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A CONCEPT ANALYSIS OF HOLISM USING PRACTICE RESEARCH

BY

LINDA JOYCE WHITFORD

**Submitted the Faculty of Graduate Studies
in Partial Fulfilment of the Requirements
for the Degree of**

MASTER OF NURSING

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A CONCEPT ANALYSIS OF HOLISM USING PRACTICE RESEARCH

BY

LINDA JOYCE WHITFORD

A Thesis/Practicum submitted to the Faculty of Graduate Studies of the University of Manitoba in partial fulfillment of the requirements for the degree of

MASTER OF NURSING

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DEDICATION

To my husband George Neufeld,
and my family and friends, who supported me in this endeavour,

I thank you for your care and love.

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I am indebted to my advisor, Dr. Pat Farrell, who encouraged me throughout this project and gave me the freedom to create. The contributions of Dr. Erna Schilder and Dr. Micheal Harlos are also warmly appreciated.

I wish to thank my friend, Claude Mason for his assistance with the computerized figures.

I would especially like to acknowledge the participants in this study who opened their hearts and their home to me. Without their participation, I could not have completed the practicum.

An Analysis of the Concept Holism Using Practice Research

Abstract

The purpose of the practicum was to clarify the meaning and essence of the concept holism using a modification of "The hybrid model of concept development" (Schwartz-Barcott & Hesook, 1993). The concept was analysed prior to the fieldwork phase using Walker and Avant's (1983/1988) method of concept analysis, then revised following the fieldwork phase, which combined with procedures in the hybrid model and Boyd's (1993) suggestions for nursing practice research methods. During the fieldwork phase the role of researcher and caregiver were combined to enable the researcher to provide palliative care to a patient, who wished to die at home, and her family. The data sources included an ongoing search of cross-disciplinary literature, reflexive journaling, and views of one family gathered through participant observation and a semi-structured interview. The constructed cases were compared to the actual stories which surfaced in the fieldwork phase and resulted in the reconceptualization of the concept holism as "conscious, purposeful, embodied, integrative action of the universe." The findings suggest that holism is a similar but more advanced concept of "universal energy" that has been previously described by cultures the world over and suggests that spirituality is an integral part of the healing process and is embedded in the role of the healer.

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CHAPTER I

THEORETICAL PHASE

Statement Of The Problem

A. Why Is It Important For Nurses To Explore Philosophy?

The Concise English Dictionary (1984) defines philosophy as "the love of wisdom; the knowledge or investigation of ultimate reality or, of general principles of knowledge or existence; a particular system of philosophic principles; the fundamental principles of a science etc." (p. 853). More simply, philosophy is often used to refer to a person's Weltanschauung or world picture (Smuts, 1927), which is usually acquired in the context of one's cultural group and includes ideals, beliefs, laws, arts, artifacts and values (Osayi, 1980). World views may vary within sub-cultures and ultimately within individuals (Osayi, 1980). While "the essence of the scientific mode is its nature as investigative; the essence of the philosophic mode is its dependence on common experience" (Simmons, 1992, p. 17). Philosophical enquiry is necessary to avoid the risk of holding views, which have been shaped by experience and the influence of the group, without first reflecting on their truth and validity. Accordingly, philosophical enquiry involves exploration of the world from multiple viewpoints and promotes knowledge development through the re-examination and possible re-definition of problems and assumptions (Simmons, 1992; Valiga & Bruderle, 1997; Watson, 1988). In doing so, philosophical inquiry increases the understanding of the world through critical

thinking, provides a foundation from which to resolve conflicts between disciplines, and supplies guidance for moral and ethical behavior (Simmons, 1992).

Nevertheless, most nursing students are deprived of the benefits of philosophical enquiry because its study has been generally ignored by nursing education (Benner, 1994; Holden, 1991; Valiga & Bruderle, 1997; and Watson, 1988). Holden (1991) suggests that "if we ...want to ground the discipline of nursing on a sound philosophical footing, then it behoves us to treat philosophy with more respect" (p. 1381). It is for this reason that philosophical enquiry is important to nursing. Unless nurses have the tools to examine their individual philosophies and those of the nursing profession, the danger exists that nurses will function automatically out of the norms and beliefs of their culture or sub-culture rather than using their cognitive and affective powers to think critically and re-examine the assumptions on which their values, beliefs and actions are based.

B. What Questions Have Dominated Spiritual, Philosophical And Scientific Thought And Reflection And Why Are These Important To Nursing?

Although, the disciplines of philosophy, theology and science examine the world using different methods and have often come to different conclusions, all three disciplines continue to seek knowledge about the origin and essential nature of the universe. Two questions have repeatedly haunted humankind over the millennia. Does the universe consist of a whole or does it consist of interacting parts? What is the relationship between matter and spirit, mind and body?

These questions are important for all disciplines including those of the healing professions as theory, research and practice will differ depending on the way one views the world. For example if the universe is viewed as interacting parts there is a tendency to equate a different value to each of the parts, for example by overvaluing the spiritual "part" of a person to the denigration of the physical (Sanford, 1977). Similarly, viewing reality as a whole may suggest that it is futile to artificially divide things up into parts to study them, which can lead to the devaluation of the scientific method (Phillips, 1976).

C. What Is Holism And Why Did I Select This Concept For Analysis?

Traditionally, all healing systems, including nursing looked to religion and philosophy for answers to questions about the nature of reality acknowledging a "mystical union with God or nature" (Pachuta, 1989/1996, p. 65). Moreover, in early societies, the roles of healer and spiritual guide were combined (Sanford, 1977). When science began to offer relevant truths about the nature of healing, scientific knowledge was incorporated into the healing arts. However, as they did so, Western healers, including nursing, began to ignore their philosophical and spiritual heritage and came to rely almost entirely on science as a source of knowledge development (Pachuta, 1989/1996) with its focus on disease and its physical causes at the expense of esthetic, personal and ethical knowledge (Carper, 1978). In recent years, nursing has begun to recognize that an unquestioning acceptance of the mainstream scientific worldview places at risk the very essence

of nursing, which is based in relationship. Concurrent with this awareness an increased interest in the concept of "holism" has emerged and promises to reinstate nursing's traditional focus on the whole person (Hover-Kramer, 1996; Levine, 1971).

Originally, I planned to explore the concept of balance as it relates to holistic process. I also considered the concepts of relationship, harmony and systems. These concepts all relate to the concept of holism. However, the more I explored the literature, the more I realized that the concept of holism itself was complex and ill defined.

Holism has been defined in various ways in the literature. The Oxford English Dictionary (1989) defines holism as a term used "to designate the tendency in nature to produce wholes (i.e. bodies or organisms) from the ordered grouping of unit structures" (p. 307). "The words 'holistic' and 'health' are both derived from the same Anglo-Saxon root, *hal*, which can mean 'whole,' 'to heal,' 'sound,' or 'happy'" (Blattner, 1981, p. 2-3). Rubins (as cited in Skaris and Skoner, 1987) suggests that "according to the 'holistic' principle, the individual is viewed as an integral totality, a gestalt, acting on, interacting with and being acted on by his external environment and internal processes, both at any cross-sectional here-and-now moment, as well as longitudinally from the past to the future", (p. 64). Blattner (1981) describes holism as "a philosophical and biological concept which implies wholeness, relationships, processes, interactions, freedom, and creativity in viewing living and even non-living entities" (p. 4). Blattner's

definition is broader than most definitions found in the nursing literature, because unlike many sources, she demonstrates an acquaintance with the original source of the term and recognizes that holism reaches beyond health care and the human individual.

The term "holism" was coined early this century by J.C. Smuts in his book "Holism and Evolution". Obviously, Smuts (1927) book was about evolution, not health care and although he addresses human wholeness, he does not address health care directly. Nevertheless, much of what he theorized, has important implications for health and health care. Smuts (1927) defined holism as

the ultimate synthetic, ordering, organising, regulative activity in the universe which accounts for all the structural groupings and syntheses in it, from the atom and the physico-chemical structures, through the cell and organisms, through Mind in animals, to Personality in man. The all-pervading and ever-increasing character of synthetic unity or wholeness in these structures leads to the concept of Holism as the fundamental activity underlying and co-ordinating all others, and to the view of the universe as a Holistic universe (Smuts, 1927, p. 326).

Holism is a concept which has assumed a growing importance for me. The search for truth has pervaded my life, long before I ever heard the word holism. I am deeply aware that my life has been a journey and the many experiences which have gone before have led me to writing about holism today. Initially it took the

form of a spiritual search for truth in the context of a religious framework, which in nursing school, I wed to the biopsychosocial approach of Engel (Sarkis & Skoner, 1987). After graduation, I became interested in claims and practices of holistic health practitioners, but always examined these practices with a critical eye. However, perhaps what has had most influence on my curiosity about the concept of holism came about as the result of a personal crises in my life which forced me to search more deeply into my own healing and wholeness. It was then that I began to experience the meaning that the concept of holism held for me in my own life. It was at this time that I realized the importance of the Greek philosopher's adage "Physician heal thyself". As I began to become more "whole" I became increasingly aware that my own personal and spiritual growth impacted significantly on my ability to act as a healing force in the lives of others. This awareness has continued to develop over the last 20 years. I experience it as a deep sense of connectedness between many things that I have read and experienced. Although it is often difficult to articulate in words, I know intuitively when something "fits" my understanding of the whole. As a result I consider the concept of holism as one which is relevant to my personal and professional life and to nursing in general.

D. What Was My Goal When I Undertook The Project?

I felt it was important to take the time to explore the concept of holism and critically appraise its worth rather than just accepting it solely on the basis of my

reading and life experience. As the nursing profession has also shown an interest in this concept, my goal in undertaking the practicum project was to explore the origins, development and meaning of holism from a multidisciplinary perspective. It was my expectation that such an exploration might help to clarify and define the concept in a way that would be useful both to myself and to the nursing profession.

E. Has A Clear Definition And Meaning Of The Concept Holism Been Delineated In The Nursing Literature?

Holism gained entry into nursing literature in the 1950's by the psychiatrist, George Engel who understood the strictly biological approach of medicine to be too narrow (Sarkis & Skoner, 1987) and by the late 1960's and early 1970's, the concept of wholeness or holism, emerged as the major focus of a few nursing articles (Sarkis & Skoner, 1987). Engel's biopsychosocial approach or variations of it are commonly equated with a "holistic" model of care (Ham-Ying, 1993; Sarkis & Skoner, 1987). However, if the biopsychosocial approach is compared with the ideas of Smuts (1927) who coined the word holism early in the 20th century, the difference between the two becomes quite clear. Sarkis & Skoner (1987) suggest that Engel "equated holism with unscientific dogma" (p. 65). Therefore Engel deliberately left out the spiritual aspects of the concept and did not use the term holism itself "because of its association with '...faith and belief systems handed down from remote or charismatic authority figures.'" (Sarkis & Skoner, 1987, p. 65). While the biopsychosocial approach was clearly an improvement over the

narrow biomedical approach, it does not capture the interpenetration of body, mind and spirit as it was originally conceived by Smuts (1927).

Although the nursing profession generally understands holism as the interaction of body mind and spirit and holistic nursing care as care for the whole person, the nursing literature fails to adequately define the concept (Johnson, 1990; Holden, 1991; Owen and Holmes, 1993; Sarkis and Skoner, 1987). Holism is "interpreted on a continuum of meanings, ranging from the analysis of all parts of a system, to a synthesis, into an irreducible whole that is greater than the sum of the parts" (Sarter, 1987, p. 1). Owen & Holmes (1993) sum up their concern with the concept by saying "holism is a turbid, amorphic term, of Quixotic character, the meaning of which alters according to the context in which it is located. Coming to grips with holism has been likened to trying to hold ice, because it disappears in the attempt" (Owen & Holmes, 1993, p. 1688).

Connolly (1994) demonstrates the naive way which holism is sometimes used by nursing authors who do not recognize the complexity of the concept when she concurrently declares support for holistic care while referring to it as being simply composed of physical, psychological, spiritual and social care. "There is nothing revolutionary about the concept of holism. It is a reminder to us not to focus excessively on the physical aspects of care." (Connolly, 1994, p. 60)

Another issue, which clouds the meaning of holism, is its frequent and exclusive association with complementary therapies. (Owen & Holmes, 1993; Sarkis & Skoner, 1987). Perhaps this linkage has occurred because those

interested in complementary therapies have been powerful advocates of care that views the individual as a totality of body-mind-spirit. However, this association limits the meaning of the concept and tends to alienate those who are uncomfortable with less conventional approaches (Owen & Holmes, 1993; Sarkis & Skoner, 1987).

Two nursing authors have wrestled with the concept of holism from a philosophical perspective. Holden (1991) suggests that the nursing profession has accepted "holism" without adequately examining its underlying meaning. She perceives holism as a materialist philosophy which is compatible with Cartesian dualism (Holden, 1991). Curiously, I found Holden's (1991) concept of holism radically different and at times in direct opposition to my own understanding of holism as I do not understand it as a strictly materialist philosophy, nor do I see it as dualistic. Kolcaba (1997) also explores the philosophical base of holism and identified "three species of holism" used by nursing: a) "systemic holism", b) "organismic holism", and c) "whole-person holism" which he holds are incompatible with each other. A number of Kocaba's examples of 'holism' also conflict with my understanding of the concept as described by Smuts (1927).

