightening to some. Like an earthquake, the intensity of her vibrations and the extent of the disruptions that her views create cannot be ascertained. Thus, while the ramifications of investing the legacy of Martha E. Rogers can be recognized, they cannot be predicted, but

her voice will not be silenced.

Investing is spending time and effort to achieve something, and a legacy is a gift, something handed down. Investing the legacy is spending time and effort to achieve something with the gifts handed down. Investing the legacy of Martha E. Rogers, then, is spending time and effort with the gifts she bestowed: the Science of Unitary Human Beings, the vision of nursing as a basic science and learned profession, and her formidable loving presence. There is much explicit evidence to demonstrate that time and effort is being spent on the gifts from Martha Rogers which continue to foster the work that she forged as a lifelong project. The evidence is clear in at least five of the major Rogerian notions that shook the world of nursing:

1. *Nursing is a learned profession* (Rogers 1961, 1964, 1970); thus, education and practice of vocational, technological, and professional nurses must be differentiated and take place in institutions of higher learning. Nursing education moved from primarily diploma education in hospitals to community colleges and university settings, and this trend is continuing today. There is hope for differentiated licensing examinations as the accreditation process is scrutinized and will perhaps be moved to a different organization. More than a quarter of a century ago, Martha Rogers forged the idea of different licensing examinations for baccalaureate graduates.

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2. *Nursing's goal is promoting well-being on earth and in outer space* (Rogers, 1986, 1988, 1994). The idea of even considering the knowledge nurses will need for outer space was revolutionary and shook the nursing world, but Martha Rogers forged ahead and spoke of this often.

3. *Nursing is a basic science with unique knowledge, that of unitary human beings* (Rogers, 1970, 1986). Prior to Rogers' explication of her ideas, only Hildegard Peplau (1952) specified nursing as different from medicine. Before that, nursing knowledge was thought to be mainly notions like the principles of procedures à la Virginia Henderson.

4. *The unitary human energy field is an irreducible pandimensional whole.* To say that humans are wholes is one thing—everyone says that—but to say they are irreducible wholes is another thing altogether, and the idea of pandimensional was and is baffling. Just think of how that shook the world where nearly everything related to the human was divided neatly into the biopsychosocial parts with past, present, and future specified in linear terms. This notion was and still is considered (by some) too abstract to comprehend.

5. *The human-environment process is mutual and unpredictable.* This notion of Rogers brought down the idea of cause-effect as fundamental to the essence of the human-environment relationship and brought to light another new concept for nursing—mutual process—and created a new puzzle—unpredictability. These are not easy ideas to comprehend, and there was more than a mild shake of the earth on this declaration.

These five notions destroyed and constructed all-at-once, creating a new landscape for the discipline of nursing, one that made nursing worthy of being called a discipline. The new landscape created by Martha Rogers has proven a fertile field for her ideas to take root and has provided a

basis for nursing science to grow in the simultaneity paradigm. At least two extant nursing theories, two new products—the theory of health as expanding consciousness (Newman, 1992) and the human becoming theory (Parse, 1981, 1992, 1995)—acknowledge explicitly Rogerian science as a grounding, along with works of others. Contemporary totality theorists weave ideas from Rogerian science into revisions of their work, and, though these are not often explicitly acknowledged, they are clearly present. There are also other theories emanating directly from Rogers' science, like Barrett's power theory, which further specifies Rogerian science in its purest form.

Rogerian science, meaning the postulates and principles, is not moving in just one direction—it is pandimensional in movement; thus, many of the most fundamental elements explicated and fostered by Martha Rogers are mutated and lead thinking in diverse directions. Some core ideas are flowering in different ways. For example, the notion of unitary is interpreted differently from Rogers' own stated definition by both seasoned and budding scholars. The term unitary in the unitary/transformative paradigmatic schema by Newman (1992; Newman, Sime, & Corcoran-Perry, 1991) and in the simultaneous action worldview by Fawcett (1993) is defined differently from Rogers' original meaning. This is clear in the published descriptive characteristics of these schemas. The linear idea of moving through "stages of organization and disorganization to more complex organization" (Newman et al., 1991) is not consistent with the term unitary as defined by Rogers. While Rogers had respect for scientists in other fields such as Bentov, Prigogine, Sheldrake, Bohm, and others, she did not believe their tenets were the same as hers. For example, she did not embrace chaos theory, Prigogine's notion of dissipative structures, or Bohm's implicate-explicate order. She did not use terms like "consciousness" and "matter" or phrases

like "stages of organization" and "moving from chaos to order." She said nursing's concern was the unitary pandimensional human energy field in mutual process with the pandimensional environmental energy field.

Another example is the multiple interpretations of the notion that the human-environment process is mutual. Some scholars suggest that Rogerian science is a developmental theory concerned with developmental changes (Reed, 1993), and this is not consistent with Rogers' own statements about mutuality in her science (Rogers, 1986, 1994).

Yet another example of different interpretations is related to the notion that the human is an irreducible energy field. The evolving research methods do not focus on ways to investigate energy fields in mutual process, with phenomena such as wave patterns, beyond waking, dynamic patterning, and others. Neither the quantitative methods nor the qualitative methods capture the essence of Rogerian science as specified by her in the principles. While the current efforts are important in moving toward the development of a research method that truly reflects the principles, a Rogerian research method is yet to be created (Barrett, 1996). Also in relation to the human as irreducible is the increasing focus on spirituality in the Rogerian literature. Is a focus on spirituality separating the human? If one focuses on spirituality, why then not on physicality and mentality? And to talk about energy field as spirit is another puzzlement, one that will take much time and effort to understand. A serious question arises relative to the consistency of these notions with Rogers' own idea of unitary, irreducible energy fields.

While these and other changes in meaning when referring to Rogers' work often lead to confusion, they also expand nursing science, offering nurses more options with which to guide their research and

practice. It is true that with the evolution of all of the sciences changes are inevitable as the horizons of meaning cocreated through various interpretations both clarify and obfuscate. When knowledge is expanded, science is moved to different levels of understanding. Martha Rogers was one who believed in science as an ongoing process of advancing knowledge. She said, "Science is open-ended; it will never stop" (1994, p. 34). She was open to new ways of searching and always looked for better ways to express ideas. Openness for Martha Rogers, though, was not "anything goes." She strictly adhered to precision and clarity in definition, consistency in meaning, and logical congruency, and she expected students and colleagues to do the same.

Some words in Rogerian science evolved over time, such as four-dimensional, which evolved to multidimensional, then to pandimensional, but the core meaning of these words and the principles in the science remained the same for Martha Rogers. While pure Rogerian science is now lived only by some who foster her work, mutations of her work abound. The earth still quakes when some of Martha Rogers' ideas are set forth as guides to research and practice and mutations tend to deflect the quaking for awhile, since any transition to Rogerian science requires much study, time, and effort.

Martha Rogers' legacy is invested in diverse ways by those who move her work explicitly and those who move it implicitly, by those who stay true to her definitions and by those who do not. The evidence is concretely demonstrated in the diverse papers presented at the biennial Rogerian conferences, in the programs at the center for nursing science that bears her name, yet goes beyond her work, in the Rogerian journal, *Visions*, which publishes exclusively articles on Rogerian science, and in the healthcare settings that adopt her framework as a guide to practice. There are

theses and dissertations continually being constructed to further her work. The seasoned Rogerian scholars are continuing to conduct research, teach students, consult in research and practice internationally, and publish works that fortify the Science of Unitary Human Beings. These scholars and others expand the landscape by explicating nursing as a basic science and exerting pressure politically to foster differentiation among educational levels for preparation of nurses. The pattern of Martha Rogers' thinking is threaded through the works of all those who plow the new landscape that erupted in the wake of the Rogers' earthquake. Diversification is important for growth on any new landscape, and the opportunity to grow new structures is Martha Rogers' legacy to the world of nursing—a world she shook by its root in laying claim to the unitary perspective as nursing's knowledge base.

This peerless scholar-teacher's voice will not be silenced but will resonate through the ages, shaking loose the earth of nursing from the old structures, confirming forever the new landscape upon which other new landscapes will be built. Her lingering presence invites scholars to visit again the semantic intent of her words and to use them precisely, defining and clarifying meanings. Scholars are also invited to acknowledge deviations from her meanings when using words she created for nursing, so that her voice may be heard clearly through the work of scholars who also wish to give their own voice to ideas that are built on the new landscape that arose from the earth's quaking with her presence.

