

**The Universal Conceptualization of Nursing from the Two Nursing Disciplinary  
Scientific Revolutions**

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### Abstract

After the *professional revolution* carried out by Florence Nightingale's (1859/1860) research works, Martha E. Rogers' (1970) works catalysed the *second nursing scientific revolution* (Kuhn, 1970). Synthesis from thematic analysis of Rogers' works and *nursing schools of thought* provides the *three taxonomic foundations* of nursing's *disciplinary paradigm* as a *normal science*. From this *axiomatic new worldview* (Rogers, 1970), the *philosophy of unitary human being* integral with the *pandimensional environment* provides the foundational *philosophy* of the whole *discipline of nursing*. From this *humanistic philosophy*, the *homeodynamic science* explains the *complex* and *dynamic changing nature* of this *unitary* and *whole being*. By the *homeodynamic art of caring*, the *homeodynamician* (the professional nurse or midwife) participates knowingly in the *dynamic* and *innovative change* of *human patterns* that portend human being's becoming. These *three* compelling *paradigmatic components* of the whole *discipline of nursing* describe *the ontosystem of the homeodynamic* which gives taxonomic meaning and significance to each conception available in nursing.

At the *methodological level* of the *ontosystem of the homeodynamic*, the wideness of the *philosophy of unitary human being* from which derives the *homeodynamic science* allows its *dialectic link* with *nursing schools of thought* and their subsequent *theories* and *conceptual models*. These *theories* and *conceptual models* provide the *tools* of all practical inquiries needed for *nursing practice*. This revolutionary *theorization* approach of *nursing praxis* achieves the *universal conceptualization of nursing*.

**Key words:** *Martha E. Rogers, philosophy of unitary human being, homeodynamic science, nursing's universal conceptualization.*

## The Universal Conceptualization of Nursing from the Two Nursing Disciplinary Scientific Revolutions

### Introduction

The long lasting effort of the nursing profession remains the understanding of the *constant interaction* between the *unitary human being* - the single humankind - (Diop, 1955; 1974; UNESCO, 1978) "and the *pandimensional environment* as an integrated *unitary whole*" (Koffi & Fawcett, 2016, p. 248; Rogers, 1970). "The integralness of people and environment that coordinate with a [pandimensional] universe of open systems, point to a *new paradigm*: the *identity of nursing* as a [normal] *science*" (Rogers, 1990/1994, p. 245): *the homeodynamic* (Koffi, Menin et Andoh, 2011; Koffi, 2015a; 2015b; 2016; Koffi & Fawcett, 2016). This new worldview leads to development of the *homeodynamic paradigm* (Koffi & Fawcett, 2016; Rogers, 1970).

The purpose of this paper is to present a discussion of a synthesis of nursing knowledge for *nursing's*

*universal conceptualization* as a *learned discipline* based on the *homeodynamic science* (Koffi & Fawcett, 2016). From Martha E. Rogers (1970; 1988; 1992)' works linked with the *six schools of thought* in nursing (Kérouac, Pepin, Ducharme, Duquette et Major, 1994), this synthesis provides nursing's *disciplinary matrix* (see figure): *the ontosystem of the homeodynamic* (Koffi & Fawcett, 2016). This analytical synthesis describes nursing's own *paradigmatic, scientific and disciplinary identity* as a normal science (Kuhn, 1970): *the homeodynamic* (Koffi, 2015b, 2016; Koffi & Fawcett, 2016). This new *paradigmatic identification* of nursing' *scientific value* sustains *professional education* of nurses and midwives - the *homeodynamicians* - of all levels (Koffi et Leboeuf, 2007; Koffi, Delmas, N'Goran et Andoh, 2010) and *scholarly doctoral education of nursing leaders* claimed by Martha E. Rogers (1971/1994).