It becomes apparent that the concept holism in nursing is not clear. Nevertheless, there is evidence that a philosophical shift toward holism has been developing in nursing over the last 25 years and today many nurses consider it to be integral to nursing's philosophical base (Johnson, 1990). The medical model, which has dominated nursing this century, is gradually being replaced with what is

known as the holistic model of nursing care (Johnson, 1990) despite the lack of clarity of the concept.

F. What Were The Focus And Findings Of Previous Concept Analyses Of Holism?

Although a number of authors have explored the use of the concept "holism" in nursing, to my knowledge there has been only one published analysis of the concept holism in the nursing literature. Ham-Ying (1993) attempted to define the "use and meaning of the word holism within the context of nursing" (p. 771). She explored the use of the terms "holism" and "holistic" in nursing journals, nursing models and texts and found that the two primary uses of the term were "holism as a view of the person" and "holism as an approach to the delivery of nursing care" (Ham-Ying, 1993, p. 772).

Yet, as a consequence of limiting her concept analysis to the nursing literature, I believe that Ham-Ying (1993) also limited the depth of her analysis. Because nursing has not adequately explored the concept or its origins, the resulting concept analysis struck me primarily as a reiteration and classification of nursing's weak understanding of holism rather than an analysis which had the potential to deepen my awareness of the concept.

Nevertheless, Ham-Ying's (1993) concept analysis of holism in the nursing literature does reveal how nursing views this concept. She found that "many nurse theorists view the person as a biopsychosocial being and have made no

explicit reference to their spiritual nature" (Ham-Ying, 1993, p. 774). Moreover, Ham-Ying's (1993) analysis suggests that Engel's biopsychosocial approach seems to have deeply infiltrated nursing's understanding of the concept. The model cases presented by Ham-Ying (1993) describe the relationship between mind, body and spirit as "interaction". The first case declares the person to be "a biopsychosocial being in constant interaction with a changing environment" and the second describes human beings as having "multiple interacting subsystems" (Ham-Ying, 1993, p. 772). The use of the term "interaction" suggests a dualistic view of the relationship between separate entities not in keeping with the original concept of Smuts (1927). Unfortunately, Ham-Ying (1993) does not reconcile the differences between Smuts (1927) understanding of the term and that espoused by the nursing literature. Moreover, although Ham-Ying (1993) mentions that the word was coined by Smuts (1927), she does not provide his definition or description of the term.

G. What Is The Problem?

Although the nursing literature frequently recommends holism as a suitable philosophical base for the profession, it appears that holism has been blindly adopted through cultural osmosis without a thorough exploration of the concept itself. Moreover, a lack of philosophical rigor in nursing education may have contributed to the naive acceptance of the concept. It is therefore apparent that nursing must stop and critically examine the meaning of the concept of holism

before nursing will be able to interpret the meaning of holistic care and examine its applicability to nursing

H. What Approach Did I Use To Explore The Problem?

This knowledge limitation provided the basis for the practicum, which used concept analysis and practice research, to analyse the term 'holism' from a global and specific perspective. The global perspective employed concept analysis of the multidisciplinary literature to explore the meaning and essence of holism. The specific perspective used practice research to explore the concept in a real life setting in order to verify and refine the concept analysis developed from the literature. The concept analysis in the clinical setting was developed from the relationship between myself (as researcher/caregiver), and a dying cancer patient and her family in the home setting.

Concept analysis encourages exploration of a concept from multiple viewpoints using a wide range of literature (Walker & Avant, 1983/1988). As a multidisciplinary view of holism concept is presently lacking in the current nursing literature, my intention in the use of this approach is to broaden nursing's understanding of the concept. Additionally, concept analysis is a process which allows examination of the characteristics of a concept and encourages communication and understanding of the phenomena analysed (Walker & Avant, 1983/1988). For this reason, I considered concept analysis to be a suitable approach to begin to clarify the meaning of holism and begin a dialogue with

myself and my nursing colleagues about the concept. I began by reviewing the definition of a concept.

"A concept is a mental image of a phenomenon; an idea or a construct in the mind about a thing or an action. It is not the thing or action, only the image of it Concepts are expressed by means of language. The language 'labels,' or words, we use to express a concept are useful in communicating our ideas to other people. These 'labels' are not the concept, they are only our way of communicating our concept. Thus the 'labels,' or words, may be found inadequate at times when we are attempting to get someone to understand our ideas or are trying to define something completely new" (Walker and Avant, 1983/1988, p. 20)

I. What Are The Questions Which Guided The Practicum?

Two questions guided the practicum. What is the essential nature of holism? How can the essence of holism be clearly defined?

J. What Is An Overview Of The Project?

The project is divided into three phases. They are the theoretical, the fieldwork, and the final analytical/synthetical phases. The theoretical phase extends over chapters, 1-3, the fieldwork phase and the analytical/synthetical phases form chapters 4 and 5 respectively. An Epilogue in the form of a story

comprises chapter 6. An overview of the content of each phase is described in chapter two where the research design is depicted. The details of each phase are more fully delineated under the appropriate section.

CHAPTER II

THEORETICAL PHASE

1. Selecting A Design

A. What Considerations Influenced My Search For A Framework And Research Design To Explore The Concept Of Holism?

In contemplating my project, I became cognizant of the fact that I did not want to participate in research that violated my idea of a nursing relationship. I have always held that the essence of nursing takes place within a reciprocal relationship and I perceive that traditional designs effect an abnormal distance between the nurse and the client and have a significant impact on outcomes. Additionally, whenever I pictured myself, "objectively" asking research questions outside the context of providing nursing care, I found myself experiencing discomfort. If I was to pursue knowledge about the meaning of holism, I desired to do so, in the context of research design, that would allow me to use logical analysis while at the same time provide an opportunity for adequate investigation into existential and metaphysical aspects of the concept. Finally, I deemed it important to take a wide view rather than a narrow view because I thought it beneficial for nursing to integrate multidisciplinary views on holism into the profession.

B. What Sources Drove The Theoretical Phase?

The sources used to drive the theoretical phase included an overview of pertinent literature from the sciences, the arts and humanities, theology and nursing. Additionally, I examined works of art, literature, poetry, and film, that I perceived spoke to the concept of holism. Finally, I also kept a reflexive journal throughout the project, which provided an additional source of data, revealing my personal insights and evolution of thoughts about the concept as they changed over time.

C. What Is The Conceptual Framework For The Study?

The basis of the practicum is the belief that reciprocity is the foundation of healing relationships and that wholeness is a universal never ending process that is similar for all, yet unique. Each individual must walk a new path in life. Healing in this context becomes the path toward wholeness and health becomes a state of well-being, that is determined only within the context of the individual and specific life situation. Because of the reciprocal nature of the relationship between the healer and the person desiring healing, the practicum acknowledges that healing does not flow in a uni-directional mode and the healer must also embrace the process of self-healing. Reciprocity implies equality of relationship and giving and receiving by both the clinician and the family.

D. What Definitions Are Important To The Project?

1. **Concept:** "Concepts are defined as complex mental formulations of events, objects or properties which are derived from an individual's perceptual experience" (Chinn & Jacobs, 1978, p. 393).

2. **Healing:** is a multidimensional concept that involves the body, mind and spirit. It implies a movement toward wholeness. Wholeness is not an end state, but a process, which is never complete.

3. **Holistic care:** Holistic care is an evolving term that is defined within the nurse/patient/family unit. It involves the provision of palliative care and the stipulation that the researcher/caregiver may not become involved with any complementary therapies which might be deleterious to the patient.

4. **Family:** Two or more persons, living in one residence who may or may not be biologically or legally related but who function as a unit. One member of this unit is terminally ill with cancer.

5. **Terminally ill:** An adult who has been diagnosed with cancer and is consciously preparing him or herself for death and who has a medical prognosis of only a few months to live.

6. **Spirituality:** "Values, meaning, and purpose; a turning inward to the human traits of honesty, love, caring, wisdom, imagination, and compassion; existence of a quality of a higher authority, guiding spirit, or transcendence that is mystical; a flowing dynamic balance that allows and creates healing of body-mind-spirit; sometimes involves organized religion" (Dossey, 1997, p. 4).

E. What Research Design Was Selected?

In recent years, nursing has recognized the value of exploring concepts and clarifying their meaning for practice (Walker and Avant, 1983/1988). However, the basis of concept analysis has been primarily the development of constructed cases from the literature. While the method has been valuable, the use of constructed cases is somewhat artificial and has failed to utilize clinical data to substantiate findings (Morse, 1995; Schwartz-Barcott & Hesook, 1993). Chinn (1986), Morse (1995) and Schwartz-Barcott & Hesook (1993) have challenged the traditional research design used to study concepts and have explored alternative research designs. In 1993, Schwartz-Barcott & Hesook published a paper called "An expansion and elaboration of the hybrid model of concept development", which described a modification of Chinn's (1986) method.

The design of the practicum employed practice research to study the concept holism and utilized a modification of the Schwartz-Barcott & Hesook (1993) design, which "interfaces theoretical analysis with empirical observation" (Schwartz-Barcott & Hesook, 1993, p. 108). I will describe the modifications made to the design as they occur. I linked Walker and Avant's (1988) procedures for concept analysis, with procedures in the hybrid model during the theoretical phase and I combined the roles of researcher and caregiver in the fieldwork phase using Boyd's (1993) suggestions for nursing practice research methods. Boyd (1993) recognizes that research can take place within the practice setting, is dependent on the relationship between the researcher and the participants, and

allows for the exploration of shared meanings by the examination of each viewpoint. Therefore, I considered the dying individual, the family and the caregiver to be an n of 1.

F. What Is A Brief Description Of The Research Design And What Were The Specific Steps In The Theoretical Phase?

The major components of the modified hybrid model (Schwartz-Barcott & Hesook, 1993), consist of the theoretical, the fieldwork, and the final analytical/synthetic phases (see figure 1). I describe the main constituents, of each of these phases below, while the details are reported under the appropriate section.

1. Theoretical Phase

The principle focus of the theoretical phase was to provide a basis for the subsequent phases, which employed clinical data and analysis/synthesis to refine the concept (Schwartz-Barcott & Hesook, 1993). The literature review was broad, in order to capture the use of the concept across disciplines, and identify similarities and differences in conceptualization. In addition to the hybrid model, I kept a reflexive journal throughout the project in order to capture data regarding my own insights and changing views on the concept over time. The steps of the theoretical phase included: selecting a concept, selecting a design, searching the

Modification of The Schwartz-Barcott (1993)

Model of Concept Development

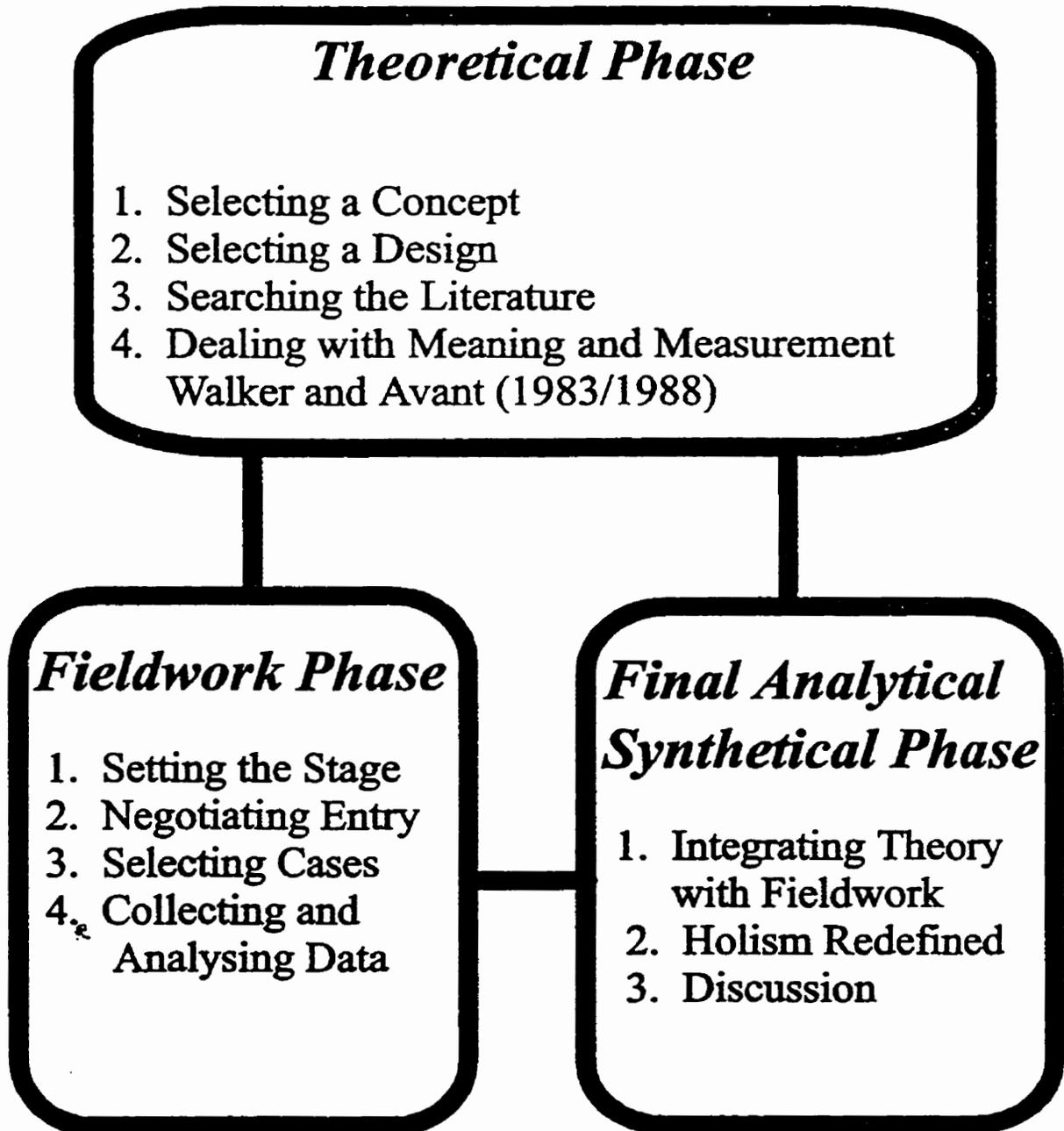


Figure 1

literature, dealing with meaning and measurement, and choosing a working definition (Schwartz-Barcott & Hesook, 1993).