Martha E. Rogers as earthquake was a strong, forthright challenger of complacency, but she was also gentle, loving, witty, and charming. Her *strength* was evident in many ways. I remember her unassumingly boarding airplanes for international conferences with an oxygen machine to deliver lectures about unitary hu-

man beings and nursing as a basic science. I remember her *forthrightness* during panel discussions with other theorists, when she often said, "I guess I'm the odd man out; I don't agree with any of you." At one conference a prominent nurse leader and professor who claimed to know Rogerian science had her student present findings from her dissertation (both student and teacher thought it was based on Rogers) at an open forum with many in the audience. After the presentation the proud professor publicly turned to Martha and said, "Please comment. What do you think?" Martha in her forthright way said, "It's a fine study, honey, but it has nothing to do with my work." I remember how she *challenged complacency*, always focusing on nursing as unique and separate from medicine—always rebutting the outdated, outmoded use of nursing diagnoses to define the practice of nursing. She challenged Hildegard Peplau and Rozella Schlotfeldt on promoting outdated thinking in one panel discussion, and she consistently and clearly took a strong stand against the concept of caring as the essence of nursing. At the last Discovery International Conference in which Martha participated, she unequivocally spoke about the ubiquitous nature of caring and how it is not specific to nursing and received rousing applause from the 500 participants while Madeleine Leininger and others looked on.

I remember, too, Martha's *gentle, loving, warm* hand offered to friends and strangers who appreciated her special touch during difficult times in their lives. She understood human pain and pleasure. I remember her *witty charm*, the laughter and the fun and the twinkle in her eye when she said, "I'll see you there," referring to the time beyond.

So it is that the voice of Martha E. Rogers will not be silenced. Her legacy is invested moment-to-moment, day-to-day, year-to-year, millennium-to-millennium, as

the gifts she bestowed—the Science of Unitary Human Beings, the vision of nursing as a basic science and learned profession, and her forthright loving presence—invite nurses worldwide to build new structures and explore the universe for yet new ways of thinking to expand the discipline of nursing in ever diverse ways.

Martha E. Rogers was an earthquake, the aftershocks of which continue to enrich our lives through destroying old views and inspiring new ones all-at-once.

*Martha E. Rogers was an earthquake!*

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## Note:

The editors invited three Rogerian scholars to respond to Dr. Parse's provocative and illuminating paper. Their responses follow.

**IN SEARCH OF UNITARY SYMPATHETIC  
VIBRATIONS: A  
RESPONSE TO PARSE'S "INVESTING  
THE LEGACY: MARTHA E. ROGERS'  
VOICE WILL NOT BE SILENCED"  
Howard K. Butcher, RN; PhD, CS**

Martha E. Rogers was nursing's most significant leader since Florence Nightingale and was nursing's most creative revolutionary. Rogers' thoughts and contributions revolutionized the discipline of nursing. In a tribute to Florence Nightingale, Rogers (1994) stated "we build on the shoulders of giants, and Nightingale was certainly a giant in the history of nursing and health" (p.33). More than any other nurse scholar and scientist, Rogers built upon and stretched Nightingale's vision of nursing. Martha E. Rogers is nursing's 20th century intellectual giant.

Parse's paper succinctly clarifies and illuminates Rogers' most significant contributions to nursing science. Indeed, Rogers' vision of nursing as a learned and unique basic science of irreducible pandimensional human and environmental energy fields in unpredictable mutual process has shaken nursing's foundation. Parse's use of the earthquake metaphor illustrates with power both the destructive force that Rogers' vision had upon nursing's long-time dependence on medicine and the constructive potentialities released in the form of the Science of Unitary Human Beings.

Most importantly, Parse calls attention to the need for works emanating from Rogers to be consistent with the fundamental tenets in the Science of Unitary Human Beings. Unitary sympathetic vibrations are works in harmonious agreement and resonate with Rogers' ontological and epistemological tenets. Parse points out a number of works by nursing scholars whose notions are "mutated" and "different" from Rogers' original meaning. The purpose of this paper

is to explore in more depth the inconsistencies with the Science of Unitary Human Beings that Parse specifically mentioned and to identify works not mentioned by Parse that do resonate with Rogerian science.

Parse asserts that the term unitary is used differently in the paradigmatic schema proposed by Newman, Sime, & Corcoran Perry (1991) and Fawcett (1995). In particular, both Newman et. al.(1991,p.4) and Fawcett (1995,p7) state that "change is unidirectional and unpredictable as humans move through stages of organization and disorganization to more complex organization." Parse is correct in stating the notion of "stages" is not consistent with a unitary perspective. Rogers' (1970) early writing states "the principle of helicy connotes that the life process evolves unidirectionally in sequential stages" (p. 99). However, in later works Rogers never referred to stages or development. The notion of "stages" conveys not only a linear movement but also infers periods of stasis rather than continuous rhythmical flowing movement. Stages are commonly viewed as linear time-bound sequential steps. Instead, Rogers (1992) described the *evolutionary* process as a "dynamic, irreducible, non-linear process characterized by increasing complexification of energy field patterning" (p. 30). The term evolution is preferred because the term development is often associated with stages. In addition, the term disorganization is not in any of Rogers' writings. Rather, from the onset, Rogers (1970) described the nature of changing patterns as "cadences—sometimes harmonic, sometimes cacophonous, sometimes dissonant; rising and falling; now fast, now slow—ever changing in a universal orchestration of dynamic patterns" (p. 101). To be consistent with Rogers, one must be careful and use language and words that convey meanings congruent with a unitary perspective. Also, scholars must base their works on Rogers' most recent

writings. She repeatedly stated that most of the 1970 book is outdated and should be "torn out" (Rogers, 1986, personal communication). Notions of continuous process, change, and dissonance are more congruent with the Science of Unitary Human Beings than the ideas of stages, development, or disorganization.

Parse also asserts that Rogers did not believe the tenets from contemporary scientific theories by Bentov, Prigogine, Shel Drake, and Bohm "were the same as hers." Rogers (1992) did state that Bohm (1980) and Shel Drake (1981) proposed new worldviews that supported her tenets of synthesis and holism. Rogerian scholars need to closely examine the works of Prigogine, Shel Drake, and Bohm to identify their consistencies and inconsistencies with the Science of Unitary Human Beings. As an example, Malinski (1986, 1990) examined in some detail each of these contemporary theories and concluded that "although conceptual differences exist, a number of ideas emerging in contemporary thought appear consistent with those of Rogers" (p. 22). The usefulness of examining Prigogine, Shel Drake, and Bohm's works is that each add support and a new depth of understanding to aspects of the Science of Unitary Human Beings.

There are parallels between Rogers' principle of helicy and Prigogine and Strengers' (1984) theory of dissipative structures. Prigogine describes change in open systems as occurring nonlinearly through spontaneous far from equilibrium fluctuations leading to higher levels of organizational complexity. Living systems are continually far from equilibrium and the further a system is from equilibrium, the greater is its complexity and nonlinearity. Thus, Prigogine's theory of dissipative structures lends support to Rogers' principle of helicy which describes the nature of change as "continuous, innovative, unpredictable, increasing diversity of human and environmental field patterns" (Rogers, 1990, p. 8).

Although Rogers did not discuss Prigogine's work in relation to the Science of Unitary Human Beings, his work adds support, clarity, and depth in understanding Rogers' own ideas about the nature of increasing complexification and unpredictable nonlinear change.

There also are major conceptual incongruencies between Rogers and Prigogine. Dissipative structures are self-organizing open systems which spontaneously generate new forms of order. The notion of *self*-organizing conflicts with Rogers' notion of mutual process. The idea of self-organization is not consistent with integrality. In essence, self-organization refers to self-making (Capra, 1996). Integrality describes a co-evolutionary process whereby the environment and human fields evolve simultaneously in mutual process. Self-organization conveys a separateness. In addition, change from disorder to order is not congruent with increasing diversity in human and environmental fields. In Prigogine's work, change is not described as a continuous process; rather, dissipative structures maintain themselves in a stable state far from equilibrium. The dissipative structure is actually stabilized by a constant flow of energy. When a dissipative structure is subjected to an intense perturbation and is unable to dampen these jolts, it may escape into a higher order. Dissipative structures are described as physical systems consisting of internal nonlinear feedback loops. Stabilization, feedback, and physicality are not congruent with a unitary worldview.