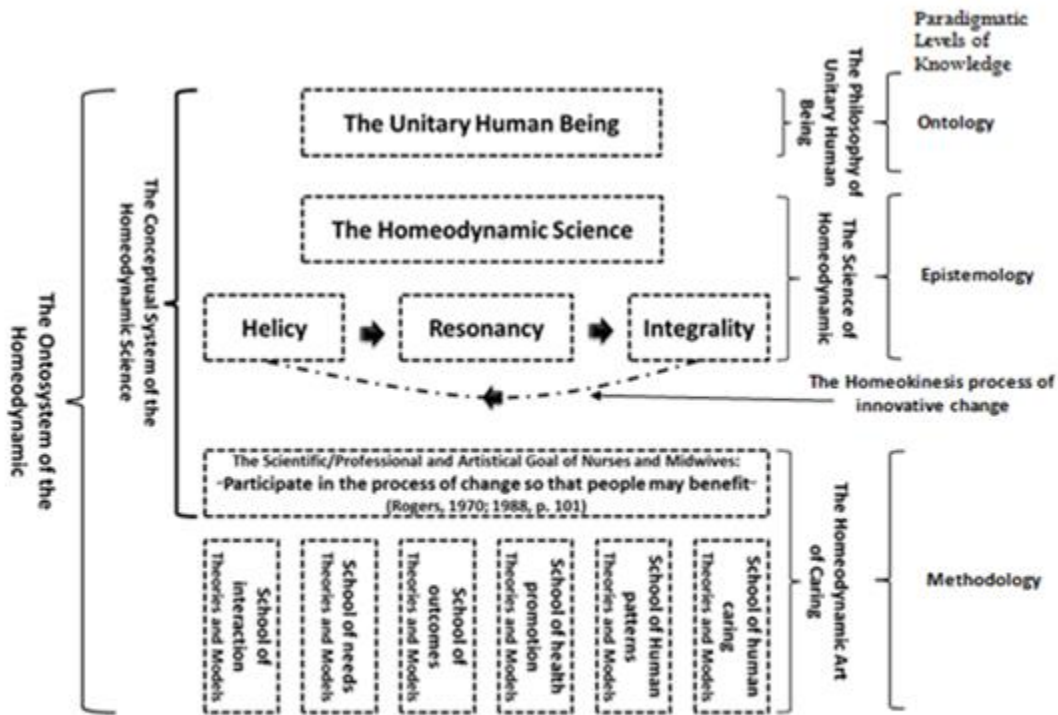


Figure: The Ontosystem of the Homeodynamic and the three paradigmatic levels of knowledge in nursing as a normal science © 2016 Koffi, Kan

The disciplinary matrix of nursing’s paradigmatic and scientific meaning Following the *first scientific revolution* achieved in nursing by the works of Florence Nightingale (1859), this paradigmatic identification of nursing’s scientific meaning is the result of the *second nursing scientific revolution* catalysed by Rogers’ works (Koffi & Fawcett, 2016). From these *two scientific revolutions* in nursing, *the ontosystem of the homeodynamic* provides the *three disciplinary components* of nursing as a *philosophy*, a *science*, and a *profession* (Koffi et col, 2011; Koffi & Fawcett, 2016). This *universal conceptualization* clarifies nursing’s *disciplinary nature* as a *normal science*, its humanistic *scope*

and *object*, and its *scientific value* (see figure).

Discussing "*the ontology of the discipline*", Pamela Reed (1997/2004) mentioned that Rogers’ (1970) "vision extended the scholarship of early nursing theorists to thrust nursing forward to be recognized as both a *scientific discipline* as well as a *professional practice*" (p. 321). Reed (2004, p. 321) claimed however that it is time "to push back the frontier once again, [...] by proposing a *new meaning* of nursing". Expecting a wide flourishing of the *homeodynamic science* of *unitary human being* from the seed planted by Rogers (1970), Barrett (1994, p. 274) recalled that "Rogers charged nurses [and midwives] to go forward with further development of her legacy and proposed the future

demands new visions, flexibility, curiosity, imagination, courage, risk taking, compassion, and an excellent sense of humour". For the best understanding and utilization of nursing's *scientific* and *disciplinary abstract system* (Rogers, 1970) by nurses and midwives of all levels of education, I labeled "*the ontosystem of the homeodynamic*" (Koffi & Fawcett, 2016, p. 249) in a schematic representation (see figure) for a "new understanding [of the broadened and reconstructed view of the whole discipline of nursing]" (Reed, 2004, p. 326) as a *normal science* (Kuhn, 1970; Guba, 1990): *the homeodynamic discipline* (Koffi, 2015b; 2016; Koffi & Fawcett, 2016).