During the theoretical phase, I used Walker & Avant's (1983/1988) method of concept analysis as a way to clarify the concept before the fieldwork began, as the time frame and number of participants, was less than recommended by Schwartz-Barcott & Hesook (1993). During this stage, Walker and Avant's (1983/1988) method of concept analysis was added to the Schwartz-Barcott & Hesook (1993) model. The attributes, antecedents, consequences, and empirical referents of holism were identified and model, borderline, related, contrary, invented, and illegitimate cases were employed to illustrate and clarify the meaning of the concept through story (Walker & Avant, 1983/1988).

2. Fieldwork phase.

The fieldwork phase provided an opportunity to continue to refine and enlarge the concept by reconciling the literature with empirical observations in the clinical setting (Schwartz-Barcott & Hesook, 1993). Boyd's (1993) suggestions for nursing practice research methods were incorporated into the fieldwork phase and allowed me to assume the role of primary nurse for a family consisting of three adult children and their mother who was dying of cancer and wished to remain at home. The steps of fieldwork phase included the following: Setting the stage, negotiating entry, selecting cases, collecting and analysing data (Schwartz-Barcott & Hesook, 1993).

3. Analysis/synthesis phase.

The third phase provided an opportunity to complete the analysis. This stage provided time to reflect on the initial theoretical analysis, compare it to the analysis of the data obtained during the fieldwork phase (Schwartz-Barcott & Hesook, 1993) and integrate it with data from the journal. Additionally, it provided an opportunity to compare the constructed cases developed in the theoretical stage with the actual cases observed in the fieldwork phase.

G. What Assumptions Did I Make?

The assumptions that guided the practicum are as follows:

1. The universe is "evolutionary and continuously changing in patterns of increasing diversity within a pandimensional reality research is therefore evolutionary oriented, emphasizes the integrality of the researcher and participants, and is embedded in a process of unconstrained mutual discovery" (Carboni, 1995, p. 23).
2. "The inquirer and the 'object' of inquiry interact to influence one another; knower and known are inseparable" (Lincoln and Guba, 1985, p. 94).
3. The ability to acquire knowledge is limited, but continuously expanding. Science, is one method of acquiring knowledge, but has limitations.
4. Methods of gathering, analysing and synthesizing data that utilize whole brain thinking, increase the likelihood of approaching truth.

5. The relationship between the researcher and family will be enhanced by combining the roles of researcher and clinician.

6. The family will be willing to share their perceptions in an open, honest manner.

Holism can be effectively demonstrated and practiced only within relationship.

II Searching the Literature

A. How Was The Literature Search Conducted And What Was Its Purpose?

A wide, broad-based multidisciplinary literature review provided multiple perspectives on the concept over time. I began with a computerized search of the science, humanities and nursing indexes for titles that contained the words holism or holistic. These, in turn, lead to other sources of relevant literature. The large amount of relevant literature that surfaced, frequently necessitated reliance on secondary data sources. For example, rather than reading the original translations of the Greek philosophers, I had to rely on interpretations of their philosophies, summarized versions, and selected quotes by others. The literature search was conducted in two phases, the first extended to the end of the theoretical phase, while the second continued into the final phase. The early literature search and journal notations provided the basis for the development of the initial concept analysis and for this portion of the project, I utilized the method of concept analysis outlined by Walker and Avant (1983/1988). The findings of this analysis are reported in chapter three. The second phase of the literature search overlapped

the fieldwork phase and extended into the final analysis/synthesis phase. Data from the ongoing literature review, is integrated into subsequent chapters.

B. What Did The Preliminary Literature Review Reveal About The Origins Of The Concept "Holism"?

Although the word holism was not coined until the 20th century, the concept developed out of a historic struggle to deal with the relationship between the one and the many in nature. Therefore, in keeping with the values of historicism, I believed it was important to look at the early origins of the concept. "Historicism is the belief that an adequate understanding of the nature of anything and an adequate assessment of its value are to be gained by considering it in terms of the place it occupied and the role it played within a process of development" (The Encyclopedia of Philosophy, 1967, vol. 4, p. 24). As I studied early concepts of the whole, I was able to view the evolution of ideas over the centuries and connect the paradigm shifts with historical influences. Studying early concepts of wholes and parts also enabled me to recognize that truths embedded in early views of whole provided the foundation for the later paradigm shifts that broadened and deepened earlier concepts.

1. What were common views of reality in antiquity?

Early views suggested the world was continuous and connected with no definite boundaries between things. The ancient arts of astrology, acupuncture,

reflexology, palm reading, alchemy and so on depended on a belief in the connectedness of all things. Additionally, although early views of nature held that many changes occurred within nature, these transpired within a fixed, immutable hierarchical order in which the basic forms remained the same (Barbour, 1990). Early cultures were animistic in their outlook and perceived that all natural objects possessed spirit or soul (Barbour, 1990). Unknown causes were attributed to the supernatural works of disembodied spirits, divine agents, or various gods (Barbour, 1990). Illnesses were thought to be the result of spiritual imbalance, so many cures were attempted through the activation of the spiritual domain leading to the use of incantations, rituals and spells (Sanford, 1977). Additionally, dreams, visions, intuition and psychic experiences were valued (Sanford, 1977). Integral to these healing practices was a belief in the interconnectedness of all things (Kelsey, 1995; Sanford, 1977).

As beliefs became more complex special individuals (shamans) were selected to master and interpret the spiritual realm and heal the members of the tribe (Kelsey, 1995; Sanford, 1977). In antiquity the role of the healer and spiritual leader were intertwined (Kelsey, 1995; Sanford, 1977). Our modern division between health professionals and clergy would seem strange to early cultures. Harpur (1994) reveals that wide review of the relevant anthropological and medical literature soon reveals that many peoples across the millennia have interconnected the cure of the body and soul and have considered healing to be a

central tenet of their religious beliefs and their attitudes toward the most profound powers in the universe.

The traditional views of the aboriginal people of North America reflect beliefs that are similar to early cultures, understanding humans to be part of a deeply interwoven web of life that is inseparable from the environment (Bopp, Bopp, Brown & Lane, 1989; Moondance, 1995). In this understanding, everything contains spirit (Bopp, Bopp, Brown & Lane, 1989; Moondance, 1995). Additionally, the medicine wheel is process oriented and closely resembles healing systems of other early cultures.

I now explore the views of the Greeks, the Hebrews, and the early Christians who have had a profound influence on Western views of healing and wholeness. Additionally, I will examine beliefs held by Eastern philosophies and religions. Eastern views have recently become more well known in the West and are presently beginning to infiltrate Western ideas about healing and wholeness (Sheikh, & Sheikh, 1989).

i) The Greeks

Owen & Holmes (1993) suggest that the primary concern of the Greek philosophers was the search for an explanation of how the unity, or wholeness, of reality is changed into the multiplicity of appearance. Plato suggested that God geometrises and creates order out of chaos (Haarhoff, 1970). Although the order of the universe included a belief in ceaseless change, it did not include creative change as is understood in modern evolutionary theory. Rather, the Greeks

believed that behind the material world there existed a world of eternal and immutable ideas (Haarhoff, 1970).

Aristotle rejected chance as the cause of the universe (Haarhoff, 1970) and suggested that things transpire from mere potential to actual reality (Haarhoff, 1970; Osayi, 1980) because "everything has a specific nature which it strives to fulfil" (Richards, 1980, p. 52). This belief led to the introduction of the doctrine of final causes, or teleology (Barbour, 1990; Bateson, 1979) which comes from the Greek word "teleos" which means "the end or purpose for a sequence" (Bateson, 1979, p. 60). The Greeks "believed that the pattern generated at the end of a sequence of events could be regarded as in some way causal of the pathway followed by that sequence" (Bateson, 1979, p. 60). The scientific assumption, that a cause always precedes an effect, (Polit & Hungler, 1991) develops out of teleological thinking.

Pythagorus distinguished pattern from substance and suggested that pattern limited matter and gave it shape, while Aristotle yoked the two and suggested that form arose from matter (Capra, 1996). Aristotle also suggested that form and matter are inseparable parts of the same process which he called Entelechy or self-development (Capra, 1996).

Turning to the Greek view of the humankind, the early works of Plato treated the world as a living thing with a body and soul while in later works he introduced the idea that the human soul is a fragment of the cosmic world soul (The Oxford Classical Dictionary, 1996). Plato envisaged the soul as a distinct

entity from the body and thought it consisted of three parts (reason, spirit or emotion, and desire) of which only reason was immortal. The goal of life was to achieve the rule of reason over spirit and desire (The Oxford Classical Dictionary, 1996).

Aristotle's view was somewhat different from Plato's. Aristotle criticized the materialist view of the psyche and suggested that psyche is not the actual functioning of the mind but the organization to function (The Oxford Classical Dictionary, 1996). Aristotle believed that humans lived in a closed, rational, physical system which received information from reason and sense experience (Kelsey, 1995). In contrast to Plato, he maintained that there is no reality apart from sense experience and reason (Kelsey, 1995). He ignored or denied experiences that he considered non-rational such as visions, dreams, and prophecies (Kelsey, 1995).

Aristotle articulated the view that spirit and matter are separate and thus provided the root of dualistic thought in Western culture (Haarhoff, 1970; The Oxford Classical Dictionary, 1996). His dualistic and rational logic influenced religious thought (Kelsey, 1995). In the Christian church, Thomas Aquinas developed a logical theological system, which suggested there was no need for the experience of God, and as the result of his ideas, a general rejection of dreams, visions and spiritual healing occurred in most Christian churches (Kelsey, 1995).

Aristotle's dualistic philosophy became the basis of a religious system called "Gnosticism" (Sanford, 1977; Voegelin, 1968). The split between body and mind

set up a hierarchical dichotomy, elevating the spiritual above the physical (Sanford, 1977; Voegelin, 1968). As a result, the physical became despised. Gnosticism developed about the same time as Christianity and although it was later rejected by the Christian church it has had a strong influence on Christian beliefs (Sanford, 1977). The historic influence of gnosticism on religious and philosophical thought extends from ancient to modern times (Voegelin, 1968) and is evidenced in the practice of asceticism or denial of the body as evil or bad, while focusing on the spiritual as good (Keen, 1983).

Although the Greeks tended to divide the body and spirit, they considered the whole to be more than the sum of its parts (Wolf, 1981). Moreover, the Greek world was understood to be balanced and stabilized through the tension of opposites which unites the one and the many. These were not considered to be irreconcilable opposites but linked together and complementary (Haarhoff, 1970).

The Greeks also explored the divisions between things. The classification systems which Aristotle developed to categorize different species are remarkable and continue to form the basis of biological classification systems to this day (Harper's Dictionary of Classical Literature and Antiquities, 1923; The Oxford Classical Dictionary, 1996). Nevertheless, Aristotle recognized the artificiality of the divisions of nature suggesting that nature proceeds little by little from lifeless matter to organic matter and this feature makes it impossible to determine the exact lines of demarcation (Wolf, 1986).

All the Greek philosophers shared Aristotle's interest in nature and had great respect for it. Hippocrates, the father of modern medicine considered nature to be a much greater healer than doctors (Haarhoff, 1970). However, healing was never considered to be complete. Plato believed that humans can move toward wholeness but never fully achieve it (Haarhoff, 1970).

Smuts (1927), the originator of the term holism, also shared the Greek philosophers' respect for nature. Although, Smuts (1927) studied the Greek philosophers, he particularly admired Heraclitus, one of the oldest Greek scientists (535-475 BC) whose search for order, truth and beauty is clearly reflected in Smuts' concept of holism (Haarhoff, 1970). Haarhoff (1970) suggests that many of Heraclitus' ideas demonstrate remarkable resemblance to the physics of Heisenberg and the psychology of Jung. While perfect knowledge is possessed by the gods alone, Heraclitus believed that humanity is able to gain knowledge through the senses (The Oxford Classical Dictionary, 1996). His writings form a "cross-referring network rather than a linear argument" (The Oxford Classical Dictionary, 1996. p. 687) and describe the existence of a visible and invisible world (Haarhoff, 1970).