Shel Drake (1988) has developed a hypothesis of formative causation proposing the existence of morphogenic fields. Shel Drake proposed that morphic fields are fields of information that influence the development of the structure and the behavior of living and non-living matter. Memory within morphic fields is cumulative; therefore, patterns become increasingly habitual through repetition. Morphic fields are non-

physical, nonlocal, intrinsically probabilistic, vibrational, creative, evolutionary, and transcend space and time. Shel Drake's morphic fields seem to resonate with Rogers' postulate of energy fields. However, again there are major inconsistencies with Rogers' view, and it is incorrect to assert that Shel Drake's conceptualization of fields is the same as Rogers. Like Prigogine's dissipative structures, morphic fields are described as self-organizing wholes. Furthermore, Shel Drake (1988) describes reality as consisting of billions of morphic fields containing other morphic fields "nested in a hierarchy or holarchy" (p. 317). Rogers identifies only two energy fields, the human and the environmental energy fields, and does not reduce either the human or environmental field into parts or additional fields. In Rogers' view of nature, there is no hierarchy of fields. Both the human and environmental energy fields are irreducible and infinite (Rogers, 1992). Lastly, while Shel Drake describes the morphic fields as non-local, they are in essence causal in nature. Even though the relationship between an organism and its morphic field is a two-way process, morphic fields are "regions of influence... localized around the systems they organize" (Shel Drake, 1988, p. xviii). "Morphic resonances involve the transmission of formative causal influences through both space and time" (Shel Drake, 1988, p. xix). Every particle, organism, growth, form, and movement in the universe is shaped and guided by its own morphic field. As the name suggests, the hypothesis of formative causation is inherently causal and therefore incongruent with Rogers' definition of openness. "In a universe of open systems, causality is not an option" (Rogers, 1992, p. 30).

Parse also questions the congruence between Bohm's (1980) theory of the implicate-explicate order and the Science of Unitary Human Beings. Carboni (1995) examined Bohm's work closely in relation to the

Science of Unitary Human Beings and used both to derive a theory for Rogerian nursing practice. Carboni found a number of resonances between Rogers and Bohm.

According to Carboni (1995) both describe reality as an undivided wholeness characterized by multidimensionality, acausality, and non-locality. Both Rogers and Bohm view continuous change as fundamental to the universe. The oneness of the universe supports Rogers' principle of integrality; the multiple, dynamic, and increasing diverse possibilities of enfolding-unfolding in holomovement resonate with Rogers' notion of helicity; and Bohm's description of patterns of energy are similar to the principle of resonancy (Carboni, 1995).

Closer examination of the correspondence of the two does reveal some major inconsistencies. The first inconsistency is that Bohm's theory is causal. The changes in the explicate order are caused by the holistic movement in the hidden and more subtle implicate order (Goswami, 1994). In fact, Bohm always believed very strongly in causality. Bohm's original theory of "hidden variables" described how electrons moved along paths deterministically. The paths are created holistically and nonmechanistically by the hidden variables. When non-locality was discovered, it appeared that non-locality denied causality. Later, it was found that causality was not violated by non-locality (Peat, 1997). For 40 years Bohm's intent was to reinstate causality in quantum theory as he pushed the hidden variable theory in new directions (Peat, 1997). Along the way he changed the name of the theory to "causal interpretation" (Bohm, 1957), and finally to the "ontological interpretation of quantum theory" (Bohm & Hiler, 1993). Causality is not an option in Rogers' science.

A second major inconsistency between Bohm's work and Rogers is the splitting of the universe into levels. The implicate and the explicate are two levels, and later Bohm added a third level, the

"superimplicate order" (Bohm & Peat, 1987). Bohm also refers to an infinity of qualitatively different levels with causality at each level. Effects from lower levels of reality surge up to higher levels and produce changes that cannot be described by what already exist at that level (Peat, 1997). Bohm believed the underlying wholeness allowed the infinity of levels to cohere together. However, a unitary reality does not have different "levels." Rogers changed the term multidimensionality to pandimensionality because "multi conveys pieces, whereas 'pan' represents a bringing together" (Rogerian Science News, 1991, p.8 ). A unitary reality is not reducible to different levels.

Prigogine's, Sheldrake's, and Bohm's theories are important for Rogerian scholars to examine. They each resonate with some aspects of Rogerian science. However, one must be careful not to equate these theories with Rogerian science. Rather, each of these models need to be examined for their similarities as well as their differences with the Science of Unitary Human Beings. By examining the differences, the true uniqueness of Rogerian science comes into sharper focus.

Newman (1994) has incorporated ideas from Bohm and Prigogine to develop a model that builds on and extends unitary science. Parse (1991, 1992) also synthesized the principles and postulates in Rogerian science with ideas not fully consistent with Rogers' nursing science. The Theory of Human Becoming is based on tenets and concepts that Rogers repeatedly stated were inconsistent with the Science of Unitary Human Beings. Rogers never embraced existential-phenomenology. The tenets of intentionality and human subjectivity, and the concepts of coconstitution, coexistence, and situated freedom are not in the lexicon of Rogerian science. Rogers viewed Parse's Theory of Human Becoming as distinctly different from her science. Existentialism is inconsistent with the Science of Unitary

Human Beings "because existentialism taken to its ultimate extreme is nihilistic and my view is just the opposite . . . the ultimate extreme in the Science of Unitary Human Beings is creation not nihilism" (Rogers, 1985, personal communication). While both Parse's and Newman's work have inconsistencies with the Science of Unitary Human Beings, they both hold similar paradigmatic views of person, environment, and health.

Parse is also correct in stating that Rogers did not find chaos theory consistent with her view of reality. I was with Rogers while a group of students watched a video explaining chaos theory. Halfway through the presentation Rogers stated "This[chaos theory] is not the same as what I'm talking about . . . this comes from an old worldview" (Rogers, 1992, personal communication). Chaos is a mathematical theory describing irregular, unpredictable behavior of deterministic, nonlinear dynamical systems (Gleik, 1987). In Peat's (1991) excellent book on chaos he states, "Indeed, chaos theory is essentially a deterministic theory of nature and raises the question, Can a deterministic theory truly capture the essence of nature's chaos?" (p. 197). Chaos theory is also time-bound. Over the short term, behaviors in chaotic systems are predictable, but are unpredictable over the long-term. In other words, chaos theory is only an approximation of something far deeper. Chaos theory is not consistent with either Rogers' description of openness or with pandimensionality. However, chaos theory does provide a unique understanding of unpredictability, interconnectedness, nonlinearity, uniqueness, infinite complexity, nonrepeating rhythmicities, and continuous emerging patterns.

Parse questions the appropriateness of a focus on spirituality or spirit within the Science of Unitary Human Beings: "Is a focus on spirituality separating the human?" All manifestations of patterning emerging from the human-environmental mutual field



process concerned with human betterment and well being are relevant for study within the Science of Unitary Human Beings. Because Rogers did not address spirituality or any other concept relevant to understanding and facilitating human well-being does not exclude it as a focus for Rogerian practice or research. However, Rogerian nurses practicing and engaging in research must conceptualize, define, and understand pattern manifestations within a unitary context.

Spirit, within a unitary perspective, is not a separate part. Spirit can be viewed as an energy or life force that keeps us active and dynamic (May, 1982) and as an "harmonious interconnectedness" (Burkhardt, 1989, p. 74). May (1982, p.3) states "spirit has a quality of connecting us with each other, with the world around us." Thus, spirituality can be understood as a pattern manifestation expressing a particular quality about the nature of human and environmental energy fields. Malinski (1991, 1994) has clearly conceptualized spirituality within a unitary context. Spirituality can be understood as a pandimensional awareness of increasingly diverse and creative higher frequency patterning in the continuous mutual process of human and environmental fields. Spirituality is a way of experiencing integrality. A unitary science provides a new way of understanding phenomena. Concepts previously understood from a three-dimensional or systems view can be defined and conceptualized within a unitary perspective. Parse is questioning a focus on spirituality from a systems perspective which views spirit as a part rather than considering that spirituality can be defined and conceptualized in a way consistent with the Science of Unitary Human Beings. Reconceptualizing phenomena within a unitary context expands the understanding and application of Rogers' science.