**Escaping ideological illusions, blinding paradigms, and vertical epistemologies**

The *human-environment interaction paradigm* underpins the *two scientific revolutions* achieved by *Florence Nightingale* (1859/1860) and *Martha E. Rogers* (1970; 1988; 1992). This humanistic paradigm determines the central focus that guides the nursing disciplinary worldview: *the homeodynamic paradigm* (Koffi, 2015b; 2016; Koffi & Fawcett, 2016). However, in the search for nursing's disciplinary knowledge, "the direction we have taken ... has led us [in the last] times away from our [central focus]" (Newman, 2004, p. 114). Since the elaboration of nursing theories and conceptual models, nurses has been thinking and practicing from optional separate and vertical epistemologies. These separate and vertical worldviews of nursing's same disciplinary central *phenomenon of interest*, revealed numerous

epistemological anomalies (Kuhn, 1970) in *nursing "theory-based practice"* (Rogers, Doyle, Racolin & Walsh 1990/1994, p. 303). These limitations and inconsistencies illustrate what the anthropologist Cheick anta Diop (1974) and the philosopher Edgar Morin (1999, p. 1) called ideological "errors and illusions" or "blinding paradigms" (Morin, 1999, p. 8). Blinding paradigms are usually expressed in forms of idea centrism, egocentrism, ethnocentrism, sociocentrism and racism (Morin, 1999).

Edgar Morin (1999, p. 1) critically pointed out that as the previous, the current system of "education is blind to the realities of human knowledge, its systems, infirmities, difficulties, and its propensity to error and illusion". Morin (1999) suggested that the study of the *nature of knowledge* used in education should "prepare the mind to confront the constant threat of error and illusion that parasitize the human mind" (p. 1). In nursing, this requirement points out the necessity of teaching *philosophy of science* (Kuhn, 1970; Klemke, & al, 1988; Guba, 1990) in *nurses' doctoral education programs*. Rogers (1971/1994) underlined this need by indicating that "education for *nursing's scholars* and *scientists* requires that *doctoral programs* have as their *core* the *critical* and *creative study* of the [*homeodynamic science*]"'. The compelling *disciplinary paradigm* of the *homeodynamic science* guarantees a *humanistic epistemology* necessary for the *quality* of nursing's *professional services* to humankind (Rogers, 1970).

### **Beyond nursing's scientific and disciplinary requirements**

Beyond nursing's disciplinary requirements, the *philosophy of unitary human being* provides a background for a *humanistic epistemology* needed to pattern *humanistic relationship* among people around the world (Phillips, 1994a; 1994b). The current economic globalization era treated by coming back ideological illusions needs *humanistic relationship* for *peaceful interactions* between the diversity of *human cultures*. Referring to *peace*, Rogers (in (Rogers, & al, 1994) believes the *homeodynamic paradigm* provides a philosophical and scientific *frame of reference* for humanistic relationship among people in *constant interaction* with their environmental world.

Rogers (in Rogers et al, 1994, p. 301) claimed that "nurses [and midwives] have something important to contribute to people [and indicated nurses and midwives] are going to have to deal with complexification". The *homeodynamic science* seeks "to make intelligible" (Rogers, 1970, p. 83; 1988/1994) the *complex interaction* of people and their pandimensional environment they live in. The unitary paradigm of the *homeodynamic science* - the humanistic science of interaction - enables nurses and midwives around the world to understand the current complex evolutionary crises of humanity since the 20<sup>th</sup> century (Morin, 1999). Nurses and midwives are in right professional and social positions to advocate and empower people for *humanistic relationship* that may prevent growing clashes of *cultural interactions* happening all around the world since the 20<sup>th</sup> century and the entering of the 21<sup>st</sup> century (Morin, 1999; UNESCO, 1999).