Heraclitus was "the founder of an independent metaphysical system which sought to obviate the difficulty of overcoming the contradictions between the one and the phenomenal many" (Harper's Dictionary of Classical Literature and Antiquities, 1923, p. 794) and he came to the conclusion that the ultimate element in the composition of the universe was Fire (Harper's Dictionary of Classical

Literature & Antiquities, 1923) or radiant energy (Haarhoff, 1970). Heraclitus viewed change as necessary to the Cosmic process (The Oxford Classical Dictionary, 1996) and believed in a connected order of things (The Oxford Classical Dictionary, 1996) or a Divine plan or movement, which he named Logos (Haarhoff, 1970; The Oxford Classical Dictionary, 1996). Heraclitus thought this unitary divine law would lead the universe toward ultimate harmony and balance (Haarhoff, 1970; Harper's Dictionary of Classical Literature and Antiquities, 1923).

Heraclitus understood creation as process rather than an explication (Haarhoff, 1970) and associated the changing order of things with a World Soul which guided the universe. He was the first Greek thinker to develop a theory of the psyche or soul, which he connected with fire and logos (The Oxford Classical Dictionary, 1996). Soul was understood as a dynamic connectedness that can be overwhelmed by a watery condition which brings death (The Oxford Classical Dictionary, 1996) and a return to Fire at which time the life-energy is taken up into the Whole where it continues to be governed by the laws of Logos (Haarhoff, 1970). Smuts (1927) view of the whole was clearly influenced by many of Heraclitus' ideas.

ii) The Hebrews

Although there have been various positions taken about humanity by Jewish and Christian groups, the traditional view of both religions is that human nature is a unity, and there is no dichotomy between matter and spirit (Barbour,

1990, Harpur, 1994; Sanford, 1977). "Biblical scholarship has established quite conclusively that there is no dichotomous concept of man in the Bible ... The biblical view of man is holistic, not dualistic" (de Silva, as cited in Barbour, 1990, p. 207).

The Hebrew view of wholeness encompassed the whole person. "From its beginnings, Hebrew religion, with its profound understanding of the wholeness of the human person, laid great stress on health and healing" (Harpur, 1994, p. 38). Kestenbaum (1997) describes the Jewish approach to healing and connects it with the Hebrew word *Yeshe*. *Yeshe* "means 'spaciousness,' or 'to be brought out of constricted space into the open,' 'to be able to breathe', 'to be liberated'" (McGrory, 1982, p. 6) and can be translated as salvation or as health taken in its broadest sense (McGrory, 1982). The Jewish concept of health, then was much broader than the common notion of being "saved" or being free from disease. It embraced all of life.

Thomas (1994) suggests that another Hebrew word which is associated with salvation or wholeness is "*shalom*". According to Thomas (1994) *Shalom* includes the vision of every aspect of the whole of creation living in a relationship of peace, harmony, joy and well-being with every other aspect of creation. *Shalom* emphasizes that for healing to occur a compassionate relationship is a necessity. It also emphasizes that external influences are as important as internal influences in the healing process. Healing is a complex process and involves all of creation, not just the individual. Therefore, although each individual has a responsibility to

make choices which promote one's health, it is important not overestimate the responsibility of the individual for his or her wholeness (Thomas, 1994).

Fackenheim (1970) also emphasizes the historic value placed on wholeness, by generations of the Jewish community, in the rabbinical practice of "Midrashic thought". The purpose of this reflective practice is to reinterpret major historic experiences, termed "root" experiences, in a way that makes them relevant to the current context. The Midrash identifies contradictions within the root experience, but does not try to destroy the paradox but embraces paradox as part of the whole. Such philosophical reflection is thus both fragmentary and whole (Fackenheim, 1970).

iii) The early Christians

The New Testament books which were written in Greek also make a connection between the ideas of health and salvation (Harpur, 1994; Kelsey, 1995; McGrory, 1982; Thomas, 1994; Sanford, 1977). If we look at the Greek verb, "sozein, to save, and its derivative soteria, or salvation", we find that "both come from a root meaning alive and well, sound in every aspect of one's being" (Harpur, 1994, p. 62).

In his book "Jesus before Christianity", Albert Nolan (1992) presents a well-researched reconstruction of the life of the historic Jesus and paints a picture of a man concerned with the well-being of the whole person. Although concerned with the oppression of the poor, the provision of material needs and physical healing, Jesus was no less concerned with spiritual needs (Harpur, 1994; Kelsey,

1995; Nolan, 1992; Thomas, 1994). He made direct connections between physical healing and the experience of forgiveness, faith (expectancy versus dogmatic belief) and hope (Harpur, 1994; Kelsey, 1995; Nolan, 1992; Thomas, 1994). Harder (1995) also notes that Christ's teachings reflected a tension between the material and the spiritual in that persons were to be "stewards" of the material and "devotees" of the spiritual (p. 18). Early Christianity, was not so much of a religion as a way of life (Fox, 1979). Similar to the Chinese concept of "Tao", which can be translated as "The Way" (Williams, 1996), the Book of Acts is called 'the Way' on numerous occasions" (Fox, 1979, p. 25)

Although healing was an integral part of early Christian practice, the role of the healer (physician) and the role of the spiritual leader began to separate as dualistic views came to predominate (Sanford, 1977). During the Dark Ages, connection between the mission of the Christian church, and its role in spiritual healing, became increasingly separate (Hover-Kramer, 1996; McGrory, 1982; Sanford, 1977; Thomas, 1994). Except for some healing practices, which were continued by specific individuals, such as Saint Francis of Assisi, the church's role became increasingly divorced from healing (McGrory, 1982). Pope Alexander III issued an edict in the 12th century to stop the practice of healing by the clergy and the practice of laying on of hands ceased (McGrory, 1982; Hover-Kramer, 1996). Moreover, in 1439, the Council of Florence, restricted the use of the anointing of the sick, to those who were imminently dying (McGrory, 1982).

iv. Eastern philosophy.

Unlike modern Western philosophies, which often aim to destroy paradox, Eastern philosophies are comfortable with paradox (Fackenheim, 1970). Chinese philosophy sees no conflict between structure and form but understands them to be two aspects of the whole. For example the Chinese have no difficulty incorporating the views from the two main schools of thought: Confucianism and Taoism (Blattner, 1981). Confucianism is concerned with maintaining order and structure, and is practical in its approach to knowledge development (Blattner, 1981). In contrast, Taoism is process oriented and concerned with the unfolding of nature and the discovery of its Way or Tao (Blattner, 1981; Pachuta, 1989; Williams, 1996). In Taoism, the Tao is "an absolute entity which is the source of the universe"; it is also "the way in which this entity functions" (The Oxford English Dictionary, 1989). In later Taoist schools, the Tao has come to mean something similar to God (Pachuta, 1986/1989). In contrast to Confucianism, Taoism values chaos which it describes as generous (Shepherd, 1993) and advocates "following the natural order of things, acting spontaneously, and trusting intuition" (Blattner, 1981, p. 8). The Chinese are able to incorporate these opposing views by valuing the truth in each perspective, rather than viewing them as irreconcilable opposites (Blattner, 1981; Munro, 1985; Williams, 1996). In traditional Chinese thought, the cosmos is in instinctive harmony and the regularity of the phenomena is not due to any external authority but arises from the

equilibrium among many stable and interdependent forces which control and support each other (Prigogine & Stengers, 1984).

The Tao pervades every aspect of the cosmos and contains within it the one universal energy of the life force called Ch'i or Qi, which means air or breath (Blattner, 1981; Pachuta, 1986/1989; Williams, 1996). Qi is a unitary force and the flow of Qi energy provides the basis of Chinese medicine (Blatter, 1981; Pachuta, 1986/1989; Williams, 1996). Ted Kaptchuk, a western practitioner of Chinese medicine suggests that Qi might best be described as "matter on the verge of becoming energy, or energy at the point of materializing" (Kaptuchuk as cited by Williams, 1996, p. 31). The Chinese say "When Qi gathers, so the physical body is formed; when Qi disperses, so the body dies" (Williams, 1996, p. 31). Qi holds within it two opposing but complementary dualities the Yin and Yang which are understood to be opposite polarities of the same energy and therefore cannot exist independently of each other (Pachuta, 1986/1989). The Yin and Yang are said to contain, interpenetrate and constantly flow one into the other (Blattner, 1981; Pachuta, 1986/1989; Williams, 1996). The idea may be compared to Einstein's notion that the different forces of the cosmos may actually be parts of one universal energy (Pachuta, 1986/1989).

The T'ai-Chi T'u



Figure 2

The "T'ai-chi T'u" symbol or the "Diagram of the Supreme Ultimate" represents the Tao and the opposing energies of Yin and Yang (Figure 2). The symbol consists of a circle divided in two by a curved S-shaped line (Blattner, 1981; Capra, 1983; Flynn, 1980). Half the circle is black, and represents the Yin or feminine force in the universe, while the other side of the circle is white, and represents the Yang or masculine force. Within the black side of the symbol there is a small white circle representing the masculine force in the feminine and within the white side of the circle a small black circle representing the feminine force in the masculine. Additionally, the design of the circle seems to suggest that it is continually rotating indicating constant dynamic change. Thus, it is a symbol, which speaks to the balance and interconnectedness of opposites, which comprise the whole (Blattner, 1981; Capra, 1983; Flynn, 1980).

Although Eastern philosophy views opposites as complementary, Munro (1985) notes this does not mean they are viewed as equal. Early Eastern philosophy supports an inflexible hierarchical structure (Munro, 1985) and can be

viewed as reductionist because the prevalent belief pattern starts from the whole and moves to the parts (Hansen, 1985). However, the difference between Chinese and Western reductionism is that the former is "macroreductionist" while the latter tends to be "microreductionist" and "atomistic" (Hansen, 1985, p. 47).

Eastern medicine focuses on balancing the complementary energies of yin and yang. According to this view, blocked energy is the source of illness (Pachuta, 1989; Williams, 1996). In India, the vital life force is called Prana (meaning breath), but it functions similarly to Qi.

There are many similarities between East Indian and Chinese philosophy and healing methods and modern systems thinking. The following early Hindu Sutra reflects these similarities. "In the heaven of India there is said to be a network of pearls so arranged that if you look at one you see all the others reflected in it. In the same way, each object in the world is not merely itself but involves every other object, and in fact is in every other object" (Ferguson, 1987, p. 185). There is a deep similarity between this Sutra and the modern description of a system, and more specifically, a hologram.

The traditional Eastern systems of healing have remained virtually unchanged because they display a deep reverence for their heritage and its value (Pachuta, 1989/1996; Williams, 1996). "The Eastern view is circular. Oneness with the universe is a given, and one continually seeks balance and harmony with this oneness" (Pachuta, 1989/1996, p. 66-67). Eastern healing systems suggest that paradox is an illusion which can be mastered (Pachuta, 1989/1996). Western

healing systems, on the other hand are linear, emphasize differences and have great difficulty tolerating paradox (Pachuta, 1989/1996). Eastern medicine takes a whole person approach and does not divide the person into body, mind and spirit (Pachuta, 1989/1996; Williams, 1996). Moreover, unlike Western medicine it considers the spiritual nature of the person to be an important component of the healing process" (Pachuta, 1989/1996, p. 66-67).

Interestingly, the philosophical origins of both Eastern and Western medicine developed from similar philosophical positions on healing (Pachuta, 1989/1996). The teachings of Ch'i Po and Hippocrates the fathers of Oriental and Western medicine respectively, valued nature, and incorporated both religion and philosophy in their healing systems (Pachuta, 1989/1996). Additionally, Ch'i Po and Hippocrates demonstrated general agreement in their perceptions and descriptions of disease (Pachuta, 1989/1996) "Both emphasized that perception is the fundamental tool of the physician. Both spoke of the internal and external causative factors of disease. They agreed that the internal factor, the spirit, is overwhelmingly important in both patient and practitioner" (Pachuta, 1989/1996, p. 66)

Ayurveda is an early medical system developed in India and is the source of both homeopathic and allopathic medicine. In Ayurveda "there are two ultimate principles, purusa and prakrti, which although opposite, nevertheless cooperate with one another in the act of creation" (Crawford, C. 1989, p. 15). Ayurvedic medicine is process oriented and takes a whole approach to healing suggesting that

health involves the continual rebalancing of the material, mental and spiritual resources of the individual "recognizing that the essence of these potentials are manifestations of cosmic forces" (Crawford, 1989, p. 26).

Traditional Eastern healing methods do not support the use of Western scientific methods which break the whole into parts for study (Black, 1988). Although they recognize that Western methods work, they believe the use of such methods violates the Regeneration Principle (Black, 1988). Because this principle also asserts that the person must take an active role in their own healing, they consider double-blind studies unethical, inasmuch as the technique renders persons helpless to take control of their healing process (Black, 1988). The Regeneration Principle also prohibits breaking healing herbs down into parts to search for explanations of how they work (Black, 1988). Eastern medicine suggests that explanations based on a causal chain are unnecessary and their own method of "proof" is valid and depends on the experience gained over thousands of years (Black, 1988, Williams, 1996).

Additionally, the traditional Chinese physician focused on preventative medicine with a motivation to create life versus overcoming disease (Black, 1988; Williams, 1996). It is a system that deals with general strengths and weaknesses, rather than focusing on specific diseases and cures (Black, 1988; Williams, 1996). It recognizes the deep interconnections between systems and how systems control and support one another rather than focusing on isolated parts (Black, 1988; Williams, 1996).