Other than Barrett's power theory, Parse does not identify any other works she considers "Rogerian science in its purest form." Other works consistent with Rogerian

science deserve acknowledgement. Unlike Parse, Rogers did not specify a practice or research methodology, but rather left the work of expanding unitary science to aspiring Rogerian scholars. Barrett (1988) has developed a practice methodology consistent with Rogers' science. Cowling (1990, 1993) expanded Barrett's practice methodology. Thus, nurses practicing from a "pure" Rogerian perspective do not use the sequential, reductionistic, and deterministic nursing process, but rather engage in pattern manifestation appraisal and deliberate mutual patterning using unitary field pattern profiling. Butcher (1994) and Carboni (1995) have developed criteria for the development of Rogerian research methodologies and each has developed research methodologies consistent with the Science of Unitary Human Beings. Other practice and research methodologies may yet be developed. In addition to Barrett's (1990) development of the "Power as Knowing Participation in Change Tool," Carboni's (1992) "Mutual Exploration of the Healing Human-Environmental Field Relationship Instrument," Ference's (1986) "Human Field Motion Tool," Hastings-Tolsma's (1992) "Diversity of Human Field Pattern Scale," Johnson's (1994) "Human Field Image Metaphor Scale," Paletta's (1990) Temporal Experience Scales, and Watson's (1993) "Assessment of Dream Experience Scale" are all major advances in Rogerian science. In addition, these tools are rich sources for further mid-level theory development. Contrary to Parse's suggestion that evolving methods have not focused on energy fields in mutual process, emerging Rogerian research methods, as well as all the tools mentioned above, do explicitly focus on energy fields, mutual process, and patterning.

Parse reminds us that in order for new advancements in Rogerian scholarship to resonate sympathetically with the Science of Unitary Human Beings, Rogerian scholars

must continue to clarify concepts and examine theories in light of Rogers' original intended meaning. Rogers' legacy has not been silenced. A new generation of voices inspired by her vision have expanded her science in synchrony with the postulates and principles in the Science of Unitary Human Beings. The seeds of a foundation true to Rogers' ontology and epistemology are flourishing.

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**A UNITARY CONCEPTUAL AND  
THEORETICAL LEGACY  
RESPONSE TO  
INVESTING THE LEGACY:  
MARTHA E. ROGERS' VOICE WILL NOT  
BE SILENCED  
W. Richard Cowling, III, RN; PhD**

Martha E. Rogers' legacy is clearly articulated in this presentation by Parse. Parse's identification of five cornerstone ideas espoused by Rogers characterizes her unique contribution to nursing and society. Further, Parse's description of the pandimensional movement and diverse directions of the evolution of the Science of Unitary Human Beings offers an overview of the "new landscape" being created in the investing of the legacy. Although some inconsistencies in the interpretation of the Science of Unitary Human Beings are noted, there is acknowledgment of the expansion of nursing science. This is most evident in her statement that, "The pattern of Martha Rogers' thinking is threaded through the works of all those who plow the new landscape that erupted in the wake of the Rogers' earthquake." Finally, the call to the scholar of unitary science to visit the semantic intent of Rogers' words and use them precisely or to acknowledge deviations is requisite to intellectual honesty and conceptual and theoretical precision and refinement.

The intent of this response is four-fold: (1) to expand the description of the legacy of Rogers to conceptual gifts; (2) to offer a conceptual challenge of integrating the experience labeled "spirituality" into unitary science; (3) to acknowledge the existence of research methods congruent with unitary science; and (4) to offer a metaphorical image of the conceptual and theoretical legacy of Martha Rogers.

***Conceptual legacy of six unique gifts.***

The Rogerian legacy of conceptual gifts that altered the landscape of nursing are *unitary human being, pandimensionality, acausality, unpredictability, integrality, and pattern* as referent of unitary energy field. These conceptualizations of human beings also offer the greatest challenges and the greatest opportunities for those who are living out the investment of the legacy. To be unitary is not to acknowledge the existence of parts, any parts, but rather to view everything as wholeness and completeness incapable of being reduced. Even the phrase "different from the sum of their parts" (Rogers, 1992, p. 29) is problematic because it implies parts exist. Pandimensionality provides the grounds for acausality and unpredictability. Pandimensionality means that our referents to reality of time, space, and position are questionable. Rogers (1992, p. 31) noted that "the term pandimensional provides for an infinite domain without limit." Causality and predictability are inconsistent with an infinite domain. Moss (1995, p. 61) says it more beautifully: "causality ceases the moment we become referent to infinity" and "the universe and human beings are revelation happening." Integrality conveys the notion of the human and environment in mutual process as fields of energy (Rogers, 1992). Pattern is the distinguishing characteristic of a field and changes continuously. "Each human field pattern is unique and is integral with its own unique environmental field pattern" (Rogers, 1992, p. 30). The development of practice that is responsive to pattern and integrality is a unique expression of the unitary perspective. These six major unique conceptualizations provide a rich albeit challenging context for developing the art and science of nursing beyond the limitations of current conceptualizations and theoretical viewpoints.

***The experience of "spirituality" integrated into a unitary world view.***

While it is clear that the notion of spirit and spirituality as discrete and segregated human entity and experiences is entirely inconsistent with a unitary perspective, the denial of the experience of phenomena labeled as spiritual by those experiencing such phenomena would be to deny the wholeness of human experience. It is my perspective that all experiences, perceptions, and expressions of humans are energetic manifestations of pattern and represent human/environmental field integrality. Spirit, mind, and body are not discrete entities, nor are they parts that can be added to make up a human being. Sensations experienced that are labeled as of the spirit, mind, or body are mislabeled. However, all are experiences that can be understood more completely in the context of a unitary perspective. One of Rogers' legacies was the acceptance of what are described as paranormal experiences as evolutionary emergents of unitary patterning. She did not abandon the word paranormal, but abandoned previous conceptualizations. Parse's call for caution in the use of language is appropriate for the advancement of a science with precise definitions and conceptualizations. The challenge for scholars is to reach for a deepened understanding of diverse phenomena within the unitary context while not inadvertently using language that implies an acceptance of inconsistent non-unitary perspectives.

***Acknowledgment of the existence of inquiry methods congruent with unitary science.***

Parse attributes Barrett (1996) with the assessment that "a Rogerian research method is yet to be created." At least three methods have been developed that provide consistency with the concepts and principles of unitary science: Butcher's pattern portrait method, Carboni's unitary process of inquiry, and Cowling's unitary pattern

appreciation method (Cowling, Barrett, Carboni, & Butcher, 1997). The evolution of each of these methods is detailed in a very recent book chapter. A review of the development of these methods demonstrates that each scholar systematically and comprehensively studied a variety of research approaches searching for congruence with the ontological and epistemological perspectives of Rogers (1992). Since no current available research methods fully matched these perspectives, new approaches were developed integrating methodological ideas that were consistent with a unitary ontology and epistemology. These recent methodological developments as well as others will be more evident in the immediate future.

***A metaphorical image of the conceptual and theoretical legacy of Rogers.***

The image of Martha as an earthquake creating new landscapes is a powerful expression of the nature of her work and her energy. I would like to suggest that this landscape is populated by beautiful flowering shrubs, plants, and trees. Of course these are the conceptual and theoretical evolutionary emergents of Rogers' original ideas and perspectives. This flora grows from the soil of Rogers and it has two primary features that distinguish it: a perpetual, continual, infinite flowering of diverse blooms amidst a variety of thorns and briars. It is this combination of flowering and thorniness that creates the beauty of this growth. Its beauty is its wholeness, an appreciation of flowers among thorns. The thorns will not allow you to capture it, to tear it from its roots or cut it into pieces for mutation. As an observer and participant you must take in its wholeness, and this makes the thorns and briars valuable. The conceptual, theoretical, and methodological challenges are the thorns and briars of this flora, and the flowers are the possibilities emerging in the form of art and science of

nursing. Roger's legacy is a gift of flowers and thorns which make living in nursing richer for everyone involved.

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**A RESPONSE TO PARSE'S "INVESTING  
THE LEGACY:  
MARTHA E. ROGERS' VOICE WILL NOT  
BE SILENCED"**

Juanita Watson, RN; C; PhD

Dr. Parse's paper has certainly given me a lot of food for thought! I wholeheartedly agree that Martha Rogers' voice should not be silenced. Whether or not it will be silenced, however, remains to be seen. In preparing this response, I recalled a recent conversation with a nurse who had begun studies toward her Master's degree. She had been required to take a course in nursing theories and models, and indicated to me that the course had been a waste of time. She made some especially "pithy" remarks about Rogers' science and its esoteric nature. She ended her tirade with, "and who cares about Martha Rogers anyway, she dead!" Well, needless to say, after taking a few minutes to recover, I attempted to explain why theories and models are important in nursing, and why Rogers' science is still alive and well, even though Martha herself has passed to a different reality.