### **Humanistic advocacy to free people from ideological illusions in the 21<sup>st</sup> century**

"People are our business. They are why we exist. The future is something we create" (Rogers, 1980/1994, p. 279). "Nurses' long-established concern with *people* and the *world* they live in is a natural forerunner of an *organized abstract system* encompassing *people* and their *environment*" (Rogers, 1990/1994, p. 245). Since her original worldview, Martha E. Rogers (1970, p. 87) clearly stated that "nursing is a *humanistic science*" dedicated to "understanding *human beings* and the *world* in which they live" (Rogers, 1970, p. 111).

Concomitantly, since the publication of the book *Seven Complex Lessons in Education for the Future*, the French philosopher Edgar Morin (1999) adopted the *complex thought* embedded in Rogers' (1970) *philosophy of unitary human being*, as an *anthropological epistemology*. The *complex thought* promotes *humanistic behaviors* for sustainable interactions between all human societies in the new globalised world. For this aim, Morin (1999) claims the *human condition* as an essential subject - an *historical* and *philosophical background* - of all levels of education in any discipline. Recommending the teaching of the *human condition* to *new generations*, Edgar Morin (1999, p. 2) pointed out that "the planetary scale of the future of humankind is a key reality ignored in education". He suggested that the history of humankind's evolution on this planet should be scientifically taught from its beginnings "without obscuring the ravages of oppression and domination in the past and present, and how all parts of the world have become

interdependent. ... The complex configuration of planetary crisis [since] the 20<sup>th</sup> century should be elucidated to show all human beings now face the same life and death problems and share the same fate" (Morin, 1999, p. 2).

**Teaching the history of humankind and the human condition in nursing curricula**

As Rogers (1992, p. 27) published a futuristic vision about "*Nursing science and the space age*", Edgar Morin (1999) underlined humankind's earth identity and its human condition that should be taught, from the past and present planetary era of humankind's evolution. Analysing the history of humankind through paleontological discoveries and studies, the famous scientist Cheikh Anta Diop (1955; 1974) demonstrated the *uniqueness of humankind's origin* (UNESCO, 1978).

Based on the *discoveries* of *Cheikh Anta Diop* (1955; 1974), the UNESCO Conference held in Cairo (Egypt) in 1974 has scientifically established that all people on the five continents of the terrestrial globe has the *unique common ancestry* born under the tropics in the region of Kenya in Africa (Diop, 1955; 1974; UNESCO, 1978). So, the *first human civilization* took birth from the *common primary ancestries* of humankind who were *black people*, because of the *tropical birth place* under the *ultraviolet rays* of the *sun*. The Conference Committee "decided to present the works in eight volumes, each containing some 750 pages, with illustrations, photographs, maps and line drawings" (UNESCO, 1978, p. 6).

The conclusions of the Conference scientifically demonstrated

and established that all *people* in the *world* and all *human cultures* have the same common origin from *one common ancestry* born in *Africa*, in the *region of Kenya* (See video: <https://www.youtube.com/watch?v=YU8Nc8SJ12M>). Some *descendants* of this common *primary black ancestry* left Africa to the rest of the world. These *descendants* who left the original continent for the *cold climate* on the over continents gave birth to *white skin people* by *evolutionary adaptation* during the glaciation period of 100 000 years (Diop, 1955; UNESCO, 1978). The evolutionary differentiation of *human civilization* gave birth to the different *languages* and *cultures* disseminated on the five continent of the world (Diop, 1955; 1974; UNESCO, 1978). Climatic *adaption to tropical and cold regions* explains the *black* and *white skins* of the *same humankind* in geographic *different regions* of the world (Diop, 1955; 1974; UNESCO, 1978).

All human cultures called today by some ideologists from the 16<sup>th</sup> century as races at the beginning of slavery trade, originate from the common black ancestry of humankind (Diop, 1955; 1974; UNESCO, 1978). From the common *original human civilization*, the *ancient Egyptians* who remained all *black people* because they stayed at the ancestral birth place on the original continent under the ultraviolet rays of the tropical climate, first developed *philosophy, religion, astronomy, science, mathematics*, etc. (Diop, 1955; 1974; UNESCO, 1978).