In this century, the East and West are beginning to share ideas about healing. Chinese healing traditions are becoming more open to Western scientific methods, and the West is becoming interested in process, prevention and healing energy aspects of Eastern methods (Wong, 1998). Additionally, perhaps, the Western interest in traditional Eastern healing methods has influenced some persons who practice non allopathic healing to reject scientific examination of healing practices. It may be for this reason that the holistic worldview is labelled anti-reductionist by some persons.

vi) Eastern Religions

Buddha concerned himself with ways of coping with human condition (Yogananda, 1946/1979). He believed that nature is in constant flux; ignorance is the result of trying to confine nature by separating it into parts and refusing to acknowledge its fluidity (Munro, 1985). Buddha extended this premise to his view of life and claimed suffering results from the adherence to an inflexible view of life (Blattner, 1981). Remaining confined in a belief system, which does not acknowledge change, traps human beings in "samsara" in which "every action generates further actions and each question poses new questions. This never ending chain of cause and effect is called 'karma' [7, p.95]" (Blattner, 1981, p. 8). Karma, (from the Sanskrit verb kri, 'to do') is a word which is used by many Eastern beliefs to describe the destiny of a person can be understood to be deterministic and can decrease the motivation to act unless the person recognizes the coexistence of free will (Yogananda, 1946/1979). Yogananda, in the

"Autobiography of a Yogi" (1946, 1979) clearly indicates that the view of Karma as deterministic is not Buddha's true position and should not discourage the provision of help to those in need.

Although dualistic views can be found within Hindu belief systems as they can in all other world religions, "Hindus [consider] the body to be an integral part of the human being, unseparated from the spirit" (Blattner, 1981, p. 8) and view everything as connected to everything else. (Kemp, 1995, p. 59).

The concept of holism is also inherent in Islamic beliefs. The term Islam "comes from the root s l m, which means "to be safe", "to be whole and integral", "not to disintegrate" (Rahman, 1987 p. 13). Muslims believe in the interconnectedness of four relational characteristics of God: creation, sustenance, guidance and judgement (Rahman, 1987). The Qur'an (or Koran), which is the holy book for Muslims, indicates that these four relational characteristics of God "constitute a chain that is, for the Qur'an, logically interconnected, and this whole represents the infinite mercy of God" (Rahman, 1987, p. 12). Although the mind-body dualism of Greek philosophy influenced some later sects, the Qur'an does not appear to support such a belief (Rahman, 1987). The Qur'an would not support the view that soul could be healthy while the body is sick or that the body could be healthy while the soul was sick. (Rahman, 1987). Moreover, from the Islamic "point of view, God, nature, and human beings are all effective causational principles, each at a different level.... Determinism and free will, potency and impotency, hope and fear are, in the human case, not contradictions but rather

God-given tensions within whose framework people must work" (Rahman, 1987, p. 16).

2. How did the views in the Age of Reason, compare and contrast, with earlier views?

During the 16th and 17th centuries the idea of an organic, living and spiritual universe was replaced by the idea of the universe as a machine and, as a result, values came to be separated from facts (Capra, 1996). Scientific progress was based on the powerful modes of thinking developed by Plato, Aristotle, and Socrates and these methods continue to form the basis of the modern scientific investigation (de Bono, 1995). Plato was concerned with creating order, rules and absolute truths by boxing information and applying principles which would "allow the exercise of clear conscious judgement" (de Bono, 1995, p.8). Socrates further developed Plato's thinking methods into a form of questioning we now call the Socratic method (de Bono, 1995) and Aristotle developed a method of linear deductive logic, which is still used today (Haarhoff, 1970) and continues to underpin much of our Western thinking (Bateson, 1979; Shepherd, 1993).

Francis Bacon (1561-1626) developed empiricism; a tool, which Bacon believed could be used to control and dominate nature (Shepherd, 1993). His work established the groundwork for the scientific revolution of the 17th century. René Descartes (1596-1650) also had a very large impact on modern scientific thought. He introduced the idea of the mechanistic universe and vehemently

declared the separateness of mind and body (Shepherd, 1993). Sir Isaac Newton (1642-1727) later combined the thinking of Bacon and Descartes to develop the process known today as the scientific method (Shepherd, 1993). By the 19th century philosophical beliefs of the day reflected the views of the early physicists who envisaged the universe as a large machine governed by unchanging laws (Sanford, 1977).

In the early view of science, theories were believed to describe the world as is, time and space were understood to be absolute, future systems could be predicted from knowledge of the present systems, and behavior of a whole could be predicted by its parts (Barbour, 1990). Additionally, prior to Einstein's Relativity, time was viewed as absolute measure of past, present and future while space functioned as an "insulatore [sic] between things and among people" (Regnier, 1994, p. 130). In this view, time excluded "human experience and movement of events" (Regnier, 1994, p. 130)

While recognizing the great strides in scientific progress which have occurred on the basis of Greek thinking, these views have limited our thinking to boxes and either/or categories and have lead to the overvaluation of logical analytical thought, the devaluation of subjective experience and imposed firm, rather than fluid boundaries between things (Bohm, 1984; de Bono, 1995; McNeill & Frieberger 1993; Wonder & Donovan, 1984).

If the gnostics erred by overvaluing the spirit, the scientific age did the opposite (Sanford, 1977). The scientific age, valued empirical data and rational

thinking (Kelsey, 1995). The spiritual was discounted because the metaphysical dimension cannot be substantiated with logic and the five senses (Kelsey, 1995). Consequently, "...the attitude of rationalistic materialism -- which rejects anything paradoxical, ambiguous, or obscure -- and materialism -- which declares that everything real must be known through the senses of the body -- came to dominate the Western outlook on life, science, religion, and resulted in a rejection of the inner world of man and his nonrational spiritual nature" (Sanford 1977, p. 87). As the health care professions adopted scientific materialism, they began to focus on the physical and the rational aspects of healing and discount the emotional and the spiritual facets.

3. What Other Early Views Of The Whole Were Conceptualized

Prior To Smuts?

i) The romantic movement (late 18th and 19th centuries).

Lead by persons such as William Blake, Goethe, and Kant, the Romantic Movement opposed Cartesian dualism through art, literature and philosophy (Capra, 1996). Blake's poetry was critical of Newton (Capra, 1996). Goethe suggested that "Each creature ... is but a patterned graduation ... of one great harmonious whole" (Goethe, as cited in Capra, 1996, p. 21). The Romantics were concerned primarily with qualitative patterns and form, rather than quantity and matter (Capra, 1996). The idealist philosophy of Kant also focused on the understanding of pattern or form and suggested that a mechanical view of the

world was inadequate to understand the complexities and the purposiveness of life, suggesting that organisms were self-organizing and self-reproducing wholes (Capra, 1996). Nevertheless, Kantian philosophy, which had a significant effect on Western science, continued to be dualistic in its views (Kelsey, 1995).

Some scientists of the Romantic era, such as James Hutton, suggested that the earth is a living integrated organic whole (Mann, 1991). This idea has recently resurfaced in the late 20th century as the "Gaia hypothesis" articulated by Lovelock and Margulis (Barlow, & Volk, 1992; Mann, 1991). The Romantic movement had a strong influence on the biologists of the day and they began to explore biological form in preference to material composition (Capra, 1996).

ii) Idealism, materialism, pantheism, and vitalism.

Spinoza held a pantheistic view, identifying God with a pre-established deterministic harmony in the universe (Barbour, 1990; Osayi, 1980). He understood mind and matter to be co-ordinate aspects of one transcending whole (Osayi, 1980). The individualistic philosophy of Leibniz adopted the pre-established harmony of Spinoza and understood the whole as consuming itself (Osayi, 1980). These philosophical positions reflected a world swallowed up by self or self swallowed up by the world (Osayi, 1980). The materialist view of Hobbes abolished the realm of thinking substance and explained thought as a bodily machine (Osayi, 1980) and proposed "that all phenomena will eventually be explained in terms of the actions of material components, which are the only effective causes in the world" (Barbour, 1990, p. 4). Hobbes rationalistic

approach discounted the possibility of healing miracles because they could not be explained logically (Kelsey, 1995).

The idealist philosophy of Berkley opposed the materialist and empiricist views which developed out of them (Kelsey, 1995). Berkeley viewed matter as being absorbed into spirit through Divine mind (Osayi, 1980) or "as ideas held in the Mind of God" (Kelsey, 1995, p. 270). The proponents of vitalism opposed mechanism and thought that organic processes could not be explained in physico-chemical terms (Osayi, 1980). Life was accounted for, by assuming an unknowable non-material entity or substance, called: entelechy, vital force, vital principle, nomo-force, monad and so on which acted "magically" on matter to enliven it (Osayi, 1980).

"The concept of internal relations gained popularity in the late 19th century when the philosophy of Hegel ... was revived in opposition to the advances of materialism and mechanism and then [sic] extended and modified by neoidealists such as Bradley (1893) and Taylor (1903)" (Allen, 1991a, p. 259). Hegel was an organicist, a view which is commonly equated with holism (Barbour, 1990). Although Smuts, the originator of the term holism strongly opposed Hegel's deterministic views, he credited him with moving beyond Cartesian dualism (Smuts, 1927). Hegel suggested that the universe proceeds by a 'triad of dialectic' or certain creative contradictions. This triad consists of position (thesis), negation (antithesis), higher unity or synthesis (Osayi, 1980). Hegel understood the Godhead to contain both positivity and negativity (Barbour, 1990). Hegel

suggested that the scientific methods are insufficient when trying to understand organic wholes (Allen, 1991a). "In Hegel's reality, the whole is greater than, prior to, and determinate of its parts, and the parts can only be apprehended as they participate in the internal reality that comprises the whole" (Allen, 1991a, p. 260). Because the views of Hegel have often been equated with holism, this association may have lead to the suggestion that holism is against the use of the scientific method and that it is the whole which determines the parts. Smuts (1927) would not agree with either of these positions.

Smuts (1927) had great respect for the scientific method, although he recognized its limitations and he proposed a reciprocal influence between the whole and the parts rather than a dominating influence by the whole. Nevertheless, Hegel's ideas do concur in many ways with Smuts' concept of holism, and Hegel's understanding of the tension between opposites and the need to synthesize opposites into the whole, is congruent with holism.

C. What Three Major Uses Of The Concept Were Identified In The Multidisciplinary Literature?

My initial analysis of the literature revealed numerous uses and meanings of the concept holism. Prior to the fieldwork phase, I grouped these into three main uses, identified as "Holism as a worldview", "Holism as a movement toward human wholeness", and "Holism as a philosophical base for health care". All these uses of the concept are interrelated.

1. Holism as a worldview.

i) Jan Christiaan Smuts view of holism.

Smuts coined the word holism in the mid 1920's. He was a South African man with diverse talents which included botany, philosophy, theology and politics (Haarhoff, 1970). Smuts was the first to describe and name the concept holism although others before him had similar ideas. Today, the concept is commonly used in physics, general systems theory, biology, cybernetics, holography, and psychology and nursing. Additionally, it has been addressed and extended by some modern philosophers.

Although Meleis (1987) states that nursing has explored "the roles of holism and particularism in the care of clients and in the development of nursing knowledge" (p. 5) the nursing literature, does not fully describe and often does not even mention the description of holism as presented by Smuts (1927). As the concept of holism is so poorly conceptualized in the nursing literature, I believe it is important to begin with a close examination of what the concept meant to Smuts. It is my opinion that views which call themselves holistic must agree in principle with Smuts' views (1927). Therefore a grounding in Smuts' view is necessary before it will be possible to extend this concept to integrate the extensive knowledge discovered since Smuts (1927) wrote "Holism and Evolution".

Jan Christiaan Smuts wrote his book on holism during the logical positivist era which prevailed from the 1920's to the 1940's. This view maintained that scientific dissertation was the only meaningful language and all knowledge had to

be verified by sense data (Barbour, 1990). "Statements in ethics, metaphysics, and religion were said to be neither true or false, but meaningless pseudo-statements, expressions of emotion or preference devoid of cognitive significance." (Barbour, 1990, p. 5). When Smuts developed his theory, the deterministic views of Hegel were popular, Darwinian evolutionary theory was being gradually accepted, and Einstein had recently challenged the classical ideas of Newtonian physics with his theory of relativity (Smuts, 1927). Smuts (1927) strongly opposed the deterministic view of Hegel, and was knowledgeable and accepting, of Einstein's theory and set out to explore the deeper structures behind Darwin's theory of evolution from a scientific point of view.

The style of the book suggests that he tried to write in a manner that would be acceptable to the logical positivists of the day, yet, the undertone of the book is deeply spiritual with many metaphysical aspects. Nevertheless, in reading "Holism and Evolution," I noted that Smuts (1927) presented contradictory spiritual views at times. I will deal with this more fully in the analysis/synthesis section of the manuscript as this dissordance lead me to explore Smuts the man on a deeper level through his autobiographers.

In this chapter I will restrict my presentation to the view of Smut's holism which I held prior to the fieldwork phase. However, before we can understand holism as a worldview it will be necessary to explore holism as "the totality of wholes which operate as real factors and give to reality its dynamic evolutionary creative character" (Smuts, 1927, p. 121).