This nurse's comments did, however, make me stop and think about what the general population of nurses must think about conceptual models and theories in nursing—and, specifically, about Rogers' science. There is no question that, as Parse states, Martha Rogers' ideas shook the world of nursing. From her earliest writings about nursing and nursing education (Rogers, 1961, 1964) to her first book about her science (Rogers, 1970), she put forth ideas that the nursing world was perhaps not ready to hear, and even though decades have passed, still may not be ready to hear. Yet, I have found from personal experience that when reasons for the existence of models and theories in nursing are explained, and when Rogers' science is described in an

understandable way, the general response is positive.

Despite this, I do have several concerns about Parse's remarks. First, I want to note that it was Nightingale, not Peplau, who first specified nursing as different from medicine, and Rogers herself noted this. "We should have listened to Florence Nightingale when she wrote, 'Experience teaches me . . . that nursing and medicine must never be mixed up. It spoils both.'" (Rogers, 1975, p. 5). Secondly, it is true that the ideas about the term unitary in the unitary-transformative paradigmatic schema (Newman, Sime, & Corcoran-Perry, 1991; Newman, 1992) may be slightly different from Rogers' ideas of unitary, but it must also be recognized that these authors were trying to describe prevailing paradigms within the discipline of nursing, not Rogers' science specifically. In fact, reference to Rogers (1970) is made only in the 1991 article by Newman et al., and not in Newman's 1992 article. True, Newman was obviously using ideas presented by Rogers. Perhaps, in an effort to relate these ideas to an overall paradigm, especially the relationship of the human field to the environmental field, she crossed the line into non-Rogerian territory, but anyone who has tried to re-interpret Rogers' ideas has probably done this at one time or another.

What does need to be noted is that Newman et al. (1991) indicate that the unitary-transformative perspective requires that the focus of the discipline of nursing be studied "as an indivisible whole" (p. 5). This is consistent with Rogers' (1992) definition of unitary, and Martha was clear that she used the term so that her ideas about wholeness would "not be confused with the current popular usage of the term holistic, generally specifying a summation of parts" (Rogers, 1992, p. 29). Similarly, Fawcett's (1995) ideas about the simultaneous action world view arose from an attempt to summarize "ontological and epistemic claims

about nursing" (p. 15), not to explain or clarify Rogers' science. It seems to me that in the writings cited, the authors were simply trying to describe the different approaches to developing the body of nursing knowledge.

It is true that Rogers "adhered to precision and clarity in definition," and in that respect she was quite emphatic about terms which could and could not be used in her science. I can recall, as a student in Martha's "Science of Man"[sic] course, that there were certain "causal" terms which we were not permitted to use in required papers. Having come from a traditional educational and nursing background, I had a terrible time with this and, at one point, even argued with Martha about it. I gave her an example of a person diagnosed with pneumonia whose sputum cultures indicate an antibiotic to which the infecting organism is sensitive. The person is given the antibiotic and recovers from the pneumonia. I asked Martha how she could say that the antibiotic did not "cause" the cure. Her response was that giving the antibiotic did not cause the person to get better. Rather, giving the antibiotic increased the probability that the person would get better. She went on to say that that's what we really do in nursing; we increase the probabilities. This one conversation with Rogers gave me a great deal of insight into her science, and also helped to convince me that her science probably made more sense than anything I had heard before. It certainly explained a lot about my experiences in nursing practice. More importantly, it helped me to understand the need for precise definitions.

I, too, remember that Martha did not like the term consciousness, but the reason was that she did not want such a term, if used in relation to her science, to be confused with the neurological definition of consciousness. She also did not like to have her science referred to as a developmental model, because she did not want her science

confused with traditional developmental models in which stages of human development are based largely on chronological age. "Innovative developmental diversity manifests itself nonlinearly and in contradiction to the traditional emphasis on chronological age as a determinant in change" (Rogers, 1986, p. 7).

But let's not get caught up in a game of semantics. There are large issues at hand. Instead, let's come back to the nurse I mentioned earlier who thinks Rogers' science died when Martha did. If Martha Rogers' voice is not to be silenced, then we must remember why she developed her science in the first place. "The science of nursing aims to provide a growing body of theoretical knowledge whereby nursing practice can achieve new levels of meaningful service to [people]" (Rogers, 1970, p. 88). If this goal is to be accomplished, then we need to spread the word to the nursing profession. I worry sometimes that we will not accomplish this goal if we who call ourselves "Rogerians" become too immersed in looking for a Rogerian research method, or bury ourselves in arguments about whether spirituality "fits" in Rogers' model. In discussing qualitative versus quantitative research, Martha said:

The point is that none of these ways of thinking is adequate for moving into a new reality. That does not mean we throw them all out; rather, we begin to look for additional ways of thinking that will be more congruent with the nature of what we want to study. Nothing says that one way of thinking is going to be right for holistic views and wrong for something else. I emphasize this because I have heard people say that quantitative methods would not work in Rogerian science. That is not true (Rogers, 1994, p. 8).

Regarding the concept of spirituality,



could it not be said that spirituality is an example of a beyond waking manifestation? Parse notes that we need to do more work on "captur[ing] the essence of Rogerian science as specified by her principles." Perhaps before we pass judgment on whether spirituality is appropriate to Rogers' science or decide upon a Rogerian research method, we need to start doing just that. But while we're at it, let's keep in mind Martha's original aim in developing her science.

The general population of nurses are not going to wait forever, especially in today's health care arena. Martha Rogers' voice will not be silenced if we spread the word about her science. Certainly Martha did this, and persisted even when she knew people thought she was "crazy" (Hektor, 1994). We cannot turn inward and devote all of our efforts to scholarly debates with each other, despite the fact that this is fun and stimulating. Yes, we have our Rogerian publications and we have the Society of Rogerian Scholars. But we need more!

If Martha Rogers' voice is not to be silenced, then we must be committed to continuing the dialogue she began. If we believe there is mutual process, then we must recall that we are in mutual process with the nursing profession. If Martha Rogers was an earthquake, the let us be the aftershocks—and let's do so before the "ground" in nursing has settled so much that it will take another major earthquake to really shake things up!

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## BOOK REVIEW COLUMN

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### FROM FLATLAND TO CYBERSPACE: REFLECTIONS ON ROGERIAN SCIENCE AND CONTEMPORARY MEDIA

#### *A Review of The Celestine Prophecy*

Many of the assumptions of Martha Rogers' science are reflected in contemporary books, articles, and the computer world of virtual reality. This column will examine some of the current media and draw comparisons to the futuristic ideas of Dr. Rogers.

*The Celestine Prophecy* by James Redfield has sparked a social phenomenon of spiritual exploration. The book, written in 1993, has boosted a growing movement of people interested in delving into the purposes behind human life. Redfield has written a spiritual mystery and adventure. The pursuit of an ancient manuscript through the rain forests of Peru forms the mystery and adventure dimension of the book. Enmeshed in the compelling story, is the exploration of the nine key insights into life itself, reflected in the ancient wisdom of the manuscript. The author has called the book a "parable about the search for spirituality in our time, an adventure that weaved together personal experience with ideas about the new spiritual renaissance slowly emerging on our planet . . . this new awareness moving through human culture" (Redfield, 1996, p. 1). The personal experience aspect has been embraced by the devout followers of the book's philosophy as evidence of this new awakening. The universality of coincidence—viewed as synchronicity in this work—is a concept experienced by many yet so often uninterpreted in a meaningful way.

The nine insights deal with the spiri-

tual awakening to a more complete worldview which replaces the secular survival and comfort which have preoccupied human existence. The new paradigm is experienced by people as they are increasingly aware that they live in a universe of dynamic energy rather than a material universe. Everything extant is a field of "sacred energy" (p. 14). The "true mystery of the universe we live in is a universe of dynamic fields of energy" (p. 17). A connection to a divine energy within is manifested through a "sense of lightness—buoyancy—and the constant sensation of love" (Redfield, 1996, p. 26).

The clockwork universe of the older, secular worldview is ascribed to Newtonian theory by Redfield. The author identified the transformative work of Albert Einstein as having sounded the death knell for that outmoded paradigm. *The Celestine Prophecy* reflects an optimistic evolutionary ideal—a universe where the spiritual awakening will be accompanied by beneficence to the planet and all its beings. The emerging, more-complete universe will be manifested by a decline in the insecurity and violence which has characterized most of human history. The sacred, spiritual energy within will drive this kinder universe.