Martha E. Rogers (1970, p. 10) mentioned that "*ancient civilization* arose and prospered in the Nile River's valleys and irrigated the lands. For 2500

years, from 3000 B.C. to 525, Egypt had a single civilization of remarkable stability". *Egyptian pharaohs* who were all *black people* "produced the world's *first known genius* of historic times" (Rogers, 1970, p. 10; Diop, 1955; 1974; UNESCO 1978). "Imhotep Vizier to King Djoser in the third dynasty became celebrated as an *astronomer, architect, writer, sage, and physician*. He produced the vast monument we know today as the *Step Pyramid*. Egypt cult of the dead and her yet unsurpassed process of embalming furthered the extraordinary development of *medicine and surgery*" (Rogers, 1970, p. 10). All Greek first philosophers, scientists and mathematicians as Herodote, Strasbon, *Thales, Pythagor*, Democrite, *Aristote*, Euclide - they said it themselves - went to *Egypt* to learn with *black Egyptian pharaohs* who first developed all the *knowledge* used today in *modern world* (See video at: <https://www.youtube.com/watch?v=3nxtnP5Sjm4>). In *modern nursing's history* Patricia Donahue (1996, p. 200) reported that Florence *Nightingale's* "travel took her to *Egypt*" while studying various institutions in her quest to become a nurse.

**Preventing ideological treats in nursing education in the 21<sup>st</sup> century**  
 Evocating the past racial segregation era in the history of humanity, Martha E. Rogers (1994) recalls that in 1933 when she entered nursing school at Knoxville General Hospital, she had classes together with black nursing students. Rogers (1994, p. 14) indicated "they had to sit in the back of the room and couldn't talk", because they were considered inferior beings by the absurd ideological polygenetic theory prevailing

at that passed era (Diop, 1955; 1974; UNESCO, 1978). During that out of date racial segregation era, black nursing student were allowed to be educated and succeed studies.

Today in 2016, after slavery abolition, racist behavior banning by laws, and two presidential mandate of a black President in one North American country, some black students are steel facing segregationist behaviors from faculties in University of Ottawa in Canada. Black doctoral students are being discriminated within the oral evaluation session of comprehensive exam, while having had success in the writing session of the same exam/questions. And yet, since 1974 the UNESCO (1978) has scientifically established the falseness of racial intellectual differentiation, by clearly demonstrating that the color of *human skin* is just a result of *geographic and climatic adaptation* (Diop, 1954; 1974; UNESCO, 1978).

Before paleontology studies, when human anthropology have not kite evolved until the *1974 UNESCO's Cairo Conference*, they were two theories that kept confronting one another about the origin of humankind (Diop, 1974). The *monogenetic* (or *monocentric*) *theory* was defending *one source/origin of humankind*. A second theory, the *polygenetic* (or *polycentric*) *theory* was defending that humankind finds *different origins* from the *different continents* of the world. This polygenetic (or polycentric) theory was defending inequality between supposed different races of humankind, to support the ideological and absurd trade of slavery (Diop, 1974). However, like Martha E. *Rogers* (1970, p. 55) qualified "the *unidirectionality of life* [as] an invariant



one-way trend", Cheikh Anta Diop (1955) on behalf of his *paleontological studies*, recalls in one of his latest *video interviews* - indicated above - that nature does not create the same being twice. So to date, the polygenic theory of humankind's origin cannot no longer defend and support racism and segregationist behaviors. Cumulating *scientific evolutionary information* made it clear that *humankind* has only *one common origin* in the region of Kenya on the *African continent* (Diop, 1955; 1974; UNESCO, 1978). On this basis of the *discoveries* discussed at the *1974 Conference* held on *The Peopling of Ancient Egypt*, Cheikh Anta Diop's (1955) publications catalysed the *rewriting* of the *whole history of the World*. Since that Conference, *Cheikh Anta Diop* (1955) has been recognized by the *UNESCO* (1978) as the *greatest scientist* of the *20<sup>th</sup> century*.