Smuts (1927) began his book with the premise that modern scientific development was making it increasingly difficult to draw sharp lines between the concepts of matter, life and mind and although the idea of the whole was a common thread which ran through philosophy it did so in a vague intangible way (Smuts, 1927). He suggested that matter and life could no longer be viewed as opposites, and he realized, that more than ever, the disciplines of science and philosophy needed to collaborate (Smuts, 1927).

Smuts defined Holism as:

the ultimate synthetic, ordering, organising, regulative activity in the universe which accounts for all the structural groupings and syntheses in it, from the atom and the physico-chemical structures, through the cell and organisms, through Mind in animals, to Personality in man (Smuts, 1927, p. 326).

According to Smuts, (1927) holism:

- ◆ is a creative factor resulting in differentiation, modifications and mutations.
- ◆ is responsible for both inorganic and organic evolution.
- ◆ is a general organizing, co-ordinating and regulating factor in organisms.
- ◆ involves the development of specific organs designed to assist in this regulation and control.
- ◆ involves the physical, chemical, organic, psychical and personal categories that are expressive of holistic activity.
- ◆ is the source of all values: love, beauty, goodness, truth.

Smuts (1927) was familiar with Einstein's theory of relativity and suggested that the universe was created in progressive increments as the result of activity in the Space-Time "which expresses itself in actuality as a passage, a process, a passing beyond existing forms and structures" (Smuts, 1927, p. 337) He declared that an entity is really a "synthesised 'event' in the system of Relativity" (Smuts, 1927, p. 89) and that the field of an organism includes its past, its present and its future (Smuts, 1927). In searching for a concept which would explain how matter, life and mind overflow into each other's domain and could be understood as successive stages in the evolutionary process, Smuts (1927) conceived the idea that there must be a fundamental principle in the universe that provides the foundation for evolutionary change. He called this organizing and regulating factor "Holism" and viewed it as a real factor, a "natural evolutionary starting-point" (Smuts, 1927, p. 88) and not merely a useful methodological concept or category of research (Smuts, 1927).

It was the existence of natural wholes that pointed Smuts (1927) to conclusion that there existed an "inner driving force" and "creative principle" behind the progress of evolution which he called holism (p. 101). He described it as a specific tendency rather than an obscure and ill-defined creative impulse (Smuts, 1927). He said that the source of the activity is internal and is the result of the relationship between the parts (Smuts, 1927). The activity of holism, he claimed, was responsible for the manifestation and constitution of matter and comprised the whole and its parts (Smuts, 1927). Holism was active in the

progressive evolution into life forms, mind and personality (Smuts, 1927).

"Holism constitutes them all, connects them all, and so far as explanations are at all possible, explains and accounts for them all" (Smuts, 1927, p. 329).

Smuts (1927) seems to connect holism with a broader idea of what we might term "life". Smuts (1927) suggested that if we analysed a material structure the traces of holism in that structure would be barely perceptible but as we look at increasingly complex organisms we would find that something more exists beyond the elements which holds all the elements together. "This 'something more' we have identified as Holism, and we have explained it as not something additional quantitatively, but as a more refined and intimate structural relation of the elements themselves" (Smuts, 1927, p. 282).

Although Smuts rejected animism, his concept of holism reflects the idea that non-living material things possess a less evolved form of what we call "life". However, he rejected the common idea of the day, which proposed that a disembodied spiritual realm acts on the physical realm to animate it. Smuts (1927) perceived that life emerged from within and gradually became more complex. Consequently, it was just as wrong "to reduce the lowly organisms at the beginning of life to pure mechanism," as it was "to explain them on the assumption of their having a complete personality like human beings" (Smuts, as cited by Hancock, 1962, p. 292).

Smuts (1927) viewed mechanism as a less refined type of holism (Smuts, 1927). Yet, he believed that the influence of mechanism decreases as the influence

of holism increases as evolutionary forms become more complex (Smuts, 1927). Mechanism as simple kind of holism dominates the non-organic world while holism in its more complex form gradually increases "until in Mind and Personality the mechanistic concept ceases to be of any practical use" (Smuts, 1927, p. 152).

In critiquing earlier philosophical positions, Smuts (1927) suggests Naturalism fails to account for creative evolution; Monadism incorrectly attributes mind and spirit to physical things like atoms and chemicals; Idealism does not recognize that spirit did not exist in the beginning and evolved creatively; and Spiritual pluralism fails to acknowledge the "really creative work of evolution" (p. 327).

I will now turn to Smuts' conception of wholes. Smuts (1927) suggests that "wholeness is the most characteristic expression of the universe in its forward movement in time" (p. 101) and "individuation and universality are equally characteristic of Evolution" (p. 93). The goal of the universe is the progressive individuation of wholes (Smuts, 1927).

Smuts (1927) begins with a description of his concept of wholes, and differentiates them from earlier concepts of wholes especially from Leibniz's Monads. In doing so, he guards against the reader conceiving of wholes as simple and unchanging philosophical concepts and also guards against the idea that they are mere mechanical systems (Smuts, 1927). Additionally, Smuts (1927) does not confine wholes to the biological domain suggesting that wholes range from simple inorganic substances, to more complex organisms, as well as very complex

structures such as mind and the human spirit. "Not only are plants and animals wholes, but in a certain limited sense ... atoms, molecules and chemical compounds are ... wholes; while in another closely related sense human characters, works of art, and the great ideal of the higher life are or partake in the character of wholes" (Smuts, 1927, p. 100).

However, Smuts (1927) cautions the reader that when he speaks of wholes he is not speaking of the philosophic whole or absolute. "When we speak of Nature or the Universe as a Whole or The Whole...we do not mean that either is a real whole in the sense defined in this work" (Smuts, 1927, p. 352). Smuts (1927) also limited his concept of wholes, perhaps as a way, to avoid dealing with the supreme whole of the universe. "The great whole may be the ultimate terminus, but it is not the line which we are following. It is the small natural centres of wholeness which we are going to study, and the principle of which they are an expression" (Smuts, 1927, p. 103).

In a whole, Smuts (1927) asserts that the whole and the parts are so closely related that they appear to merge in a synthesis such that the whole and parts reciprocally influence and determine one another. Smuts (1927) recognizes the equally important role of the whole and the parts when he says "holism is of the parts and acts through the parts, but [it is] the parts in their new relation of intimate synthesis which gives them their unified action" (p. 125-126). Smuts (1927) view, is in opposition to the Hegelian viewpoint, often connected with holism, which suggests that the whole determines the parts.

Smuts (1927) claimed that wholes are more than the sum of their parts, but he stressed that this "more" did not consist of additional substance but rather a different character which was the result of the structural relationship between the parts. The parts in a whole function differently than they would outside the whole (Smuts, 1927). He notes that the most prominent characteristic of organisms is that "they involve a balanced correlation of organs and functions" (Smuts, 1927, p. 125). Moreover, Smuts (1927) states that wholes are self-regulating within certain limits. "If there is any disturbance among the parts which upsets the routine of the whole, then either this disturbance is eliminated by the co-operative effort of many or all the parts, or the functions of the other parts are so readjusted that a new balance and routine is established" (Smuts, 1927, p. 131).

Natural wholes Smuts (1927) said are dynamic, evolutionary, creative and unique in nature and become progressively more complex over the course of evolution. They are co-creators in the progress of evolution (Smuts, 1927). "It is the synthesis involved in the concept of the whole which is the source of creativeness in nature" (Smuts, 1927, p. 126). Change is not only externally motivated, but is also internally motivated (Smuts, 1927). Additionally, he notes that holism is not only creative but is also repressive in nature providing the necessary stability so that "the balanced whole of the Type is achieved" (Smuts, 1927, p. 192).

Smuts (1927) was sometimes inconsistent in what he defined as a whole. For example, he excluded wholes which extend beyond the limits of a particular

organism such as a society or a group or nature. Although he recognized that these also had fields that could enhance the overall effect, he suggested such structures were holistic without being whole. Smuts (1927) did not have the benefit of later developments in modern systems thinking and biological concepts which recognize the wholeness of broader systems. Therefore, he set limits on wholes which were more restrictive than our modern understanding of them.

Today, we think of wholes in a much broader sense. For example, Ferguson (1987) describes a colony of flattid bugs which seem to function with some kind of communal consciousness or telepathic connection and function as a whole. They congregate together in a way that imitates the appearance of a coral coloured flower similar in appearance to a hyacinth and which fools the eye. When the blossom is closely examined many small insect wings appear. Today our concept of a single organism is challenged and examples in nature, such as this one, force us to broaden our ideas about "natural" wholes.

Our ideas about wholes are also widened by the concept of fields. Smuts (1927) believed that the difficulty surrounding the mystery of an organism occurs because "the sensible data are insufficient to account for its character and properties" (p. 116). He suggested that the application of field theory such as used in electromagnetics would result in a better understanding of how organisms function (Smuts, 1927). Moreover, Smuts (1927) said that all natural wholes have a "field" and describes the field as integral to the whole and not something separate or additional to it.

The field, Smuts said, consists of an internal and external "an active energy system" (Smuts, 1927, p. 115) of the whole, which "is constituted by the reciprocal inter-relations of the parts" (Smuts, 1927, p. 119) and extend beyond the whole and interpenetrate and reinforce the fields of other wholes (1927).

The reinforcement of fields also has a profound influence on cause and effect in Smuts (1927) view. Smuts (1927) was highly critical of Cartesian dualism for its organization of life, mind and matter into separate categories. He was critical of mechanism because it reduced the concepts of life and mind to physics and chemistry which he believed was inadequate explanation (Smuts, 1927). He was also critical of vitalism for inventing "nothing but a pale copy of physical force" believed to control a physico-chemical machine by acting separately and outside of an organism (Smuts, 1927, p. 166). Both these views, presented an outmoded view of cause and effect, and he proposed a more flexible view which incorporated the ideas of Einstein and the time-space continuum.

Conceive of a cause as a centre with a zone of activity or influence surrounding it and shading gradually off into indefiniteness. Next conceive of an effect as similarly surrounded. It is easy in that way to understand their interaction, and to see that cause and effect are not at arm's length but interlocked, and embrace and influence each other through the interpenetration of their two fields (Smuts, 1927, p. 18).

According to Smuts (1927) the determinate concept of causation occurred as the result of narrowing down all concepts into firm circumscribed configurations and ignoring their indeterminate surrounding "fields" in order to simplify the ability to study nature. Although Smuts (1927) considered such divisions useful, he cautioned that it was important not to take them too literally as they did not represent nature in its true variable and pliable form. Smuts (1927) view on cause and effect is congruent with modern systems theory, and his view on the dangers of defining rigid borders, finds support in Bohm (1984), de Bono (1994), and McNeill & Freiburger (1993).

Not only did Smuts' (1927) suggest that there are no rigid boundaries in nature, he viewed the body, mind and spirit as elements in the whole of personality. Therefore, Smuts (1927) spoke out against theories that view them as interacting entities. The word "interaction" Smuts (1927) said, is inadequate to describe the relationship between body, mind and spirit and between one whole and another. He understood the relationship as one of integration. "Mind does not so much act on Body as penetrate it, and thus act through or inside it" (Smuts, 1927, p. 270). He suggested that the terms "peraction" or "intro-action" more closely describe the relationship (Smuts, 1927). Smuts (1927) viewed the body-mind-spirit as a whole. The holistic energy of the organism accounts for all that happens in the whole as well between its constituent factors (Smuts, 1927). Wholes, are in some sense mutually exclusive, but they interpenetrate each other through the overlapping of their fields (Smuts, 1927).

Smuts (1927) considered mind (psyche) as a later evolutionary development designed to move organisms toward greater and greater freedom through its conscious and unconscious fields. Mind "through its power of experience and knowledge comes to master its own conditions of life, to secure freedom and control of the regulative system into which it has been born. Freedom, plasticity, creativeness become the keynotes of the new order of Mind" (Smuts, 1927, p. 234).

He also acknowledges the existence of both the material and the spiritual realms and recognizes the essential role each of these plays in the universe; the material in the formation of structures, forms and organisms and the spiritual as the whole maker of the highest form (Smuts, 1927). "The universal realises itself, not in idle self-contemplation, not in isolation from the actual, but in and through individual bodies, in particular things and facts. The temple of the Spirit is the structure of matter; the universal dwells in the concrete particular" (Smuts, 1927, p. 93). Smuts (1927) also guards against the gnostic view that the spirit is to be valued over the body. "The view that degrades the body as unworthy of the Soul or Spirit is unnatural and owes its origins to morbid religious sentimentsThe ideal Personality only arises where Mind irradiates Body and Body nourishes Mind, and the two are one in their mutual transfiguration" (Smuts, 1927, p. 270).

Smuts (1927) rejects the dualistic view of Berkley and Geulincx. Smuts (1927) states they are incorrect when they suggest that God is the agent that acts between the two different substances of mind and body or that they are brought

into accord by a Pre-established harmony such as Leibniz suggested. Nor did Smuts (1927) view mind and body, as two modes of action under one substance, as Spinoza thought. Smuts (1927) says "the fact is all these theories have an element of truth" (p. 270) but the real explanation is that Holism is the creative agent. "Mind and Body are elements in the whole of Personality; ... this whole is an inner creative, recreative and transformative activity, which accounts for all that happens in Personality as between its component parts (p. 270-271).