The nature of the universe as dynamic energy is the foundation of Martha Rogers' work. Dr. Rogers developed the Science of Unitary Human Beings over several years beginning in the 1960s with the identification of "man" (later called human beings) as an integrated whole, a living system that is open, unidirectional, maintaining pattern amidst constant change (Rogers, 1963). She continued to refine the science and in *An Introduction to the Theoretical Basis of Nursing* (1970), Rogers outlined the basis of the Science of Unitary Human Beings. Energy fields were defined as the fundamental units of both living and nonliving. "Field" is a unifying concept and "energy" signifies the dynamic nature of fields. There are two energy fields in the

system, the human and environmental fields; both are infinite and integral. Rogers was most emphatic that human beings and environment are energy fields; they do not have them. In an update of the Science of Unitary, Irreducible, Human Beings, Rogers (1990) stated, "Energy fields are in continuous motion. Field pattern has been a central concept in this system from its inception over 2 1/2 decades ago. . . Manifestations of patterning emerge out of the human/environment field mutual process and are continuously innovative . . . The evolution of life and non-life is a dynamic, irreducible, nonlinear process characterized by increasing complexification of energy field patterning" (Rogers, 1990, p. 8).

All Rogerian scholars have based their work on this basic tenet. Since the early 1970s, a network of scholars have compiled a collection of research reports conducted within the Rogerian system. Patterns, which are the distinguishing characteristics of energy fields, have been one of the most accessible of concepts to research. Patterns are abstractions which give identity to the field. The nature of the pattern is unique and continuously changing. Numerous patterns such as sleeping, waking, dying, power, and creativity have been conceptualized and researched as manifestations of energy fields (Barrett, 1984; Connor, 1986; Cowling, 1986; Ference, 1986, 1989; McEvoy, 1988; Miller, 1984;). Bradley (1987) discussed the implications of energy fields to nursing. Butcher (1996) extensively related and expanded the concept of unitary field pattern as a manifestation of human energy in an investigation of dispiritedness in later life. In proposing a research method congruent with the tenets of Rogers' system, Butcher enhanced the usefulness of pattern as a measurable concept in nursing research.

Sarter (1988) based a doctoral dissertation on a metaphysical analysis of Rogers' model. In this work, and in a subsequent article, Sarter (1987) related the ontology of

a "nomism that reduces all reality to matter or physical energy" (p. 1).

The concept of consciousness and thus, conscious energy, was explored within the Rogerian system. For example, the concepts of pattern and four-dimensionality (later changed by Rogers to pandimensionality) directly relate to "the subjective awareness of the human energy field" (Sarter, 1987, p. 2). Newman (1982) conceptualized time as expanding consciousness. Bohm, whose work Rogers identified as supporting hers, viewed consciousness as inherent in matter. Bohm asserted that conscious energy was implied by quantum mechanics (Weber, cited in Hastie, 1987, p.2). Rogers maintained that the implied conscious energy of that view didn't go far enough in articulating the view that posited persons as sentient beings, evolving toward higher states of consciousness, as she did.

Sarter (1987) suggested that evolutionary idealism may be a useful metaphysical foundation for nursing to replace the materialistic reduction of all reality which is based in the older paradigm. Evolutionary idealism postulates an optimistic view of humanity as evolving into higher forms of conscious energy. Rogers was very optimistic about the future of humans; and never was she more optimistic and enthusiastic than in her explorations of life and health in space. In an address to the Center for Aerospace Sciences (1986), Rogers stated, "Human environmental fields evolve together in mutual process. The doomsayers who would have it that people are destroying themselves are in error. On the contrary, there is a population explosion, increased longevity, escalating levels of science and technology, the development of outer space communities and multiple other evidences of men's [sic] developmental potentials in the process of actualization" (p.2).

The parallels in ontology, particularly, evolutionary idealism, demonstrated in both *The Celestine Prophecy* and in work based

on Rogers' science are notable. Redfield wrote of an emerging perception of reality by a critical mass of people, which replaces the materialistic struggle for survival. This awakening, he reasons, may serve as the heralding of a new age of spirituality unbound by religious dogma. Rogers, likewise, was visionary in conceptualizing humans as energy fields evolving into ever higher states of existence.

Unlike *The Celestine Prophecy*, which Redfield self published, there was a ready and willing publisher for *The Tenth Insight: Holding the Vision, Further Adventures of The Celestine Prophecy*. This 1996 sequel was eagerly anticipated by many who thought of *The Celestine Prophecy* as life transforming.

The continuing saga takes place in the Appalachian mountains of the United States. Deep in an old-growth forest lushly set with mountain streams and waterfalls, the protagonists from the *Celestine Prophecy*, are propelled through other dimensions unbound by Earth time and space. Through passages unrecognized by current science, the characters experience the past and the future encompassing birth, death, and the afterlife. From this expanded view, one is able to understand human history and its intended purpose. It is a revelatory vision of the course of humanity's spiritual journey.

The parallels of the basic premises of this book to Rogerian science are striking. Redfield (1996) relates a constantly evolving human culture—unfixed and dynamic—synchronistically intertwined with truth and higher states of awareness. The nature of this evolution, attaining higher states rather than a winding down, are reflective of the Rogerian principle of negentropy. The openness to new experiences and heightened awareness states are manifestations of evolving humans within the Rogerian system. "Without the boundaries of earth space-time, humans will be free to experience becoming and a beyond waking

state" (Christensen, Sowell, & Gueldner, 1993, p. 37).

Like Rogers, Redfield expounds an optimistic future for humankind. Rogers envisioned a positive view of aging, of the exploration of space, and a whole new world of transcendent unity.

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## IMAGINATION COLUMN

### CREATIVE REALITYING: HOZHO . . . BRINGING FORTH A WORLD . . . AND MUTUAL PROCESS

Howard K. Butcher, RN; PhD, CS

*But to the eye of the man of Imagination  
Nature is Imagination itself  
As man is, so he sees.*

William Blake

Monument Valley, Utah. Dawn. Billy awakens with the first arrows of sunlight. Slowly darkness falls back. He stands outside his rounded hogan made of logs and earth looking east across the desert. Keen beams of light cut through the wind and water carved peaked pinnacles, towers, and buttes. He stands facing east and chants:

Make beautiful all that is before me. Make beautiful all that is behind me. Make beautiful my words. It is done in beauty. It is done in beauty. It is done in beauty (Native American Wisdom, 1994, p. 34).

He begins his daily ritual and journey. Billy starts to run down a well beaten path past the sun-burnt desert sand, sage, brush and cactus. As the sun rises, distant shadows on the tall desert rock mountains turn from shades of gray to reddish orange as the rays of light beam cross the horizon. A cloudless sky is slowly turning its deep sapphire blue. He runs with ease, swiftly to the place he knows so well. For as long as he could remember, each newborn day, Billy has done the same.

Billy Yellow is only 85. Billy is a Navajo Medicine Man and sand painter. Navajo culture is a way of life that requires

one not merely to create beauty sporadically, but to think beauty, act in beauty, and constantly live beauty. One grows old in beauty. When one dies in due course from old age, you are incorporated into the *hozho* the permeates the universe. *Hozho is beauty, harmony, happiness, and everything that is positive.* Life for the Navajo consists of continuously enhancing *hozho* (Maybury-Lewis, 1992). Billy explains that:

Beauty will come with the dawn, and beauty will come with the sunlight. Beauty will come to us from everywhere, where the heaven ends, where the sky ends. Beauty will surround us. We walk in beauty (Billy Yellow quoted in Maybury-Lewis, 1992, p.159).

Finally he sees the sandstone rock to be climbed. And there, on its ledge, he sits. Gazing out at the universe and the expansive sky, he begins the daily Navajo Beautyway Chant:

The mountains, I become part of it ...  
The herbs, the evergreen, I become part of it . . .  
The morning mists, the clouds, the gathering waters . . .  
I become part of it.  
The dew drops, the pollen, I become part of it (Native American Wisdom, (1994, p. 34).

Billy explains:

Listen  
I start the morning the way the world started  
I think, and the world begins.  
Then speaking, the world becomes.  
Then motion, and the world lives.  
Everything moves,  
Mountains, sand, sky, ocean, birds, buildings.  
Rocks, like the ground, if you could only see then running  
All makes a harmony.

And the wind of many colors,  
That is beauty.  
And we humans know better than  
any rock,  
That our task is to,  
Chant the world,  
Chant the beauty (Biniman Production Limited, 1992).