As Edgar Morin (1999) recommended teaching the *history* of the *human condition* for a *sustainable future*, "Martha E. Rogers, the power of the name [as] "advocate, charisma, commitment, creator, visionary" (Phillips, 1994a, p. v), nursing's "20<sup>th</sup> century leader" (Fitzpatrick, 2014, 327) always underlined that nurses and midwives' *central scientific* and *professional phenomena of concern* are "*people* and their *worlds*" (Rogers, 1992/1994, p. 259). In this 21<sup>st</sup> century and beyond, it behoves to *homeodynamicians* (nurses & midwives) to hold their *professional position* to advocate for *humanistic relationship* among people for the *betterment* of *humankind* all around the world (Rogers, 1980/1994). The *homeodynamic science* provides them the expected basic *humanistic paradigm*

needed to contribute to design "*socially oriented goals* relevant to the future" (Rogers, 1970, p. 133) for the *betterment* of *humankind*. If nursing is a humanistic "*science* and an *art*" (Rogers, 1970, p. 121), its worldwide practice should be guided by a *scientific* and *disciplinary* compelling *universal conceptualization* (Rogers, 1970; 1981; 1983; 1985): *the homeodynamic discipline* (Koffi et col, 2011; Koffi, 2015a; Koffi & Fawcett, 2016).

### Conclusion

The *two nursing scientific revolutions* reflected in Nightingale's and Rogers' works in the *19<sup>th</sup>* and *20<sup>th</sup> centuries* were discussed in an earlier paper (see Koffi & Fawcett, 2016). These two historical revolutionary research works of Nightingale (1859/1860) and Rogers (1970) are grounded in the same *paradigm* of *human-environment interaction*, identified as the *homeodynamic paradigm*. This scientific worldview fostered the understanding of the *mutual* and *continuous interaction* between the *human being* and the *pandimensional environment* (Nightingale, 1859; Rogers, 1970). From this humanistic paradigm, the *philosophy of unitary human being* established nursing's compelling disciplinary worldview from which derived the *homeodynamic science*. From this disciplinary worldview the *homeodynamic paradigm* organizes nursing's *three taxonomic levels* of *knowledge* as a *philosophy*, a *science* and a *profession*: the *ontosystem of the homeodynamic* (see figure). Through this disciplinary *matrix* (Rogers, 1970), by *deductive* and *dialectic reasoning*, the wideness of the philosophical scope and the disciplinary spectrum of the

*homeodynamic science* allow an *alternative use* of nursing *schools of thought* and their derived *theories* and *conceptual models*. This fuller readable picture of the whole discipline of nursing as a *normal science* determines the *universal conceptualization* which clarifies the *quality* of "*nursing science-based practice*" (Rogers & col, 1990/1994, p. 303; Alligood, 2014) for the betterment of stakeholders.

Related to the societal relevance of *the homeodynamic paradigm*, Rogers (1970, p. 87) indicated that "the knowledge encompassed by *nursing science* is not necessarily of meaning only to nurses". Beyond nursing's disciplinary purpose, the *human-environment interaction paradigm* enlightens the humanistic inquiries of humankind's complex cosmological venture (Rogers, 1971/1994). The *philosophy of unitary human being* which underpins the *complex thought*, provides a *basic interdisciplinary framework* for the international debate commanded by the UNESCO (1999; Morin, 1999) about the critical *sustainable evolution of humankind* integral with the pandimensional universe (Rogers, 1970; United Nations, 1992; Reeves, 2014).

For the fulfillment of nursing's disciplinary and societal mission through the dissemination of the *homeodynamic science* of unitary human being, the *Society of Rogerian Scholars* (SRS, 2010) might provide opened *scientific international forums*, by widening and decentralizing its annual conferences. Biennial or triennial international scientific meetings could be scheduled alternatively on the five continents. Such alternative continental hosting meetings could "provide [real worldwide]

educational forums on [the *philosophy of unitary human being*, the *homeodynamic*] *science* " (SRS, 2010, home page) and the *homeodynamic art of caring: the universal conceptualization* of the *homeodynamic science* and *discipline*.

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