Although Smuts (1927) views on the spiritual realm are at times somewhat contradictory, he submits that spirituality is an inner activity of the personality. Smuts (1927) describes the spiritual realm as one that did not exist early in the development of the universe but developed as the result of the evolutionary process. "The evolutionary facts of Science are beyond dispute, and they support the view of the earth as existing millions of years before ever the psυχical or spiritual order had arisen; and what is true of the earth may be similarly true of the universe as a whole" (Smuts, 1927, p. 340)

Smuts (1927) supports the view of Kant who maintained that the existence of God could not be inferred from the facts of nature. Nevertheless, Smuts (1927) does not deny a belief in God and suggests that "the belief in the Divine Being, rests and necessarily must rest, on quite different grounds, as a God whose concept is deduced from natural process is not a being whom the human soul can worship" (Smuts, 1927, p 350).

Moreover, Smuts (1927) concept of "holism" has a metaphysical ring to it. He describes the relationship between body and mind as occurring in the greater whole to which they belong, that of personality. "The whole ... is the explanation; ... the whole as organism in the situation of life and energy. All such action is synthetic and holistic in its very essence, and no explanation which ignores the whole and its creative metabolism in such action can be considered satisfactory" (Smuts, 1927, p. 281).

Smuts (1927) goes on to acknowledge that holism itself is beyond our present understanding. "It may be objected that this 'explanation' involves an even greater mystery than that which was to be explained. No doubt we are here moving in a world of mystery, but at any rate the mystery is now rightly placed. We have traced it to its source in the Holism which makes and guides the universe and all its unit structures great and small" (Smuts, 1927, p. 281).

Smuts (1927) was uncomfortable with the idea that spirit was a separate substance that magically enlivened the material. "There is ... no spiritual Society of the whole universe, but there is Holistic order, which is something far greater, and stretches from the beginning to the end, and through all grades and degrees of holistic fulfilment. Holism, not Spiritualism, is the key to the interpretation of the universe" (Smuts, 1927, p. 344). He concludes holism negates "the far reaching spiritual assumptions of the Monadology, or Panpsychism" and "is ... in firm agreement with the teachings of science and experience" (p. 344).

Smuts (1927) also described the activity of holism in its relationship to human wholeness. I will comment on his views on whole persons in the section "Holism as a movement toward human wholeness".

ii) Smuts views compared to other philosophical positions on the whole.

In his book, Smuts (1927) compares his views to other philosophers. He states that James Ward "advocated the view of Evolution as epigenesis or creative synthesis ... yet ... failed to realise that his view ... was in conflict with his spiritual Pluralism or Panpsychism" (Smuts, 1927, p. 343). Smuts (1927) suggests that Ward's pluralism has a close resemblance to Leibniz's Monadology but extends beyond it by including evolutionary theory.

Nevertheless, he accuses Ward of following in the error of Spinoza and Leibniz. Smuts (1927) clearly denies any belief in animism stating that "psychism or spiritualism can by no stretch of language be ascribed to mere bits of matter or energy or physical entities like atoms or chemical compounds without the gravest confusion (p. 343). Smuts (1927) suggests that although "the crest of the spiritual wave is no doubt steadily rising, the ocean which supports it contains much more besides the Spirit" (p. 346). Smuts (1927) submits that in his view matter predates and provides the foundation for mind and spirit, which are later evolutionary developments. While suggesting that there may be a great Whole as distinguished from the lesser wholes he describes in his book, Smuts (1927) avoids dealing with

the Whole, suggesting it is too complex to discuss in his introductory book on holism.

Smuts's (1927) proposes that holism embraces both realism and idealism in contrast to Leibniz's view of the world as a hierarchy of spirits, which Smuts claims dishonors the reality of the material world. Nevertheless, Smuts (1927) acknowledges a similarity in the central ideas of Leibniz's and his own theories recognizing the "close resemblance ... of wholes and monads" (p. 341) and suggests that their convergence implies "that there is a substantial element of truth and value in the concept of wholes, as there undoubtedly is in the Leibnizian theory of Monads" (p. 341). However, Smuts (1927) suggests that Monads are "essentially spiritual entities" (p. 341) and are "absolutely closed, isolated, self-contained units" (p. 341) which are maintained in harmony with each other by outside Divine intervention. Leibniz's monads reflect the concept of total (a closed system that is equal to the sum of its parts) rather than of wholeness. "Wholeness emphasizes a sound, organic, progressive mutuality between diversified functions and parts within an entirety, the boundaries of which are open and fluid."⁶ (as cited by Levine, 1971, p. 256). Levine (1971) suggests that, in contrast to totals, wholes are not static but continually changing.

Whitehead published "Science and the Modern World" in 1925. This work is congruent with holism and is acknowledged by Smuts (1927) in the second edition of his book where he points out the similarity and minor differences

between the two theories. Smuts (1927) states that "our underlying ideas seem to come very closely together, if not to coincide" (p. 123).

Nevertheless, in contrast to Whitehead's work, Smuts (1927) proposes that his concept of holism more clearly emphasizes the character of wholes and the nature of the process of evolution. Additionally, he suggests holism is more easily applied to "organic as well as inorganic situations, and mental, personal, and spiritual situations no less well" (Smuts, 1927, p. 123-124). However, he concedes that Whitehead's ideas in dealing with spatial limits are an improvement over his own conception stating that organic mechanism "proceeds in a more radical and perhaps more correct way by a re-examination of the status of Space-Time in relation to things and events" (Smuts, 1927, p. 22). Today, Whitehead is quoted more frequently than Smuts. Nevertheless, it is Smuts (1927) word "holism" that has become the dominant term rather than Whitehead's "organic mechanism".

iii) Holism as a world view held by modern physics

Beginning with the work of Albert Einstein, modern physicists have revolutionized thinking about the physical world (Bohm, 1981; Bohm & Hiley, 1993; Colodny, 1972; Smuts, 1927). Gleick (1987) suggests that the 20th century will be remembered for three great revolutions in physics: relativity, quantum mechanics and chaos theory. Each has upset classical Newtonian physics in its own way. Einstein's theory of relativity overthrows the notion of absolute space and time (Gleick, 1987). Quantum mechanics challenges our belief in a

controllable measurement process, and chaos theory shatters the illusion of deterministic predictions even in the simplest of systems (Gleick, 1987).

Modern physics has overturned our notion of the material. We now know that the matter is condensed energy and that the spaces between sub-atomic particles are vast if one compares the spaces between to the particles themselves (Dossey, 1989). There is no longer a sharp distinction, between energy and matter, and therefore, rigid materialism is no longer an acceptable philosophical position (Dossey, 1989). Objects are formed by different energy patterns and no two patterns are alike (Dossey, 1989/1996). Neither can they occupy the same degree or level of consciousness (Dossey, 1989/1996). There is a difference in rank, or hierarchy between them (Bateson, 1979). However, this is not a hierarchy of dominance but a network that is interwoven much like the branches of a tree (Fox, 1979).

Moreover, Einstein's theory of relativity has greatly influenced our concept of reality. "Einstein stated that matter and energy are equivalent and interchangeable. He contended that there are no absolute particles but that all matter is fluid and plastic" (Pelletier & Herzing, 1989, p. 344). Einstein's theory of relativity mathematically demonstrates that light is composed of quanta called photons and that light is the only constant in the universe (Zukav, 1979). Einstein's equation $E=MC^2$ reveals what happens when matter is changed to energy (Epstein, 1994). In this equation, E=energy, M=mass, and C=the velocity of light. Einstein's Theory of Relativity demonstrates that energy always has mass and the

amount of mass it has is determined by the amount of energy there is; adding energy to anything also adds mass (Epstein, 1994). In order for a something to put out energy, it must lose some of its mass to be gained by whatever receives the energy (Epstein, 1994). Einstein postulated, that energy composes all mass, including rest mass (Epstein, 1994).

The idea of a dialectic tension between things is also evident in Einstein's theory. When a particle is coupled with its antiparticle they have no rest mass because total momentum of the two particles is zero; if split apart they vanish into pure energy (Epstein, 1994). The protons and neutrons in an atomic nucleus are "held in place by the tension of opposing forces; the strong nuclear force of attraction and the electrostatic force of repulsion. This tension, like the tension in a spring, stores energy and therefore mass (Epstein, 1994, p.130). When nuclear energy is released it comes from the mass of energy tension in these "springs" which relax when the nucleus is split apart (Epstein, 1994).

Einstein's Special Theory of Relativity demonstrates that the constancy of the speed of light, necessitates the relativity of time (Bohm 1980; Dossey, 1989; Epstein, 1994). Modern physics understands time to be elastic and derived from phenomena themselves, to be different for each observer, and to be dependent of the state of motion (Bohm 1980; Dossey, 1989; Epstein, 1994; Smuts, 1927). Therefore, the future of one observer can be the past or present of another (Bohm 1980; Dossey, 1989; Epstein, 1994; Smuts, 1927). Time and space can no longer be considered separately and in the time-space continuum, as one approaches the

speed of light, time slows down and at the speed of light is predicted to stop altogether (Bohm, 1981; Smuts, 1927). Nevertheless, time has direction, which causes the irreversibility of certain processes (Capra, 1996).

Not only are time and space a continuum, the forces of nature may also be unified. Einstein strongly believed that the four forces in the universe (gravity, electromagnetism and the strong and weak nuclear forces) are actually different aspects of one force (Barbour, 1990; Capra, 1996). Although scientists have not been able to demonstrate the truth of Einstein's theory, they continue to look for a unified field theory (Barbour, 1990; Capra, 1996).

Similar to Einstein's theories, Quantum mechanics also explores the relationship between energy and matter. Quantum mechanics is the study of the motion of matter and energy (Wolf, 1986; Zukav, 1979). Quantum physics challenges the Newtonian assumptions of realism, determinism, and reductionism (Barbour, 1990). Having delved deeply into the world of quantum physics, physicists recognize the limitation of scientific theories suggesting that while they are a useful way to perceive the universe, they are approximations rather than "truth" (Bohm, 1984; Bohm & Hiley, 1993; Shepherd, 1993; Zukav, 1979).

Prominent quantum physicist, David Bohm (1981, 1984, 1993/1995) suggested that science has had a considerable influence on the development of fragmentary thought by promoting the human tendency to divide things up. However, Bohm (1984) proposed that the new physics does not support a

fractional view of the universe but upholds the view that the universe is an undivided whole of interconnected parts.

Movement, energy and momentum are no longer continuous as classical physics says. There is movement in discrete steps, so that an electron is said to jump from one orbit to the other without passing in between. All energy is transferred in discrete quanta that are not analysable. This already implies the indivisibility of the universe because all parts of the universe are interconnected by quanta and cannot be divided (Bohm, 1984, p. 10-11).

David Bohm (1981) describes the universe as an "implicate or enfolded order," which exists as an "unbroken" whole (p. xv). Conversely, he calls our everyday impressions of the cosmos, the explicate or unfolded order (Bohm, 1981, p. xv). The explicate order includes that which we perceive as our typical view of reality. To illustrate this point Bohm (1981) uses two glass cylinders, one inside the other, separated by glycerine. Due to the viscosity of the glycerine, substances placed in the glycerine tend not to diffuse. To represent the explicate order, (Bohm, 1981) places a drop of ink in the glycerine. When one of the cylinders is turned slowly, the ink drop becomes thread-like and disappears gradually as it becomes enfolded in the liquid. However, the ink drop in its entirety remains and can be returned to the explicate order by turning the cylinder in the opposite direction and watching the ink drop reform in its original configuration (Bohm, 1981). Bohm (1981) suggests that there is a deeper order occurring within the

glycerine that is not visible. It is for this reason that the drop can return to its original configuration. Similarly, Bohm (1981) suggests that all the fields in the universe comprise what he calls the "holomovement" and it is from this implicate order, that all things in the explicate order of our everyday experience arise.

Quantum physics forces us to rethink our notions about matter. Quantum mechanics suggests that Newtonian physics does not apply at the subatomic level where material objects dissolve into wave-like patterns of probability (Capra, 1996). In fact, depending on the experiment used "particles" will alternately display either wave-like or particle-like qualities (Barbour, 1990; Bohm, 1981; Bohm, 1984; Wolf, 1981; Wolf, 1986; Zukav, 1979). "Waves are continuous and extended, and they interact in terms of phase; particles are discontinuous, localized, and they interact in terms of momentum. There seems to be no way to combine them into one unified model!" (Barbour, 1990, p. 96-97).

At the subatomic level, things have no meaning as isolated entities, therefore, we understand them to be probable patterns of interconnection, determined by the dynamics of the whole system, and delineated by their context or relationship to each other (Capra, 1996). "As we shift our attention from macroscopic objects to atoms and subatomic particles, nature ... appears as a complex web of relationships among the various parts of a unified whole" (Capra, 1996, p. 30).

Modern physics has replaced the Bohr model of the atom, which resembles a solar system with electrons "orbiting" a nucleus, with an atom that cannot be

visualized in classical terms of space, time and causality (Barbour, 1990). Instead, we best describe the atom, as of waves of probability around a nucleus (Barbour, 1990). In other words, our everyday perception of discrete physical objects is useful but inaccurate picture of reality (Wolf, 1986). Although we picture particles as solid objects, a more accurate description would be to view them as "tendencies to exist", sometimes as objects, at other times as waves (Wolf, 1986, p. xxii).