Today, as each and every day, Billy Yellow chants and brings forth a world. *Beauty and the universe arise together.*

Santiago, Chile. Humberto Maturana, a biologist who teaches at the University of Chile in Santiago, and Francisco Varela, once a student studying with Maturana and now a professor of cognitive science at the Institute of Neuroscience of Paris, have proposed a new radical theory of mind, matter, and life. In Maturana and Varela's (1992) book *The Tree of Knowledge: The Biological Roots of Human Understanding*, they present a new view of cognition based on 30 years of research into living systems. Capra (1996) refers to their theory as the "Santiago theory." According to Maturana & Varela (1992) "every act of knowing brings forth a world" (p. 26). The central thesis of the Santiago theory is that the mind is not a thing but a process; a process of knowing identified with the process of life. Knowing is a much broader concept than cognition or thinking. Knowing involves the entire life process through thinking, perception, emotion, language, and action. More importantly, the specific process underlying the process of knowing is "structural coupling." Structural coupling describes the living unity between living systems and the environment. Recurrent perturbations in living systems and the environment trigger structural changes in each other while preserving its weblike pattern of organization. Structural coupling of environment and living systems is not a linear chain of cause and effect relationships, but rather a nonlinear relationship. Because of the structure of a

particular living system, a living system is capable of responding to only a small fraction of perturbations. Thus, living systems specify which perturbations from the environment will trigger structural changes. In this way, structural changes in the living systems constitute acts of knowing. Knowing is not a representation of an independent existing world, but rather a continual bringing forth of a world through the process of living. What is brought forth by a particular living system is not the world but a world that is dependent on that particular organism's structure. Humans experience a similar reality because humans have the same basic structure. However, cats will experience a very different reality because they perceive light, sound, etc. in different frequency ranges. Cats bring forth a different world. Thus, reality has no predetermined features. Nothing exists independent of the process of knowing. Things become what our consciousness makes out of them through the active participation of the mind (Skolimowski, 1994). The human beings and universe arise together in mutual process.

An understanding of *hozho* and the Santiago theory sheds some light on Rogers' notion of integrality and mutual process. Integrality is mutual process. Mutual process means that unitary reality is co-created and is in a continuous process of becoming. Billy's Beautyway Chant describes mutual process: "I become part of it." From a Rogerian perspective, we are all always more than a part of it." Maturana & Varela (1992) also describe humans as being integral and in mutual process with their environment.

Neither the realist nor the idealist perspectives of reality are consistent with a unitary reality. The idealist ontology describing a reality not existing apart from mind is not consistent with a unitary perspective since Rogers clearly states that there are two fields: a human field and its

environmental field. In other words, there is a reality out there. However, the human field is not independent from the environmental field as described by a realism. Within Rogers' unitary perspective, reality is in a process of becoming through the mutual process of human *and* environmental fields. It is not surprising that a process oriented ontology is more consistent with Rogers since she was influenced by other process oriented philosophers including Bergson, Whitehead, and Teilhard de Chardin.

The human field and the environmental field arise together. Mutual process signifies the constant simultaneous flow of human-environmental fields. Each is co-extensive with the other and engaged in mutual process. Even in Rogers' (1970) early writing, the nature of mutual process is clear. Rogers (1970, p. 97) stated that "the relationship between the human field and environmental field is one of constant mutual interaction and mutual change." "The environment is an ever-present and continuously active participant in the change process" (Rogers, 1970, p. 50).

The human field experiences the environmental as pattern manifestations. However, the environmental field pattern is shaped by the uniqueness in the organization of pattern of each human field. Since there are similarities in the organization of pattern among human fields, it should not be surprising that there are commonalities concerning how humans experience and apprehend the environmental field. In other words, awareness patterns how the environmental field is experienced. While there are many similarities among human fields, each human field is unique. Differences in each human field explain how each human field experiences a unique environmental field. Each human field creatively brings forth its own unique view of the universe. The environmental field also patterns the human field through mutual process. As Rogers (1970) asserted "man [*sic*] and environment

are continuously shaping one another" (p. 124). Later, she stated the "human and the environment evolve and change together" (Rogers, 1992, p. 32).

Unitary human beings bring forth a world through knowing participation in change. Through awareness, choice-making, and active involvement in change, unitary human beings are *creatively realitying*. Skolimowski (1994, p. 104) described "realitying" as a process of "transforming reality while comprehending it." Realitying or reality-making is an inherently creative process within Rogerian science. The creative nature of realitying arises from the principle of helicy which describes change as continuously innovative, growing in diversity, and unpredictable. Creative realitying is the process of reality making through mutual process. Blake's words "As man is, so he sees; Billy Yellow's "chanting the world;" and Maturana & Varela's (1992) idea of "bringing forth a world" all describe a participatory epistemology that illuminates Rogers notion of mutual process. Human and environmental fields arise together, co-creating each other simultaneously in mutual process. *Hozho*, bringing forth a world, and mutual process are ways of co-creating reality and participating knowingly in change.

Change is what is beautiful. What is beautiful is what the imagination arranges.

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## **ANNOUNCEMENT**

### **MARK YOUR CALENDARS**

### **FALL ROGERIAN CONFERENCE**

### **"RESEARCH IN ROGERIAN NURSING SCIENCE: METHODOLOGIC ISSUES AND CLINICAL APPLICATION"**

**SATURDAY, AND SUNDAY, NOVEMBER 1- 2, 1997**

**VIRGINIA COMMONWEALTH UNIVERSITY IN RICHMOND, VIRGINIA, USA**

This conference will focus on analysis and comparison of methods used in Rogerian Nursing Science, how we as Rogerians "look" at things, and the benefits of using this Rogerian lens. Program will begin on November 1st with registration at 8:30 a.m. and first presentation at 9 a.m. Saturday's program ends with a meeting of the Society of Rogerian Scholars (prospective members welcome!) at 4:45 p.m. Saturday evening is free to enjoy beautiful, historic Richmond, Virginia. On Sunday morning we are planning an informal brunch, followed by a "Rogerian Experience" at 10:30 a.m.

More details will follow as they become available. The program brochure with registration information will be mailed in August. Plan to join us in Richmond!

Juanita Watson, RN, PhD  
Rutgers University, Camden, NJ, USA  
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## EMERGING SCHOLARS COLUMN

Tracy Donohue, RN  
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### GLOBAL PRAYER

Prayer is a universal phenomenon. In the third century A.D. Plutarch noted "If you go through the world you may find cities without walls, without letters, without rulers... but never without temples, gods and prayer..." (Strobridge, 1911, p. 7). Prayer's universal function is the achievement of a personal awareness of the union we share with God/the Divine/the Universal mind. Prayer is an instinctual phenomenon. It is a human's natural tendency to pray. As quoted by Reverend Strobridge (1911) in *Is Prayer Reasonable?*, "Man[sic] is incurably religious" (p. 10).

The term "prayer" means to petition and is derived from the Latin word *precarius*, meaning "obtained by begging" (Guiley, 1995, p. 21). Documented evidence supports the validity of prayer. As stated by Dossey (1993) in *Healing Words*, "Prayer says something incalculably important about who we are and what our destiny may be" (p. 6). This paper is a travel through the human's nonlocal being in an attempt to support the validity of prayer as a manifestation of our nonlocal reality. Prayer simply reinforces the notion that consciousness extends beyond our physical being.

It is becoming increasingly difficult to deny that the mind cannot be localized within the brain. "There are simply things that 'mind' can do that 'brain' cannot" (Dossey, 1993, p. 84).

The mind may work through the brain but there is scientific evidence supporting the existence of the nonlocal mind. Martha E. Rogers' Science of Unitary Human Beings

has made innumerable contributions to the world of nursing science. According to the Science of Unitary Human Beings, humans are energy fields who exist in a pandimensional universe. The human and environmental energy fields are integral and are differentiated by patterns. Within Rogers' abstract system each individual exists as an irreducible whole. Rogers' science contains three Principles of Homeodynamics. These principles provide a "fundamental guide to the practice of nursing" and are characterized by "continuous change" (Lutjens, 1991, p. 12). The principles are titled resonancy, helicy and integrality. "When the electron vibrates, the universe shakes" (Dossey, 1982, p. 142). In 1964, evidence was uncovered to support a theory proposed by John Bell. The evidence concluded that "instantaneous change in widely separated systems did occur" (Dossey, 1982, p. 100). Therefore, "a change in the spin of one particle in a two-particle system would affect its twin simultaneously, even if the two had been widely separated in the meantime" (Dossey, 1982, p. 99). The implication of acceptance of such a theorem is remarkable. How can something like this occur in our accepted three-dimensional universe with temporal and spatial attributes? Could we possibly live in a universe without temporal and spatial attributes? A world where travel is instantaneous and time no longer exists? Perhaps this is how the mental communication involved in prayer is "transmitted."

Rogers' principle of integrality describes the "continuous mutual human field and environmental field process" (Rogers, 1990/1994, p. 253). The "energy fields are open, not a little bit or sometimes, but continuously" and are "integral with one another" (Rogers, 1992/1994, p. 260). If minds are nonlocal and engage in a continuous flow of energy with the environment, prayer and other forms of communication could be "transmitted" instantaneously over large distances.

The Spindrift organization in Salem, Oregon, has performed simple laboratory experiments over the last 10 years supporting the validity of prayer (Dossey, 1993). One Spindrift study referenced by Dossey (1989) in *Recovering the Soul*, confirmed that the degree of spatial separation between the person praying and the intended recipient did not modify the effectiveness of the prayer. This study is important in that it questions two important scientific beliefs. First, it questions whether the elements involved in prayer are delivered in the form of energy. Science continually states that energy decreases over distance. Those who believe that prayer is energy must question whether this belief is erroneous or if the energy involved in prayer is yet to be defined by modern science. Second, it questions whether prayer needs to be "delivered." An existence without spatial attributes would make such instantaneous deliveries possible without any "loss of energy." During prayer, there is in fact a continuous mutual flow of "energy" of the human and environmental energy fields. These mutual fields allow us to remain integral with other people, animals and places. They are the context through which prayer works nonlocally. "At certain levels of the psyche, there is no such thing as 'distant' healing because there is no distance separating people that must be overcome... the spatial distinctions between 'self' and 'other' are not fundamental" (Dossey, 1993, p. 115). In *The Miracle of Prayer*, Guiley (1995) speaks of healing prayer. She recalled a prayer related healing event and states, "The moment of healing occurred when she and the patient tuned in to each other's wavelength. At that moment, the patient registered changes in brain wavelengths. Other changes observed... included the extension of her energy field to 18 feet around her and increases in energy flowing from her hands during healing" (Guiley, 1995, p. 47). Without the integrality of fields, prayer simply would not be

effective.

The principle of resonancy declares that "manifestations of patterns characterizing human and environmental energy fields are continuously changing from lower frequency, longer waves to higher frequency, shorter waves" (Lutjens, 1991, p. 13). One example of how the physical body manifests these changing patterns is through changes in sleep patterns (a longer sleeping pattern is manifested when decreased frequency occurs and beyond waking occurs when higher frequencies are maintained). The principle of helicy asserts that the human and environmental field patterns are "continuous, innovative, unpredictable and increasing in diversity" (Lutjens, 1991, p. 13). Numerous examples of resonancy and helicy exist in the published works on prayer. Rosemary Guiley's (1995) *The Miracle of Prayer* provides miraculous accounts of blessed healings. Guiley quotes, "Prayer elevates us to cosmic levels. When we enter into prayer, we come into an awareness of ourselves as spiritual beings. We come into an awareness of God. Awareness is one of the first steps in the mystical process. The highest knowledge you can have is to know that God is beyond all of our knowing" (Guiley, 1995, p. 180). Guiley's "cosmic level" is a manifestation of the increased frequency and diversity of wave patterning experienced during prayer. She describes an increased awareness and sense of becoming associated with prayer.

Dossey (1993, p. 24) states, "This quiet, inner-directed action [involved in prayer] is [often] acknowledged ...as the highest form of activity in which humans can engage." Prayer is often described as a process of becoming (Dossey, 1993). Those who pray often describe a feeling of "greater intuition, more self-awareness... greater ability to love and see beauty in others... greater appreciation for beauty in the world" (Guiley, 1995, p. 195). The principle of helicy involves a continuous, unpredictable increase

in diversity. Through these changes, new nonrepeating rhythmical patterns emerge, "possessing more variation, and becoming unpredictable. This is becoming"(Lutjens, 1991, p. 14). The process of prayer directly parallels Rogers' science. Prayer is a process necessitating an integration of the human and environmental energy fields. There is an increase in diversity of field patterning to the pinnacle of becoming.

Prayer is a process to a new being with an increased state of awareness. According to researcher John White, a new human being is in the process of emerging titled homo noeticus. Homo noeticus is described as "an advanced human being whose higher consciousness integrates mind, body and spirit, fostering a collective sense of identity, a sense of oneness, and motivations based on spiritual, rather than material, values" (White (as cited in Guiley, 1995, p. 203). In studying Rogers' Science of Unitary Human beings, we know that it is only the physical body that extinguishes in "death." The human energy field continues to exist after physical death. I am looking forward to meeting Homo noeticus.

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## ROGERIANS IN THE NEWS

**Howard K. Butcher**

(From a press release, Pacific Lutheran University)

### **Nursing Professor wins Top Teaching Award**

Howard K. Butcher, RN; PhD, CS, Assistant Professor of Nursing at Pacific Lutheran University earned the 1995-1996 University Faculty Excellence Award for his inspirational and artful teaching of nursing science. The award is one of two bestowed annually on the university's finest faculty. Recipients of the award are selected by a committee of faculty who have won the award. Each recipient is awarded \$2,500.00. Both graduate and undergraduate nursing students have consistently rated Dr. Butcher as an excellent teacher. He is especially recognized for his ability to illuminate complex models of nursing science and literally beguile and intrigue his students into rigorous intellectual engagement and fascination with various nursing theories.

A professor at PLU since 1993, Howard is a certified clinical nurse specialist in adult psychiatric mental health nursing and is recognized as a scholar in the tradition of Martha E. Rogers' Science of Unitary Human Beings--a groundbreaking and revolutionary nursing science taught in nursing schools around the world.

Some of Butcher's accomplishments last year alone include publishing three journal articles, nine book chapters, and presenting papers at four national research conferences. He was also invited to the University of Massachusetts as a visiting nurse scholar, and he presented the keynote address at the annual Sigma Theta Tau International Conference held there last year. Howard is the current President-Elect of the Psi Chapter-at-Large which includes PLU,

the University of Washington, and Seattle Pacific University.

Professor Butcher assumed a leadership role in the curricular reform process currently underway at the School of Nursing, spearheading the subcommittee on philosophy and accentuating the role of "caring" and nursing theory as the essential elements in contemporary nursing education. In addition, his research on dispiritedness and depression in later life has been highly acknowledged in his field. This summer he will present his research at the International Council of Nursing's 21st Quadrennial Congress in Vancouver, Canada.

For his inspirational and artful teaching of nursing science; for his leadership in curricular development and its connection with caring for people; and for his research into issues affecting human beings in later life, shared at conferences and in publications, Pacific Lutheran University is pleased to present the University Faculty Excellence Award for 1995-96 to Dr. Howard Butcher.

### **John R. Phillips**

Dr. Phillips is this year's recipient of the The National League for Nursing's Martha E. Rogers award. The award will be conferred at its convention in Portland Oregon during the awards dinner held on June 9, 1997 at 6:30 PM.

This award is a validation of Dr. Phillips' creative teaching of and commitment to Rogerian nursing science. It is a well deserved acknowledgement of a career rich in scholarship and imaginative vision.

## IN MEMORIAM

### J.Mae Pepper

It is with great sadness that we report the death of Dr. Pepper on March 19, 1997. At the time of her death, Dr. Pepper was Chairperson of the Department of Nursing at Mercy College, Dobbs Ferry, NY, a position she had held since 1981.

She was co-author, with Susan Leddy of *Conceptual Bases of Professional Nursing*, which is now going into its fourth edition.

Dr. Pepper was a graduate of the Greenville General Hospital School of Nursing, The University of North Carolina (BS), and New York University (MA and PhD). Dr. Pepper was a member of the Society of Rogerian Scholars. As chairperson of the nursing department at Mercy College she was instrumental in implementing Rogerian concepts in the curriculum.

She will be missed by her family, friends, colleagues and students.

Mercy College Department of Nursing has instituted the Dr. J. Mae Pepper Nursing Scholarship Fund. Donations may be sent in her memory to:

The Dr. J. Mae Pepper Nursing Scholarship Fund  
c/o Mercy College Nursing Dept.  
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