The Heisenberg uncertainty principle states that a subatomic particle cannot "have a well-defined location in space and also follow a well-defined path in time" (Wolf, 1986, p. xix). It also states that the results of scientific experiments change, depending both on the position of the observer, and the fact that something is being observed (Bohm, 1981, 1984; Bohm & Hiley, 1993; Wolf, 1986, 1986; Zukav, 1979). An unobserved particle acts as though it were a wave; an observed particle acts as though it were a particle (Bohm, 1981; Bohm & Hiley, 1993; Wolf, 1981; Zukav, 1979). Wolf (1986) states that this wave is not a physical wave, but is "a wave of probability" (p. xxii). Therefore, quantum physics contends that while it is unable to predict what a particular particle will do, it is possible to predict the statistical behaviour of a system (Zukav, 1979).

Another interesting discovery of physicists is that once a connection is made, a connection remains in ways we do not understand (Bohm, 1981, Shepherd, 1993; Wolf, 1986, Zukav, 1979). For example, in one well-known experiment, from which Bell's theorem was derived, paired particles are separated,

in a way that causes them to fly apart in opposite directions at a speed approaching the speed of light (Bohm, 1981, Wolf, 1986, Zukav, 1979). Despite the fact that at this velocity, they should not be able to communicate with each other, they continue to affect each other. Deflecting one of these particles will cause the other particle to move simultaneously in an opposite direction (Bohm, 1981, Wolf, 1986, Zukav, 1979).

Consequently, if the big bang theory of the universe is correct in its supposition that everything was once connected, then all things in the universe are part of the same system and remain connected (Shepherd, 1993). Zukav (1979) says "...the philosophical implications of quantum mechanics is that all things in our universe (including us) that appear to exist independently are actually parts of one all-encompassing organic pattern, and that no parts of that pattern are ever really separate from it or from each other" (p. 72-73).

Such discoveries have lead a number of prominent physicists to begin to connect insights of mystics and theologians with discoveries in quantum mechanics (Capra, 1985; Dossey, 1989; Wolf, 1986). Ferguson (1987) notes that well-known physicist Frijof Capra "compared the organic, unified, and spiritual version of reality in Eastern philosophy to the emerging paradigm of physics" (p. 172). Yogananda (1946/1974) draws a number of parallels between ancient Hindu and Christian scriptures and suggests that ancient holy men intuited much of what modern physics demonstrates today. Many holy scriptures, portray God as "Light" and modern physics seems to suggest that the essence of the universe is light

(Yogananda, 1946/1974). Physicists now consider light to be the essential substance of the universe and pulses of light create the universe of space-time and matter (Yogananda, 1946/1974).

Leading physicist, Fred Wolf (1986) suggests that there may be a link between spiritual awareness and quantum physics and he is presently trying to discover the connection between consciousness and matter. Wolf (1986) believes these can no longer be seen as separate. "Through the eyes of quantum physics, one can see that the mind also begins to emerge as evidence of the ancient 'soul' -- that which governs and regulates the invisible atomic and molecular processes of life ... both consciously and unconsciously (Wolf, 1986, p. xxi). Zukav (1979) states that the fact, that photons seem to be able to process information, suggests they may be organic, although physicists continue to debate this view.

Furthermore, Wolf (1986) suggests that "reality is a living universal life current ... It is the 'body of God' we refer to spiritually, without any recognition of what that could be" (p. 282). Wolf (1986), also explores how physics performs a vital role within the body-mind and contends that "consciousness, in its quantum role as the observer, alters the body, enabling each bodily function to occur" (Wolf, 1986, p. xxv). Wolf (1986) theorizes that quantum mechanics may provide a framework to explore healing, miracles, paranormal experiences, dreams, and transformations of mind and thought.

Barbour (1990) and Dossey (1989) recognize the importance of physics in understanding our world but caution against drawing direct parallels between

physics and our understanding of mind and consciousness until research substantiates such a connection.

iv) Holism as a worldview held by General Systems Theory

Growing out of systems thinking, which was developed by the organismic biologists early in the 20th century, Ludwig von Bertalanffy, developed General Systems Theory as an approach to study phenomena in organic and non-organic matter for which the traditional scientific approach proves ineffective (Phillips, 1976). According to a systems view, the property of wholes, which arise out of the inter-relationship of the parts of a system, are not evident in the parts taken by themselves (Capra, 1996). Whereas Cartesian thinking is analytical, systems thinking is contextual (Capra, 1996). This view challenges the Cartesian paradigm, which suggests, that one can understand a whole by analysing its parts alone. In contrast, systems thinking suggests the properties of parts and wholes are understood best within the context of the larger organizational pattern of the whole. Moreover, von Bertalanffy viewed systems theory as a scientific exploration of holism (Blattner, 1981, Capra, 1996).

The work of modern systems theorists recognizes the connectedness of systems and supports a circular notion of causation rather than a linear understanding of causation (Blattner, 1981; Levine, 1971; Barbour 1990). General Systems Theory points out the limitations of the traditional scientific method, which asserts that cause always precedes effect, and attempts to examine the functioning of the whole and the reciprocal relationship of the parts (Bateson,

1979; Wright & Leahey, 1994). General Systems Theory supports the irreducibility, self-regulation, and creative potential of "natural wholes" (Blattner, 1981). According to Systems theory "it is the flow of energy across boundaries and the aspects of higher levels of complexity and order emerging from open systems that are expanding and interacting with the environment that defines the whole" (Pelletier & Herzing, 1989, p. 346).

Although not well-known because his work was suppressed by the Communist regime, Alexander Bogdanov, developed a comprehensive systems theory early this century, which described the principles of organization in both living and non-living systems, that are evident today in General Systems Theory, Cybernetics and Chaos theory (Capra, 1996). Bogdanov defined three kinds of complexes or systems: "organized complexes, where the whole is greater than the sum of the parts; disorganized complexes, where the whole is smaller than the sum of the parts; and neutral complexes, where the organizing and disorganizing activities cancel each other" (Capra, 1996, p. 44). Similar to the work of Chaos theorist, Ilya Prigogine, Bagdanov stressed that the formation of systems involves "the tension between crises and transformation" (Capra, 1996, p. 45). Moreover, Bogdanov agreed with the modern theory that living systems are open systems that operate in far from equilibrium conditions and have no need for external control because they are self-regulating (Capra, 1996).

"In the twentieth-century science the holistic perspective has become known as 'systemic' and the way of thinking it implies as 'systems thinking.' "

(Capra, 1996, p.17). Systems and process thinking permeates many sciences today including physics, biology, ecology, and psychology. Moreover, Capra (1996) states that the terms ecological and systemic are synonymous with systemic being the more technical term. Ecology suggests that animal and plant communities are interlinked in relationship with the surrounding environment (Capra, 1996). This science introduced the concepts of network and community into holistic thinking and suggests that living systems are integrated systems which may be classified as organisms, parts of organisms or communities of organisms (Capra, 1996). In this view, matter and energy continually flow through the network of living organisms.

v) Holism as a worldview as held by chaos theory.

Despite the progress Quantum physics has achieved in improving our understanding of the world, high-energy particle physics has been unable to explain how the laws of nature would affect all but the simplest of systems, and as a result, it has not been able to provide any explanation for the most fundamental questions about nature such as how life begins (Gleick, 1987). Chaos theory begins to address this question.

The Oxford English Dictionary (1989) defines chaos as "The 'formless void' of primordial matter, the 'great deep' or 'abyss' out of which the cosmos or order of the universe evolved". It is interesting to note that most creation stories suggest that the universe was created out of chaos. It is therefore not surprising that Chaos is also the name given to "the most ancient of Greek gods" (The

Oxford English Dictionary, 1989). Non-linearity, instability and fluctuations are presently understood to permeate the scientific views of nature particularly in the fields of chemistry and physics and scientists now suggest that the universe emerged from chaos (Prigogine & Stengers, 1984).

Prigogine & Stengers (1984) took science in a new direction when they began to study situations of chaos in nature. They developed the theory of dissipative structures, and presented it in their book, "Order Out of Chaos: Man's New Dialogue with Nature" (1984). Prigogine and Stengers (1984) explore the behaviour of nonlinear systems in what they call "Chaos Theory" or "The Theory of Dissipative Structures". Prigogine and Stengers (1984) suggest that new scientific developments have forced a rethinking of the traditional position taken by Western science that suggest that external laws are scientific while temporality is an illusion. "We find ourselves in a world in which reversibility and determinism apply only to limiting simple cases, while irreversibility and randomness are the rules" (Prigogine & Stengers, 1984).

Prigogine & Stengers (1984) note that the second law of thermodynamics emphasizes the important role of time in processes. Some processes are reversible, while others are not (Prigogine & Stengers, 1984). Traditionally science has ignored irreversible processes but today, it recognizes, that from these processes, new structures may spontaneously originate. Within a closed system, the second law of thermodynamics declares energy will tend to dissipate; thus we

have entropic theory of the universe that asserts that the cosmos will continue to cool and all life will eventually die. While this law is applicable to linear systems, nonlinear systems do not operate the same way. Prigogine and Stengers (1984) state that organic systems are non-linear, open and are negentropic (they build rather than disperse energy). The theory of dissipative structures suggests that living things thrive above states of equilibrium. "According to this theory, living systems are able to exchange energy with the environment and therefore are stabilized by change and flow of information, thus avoiding entropy and the collapse of the system" (Pelletier & Herzing, 1989, p. 346-347).

Prigogine and Stenger's work demonstrates that nonlinear systems tend to become more complex and produce order out of chaos. Chaos theory "offers a way of seeing order and pattern where formerly only the random, the erratic, and the unpredictable had been observed ... Chaos demonstrates mathematically that a system's complicated behaviour can emerge as a consequence of simple, nonlinear interactions of only a few components ... In a nonlinear system the whole is much more than the sum of its parts, and it cannot be reduced or analysed in terms of simple subunits acting together" (Shepherd, 1993, p. 239-240). When a system develops severe disequilibrium, it may transform from disorder, into order creating new dynamic states of matter that reflect the interaction of a given system with its surroundings (Prigogine & Stengers, 1984). They named these new structures "dissipative structures" to stress the helpful role played by dissipative processes in their creation (Prigogine & Stengers, 1984).

Chaos theory disputes rigid determinism and suggests that order and chaos are interwoven and balanced (Shepherd, 1993). "There is no hierarchical structure; instead there is an interweaving of levels of complexity" (Pelletier & Herzing, 1989, p. 347). Moreover, the theory of sensitivity to initial conditions, also known as the butterfly effect, supports the interconnectedness of all things (Shepherd, 1993). It "describes the dramatic effect that small changes can have on large systems through underlying webs of relationship" (Shepherd, 1993, p. 241). The name "butterfly effect" comes from the thought that perhaps even something as seemingly insignificant as the flapping of a butterfly's wings might have an effect on weather patterns (Prigogine & Stengers, 1984).

Prigogine and Stengers (1984) also note that modern science has demonstrated that the laws which control systems are different than the laws that control single particles and therefore, "the description of elementary behaviours is not sufficient for understanding a system as a whole" (Prigogine & Stengers, 1984, p. 8). Their work suggests a new view of matter that is no longer passive, but associated with spontaneous activity (Prigogine & Stengers, 1984). As a result, there is a shifting emphasis in science from looking at substance to looking at relationships (Prigogine & Stengers, 1984)

Prigogine and Stengers (1984) suggest their theory has implications for the ontological questions faced by Western philosophy regarding the relationship between being and becoming. "Initial conditions, ... in the state of the system, are associated with Being; in contrast, the laws involving temporal changes are

associated with Becoming" (Prigogine & Stengers, 1984, p. 310). They suggest that Being and Becoming are two aspects of one reality rather than being in opposition to one another (Prigogine & Stengers, 1984). They also propose, that the external "classical" causal laws of universe, with which we are familiar, are drawing closer to the internal world of freedom we experience in our everyday lives (Prigogine & Stengers, 1984).

Additionally, Prigogine and Stengers (1984) recognize that during this century, there has been a shift in thinking which has allowed the exploration of more opaque subject matter and a desire to see relationships between discoveries in different disciplines. Today, physics explores the deeper structure of the material world and psychology explores the deeper structures of mind held in the unconscious.

Prigogine and Stengers (1984) also suggest the theory has implications in terms of our understanding of time and our use of symbolism. "It is hard to avoid the impression that the distinction between what exists in time, what is irreversible, and, on the other hand, what is outside of time, what is eternal, is at the origin of human symbolic activity" (Prigogine & Stengers, 1984, p. 312). Rather than ignoring time or dealing with it metaphysically, Prigogine and Stengers (1984) "ask whether the simplicity of the temporal evolution traditionally considered in physics and chemistry was due to the fact that attention was paid mainly ... to heaps of bricks in contrast to the cathedral to which we have alluded" (Prigogine & Stengers, 1984, p. 10-11). Prigogine and Stengers (1984) also suggest that Chaos

theory has application to the social sciences as they are complex systems that are highly sensitive to fluctuations.

Finally, Prigogine & Stengers (1984) propose that the Theory of Dissipative Structures suggests we live in a dangerous and uncertain world where hope is necessary and ethical values are important (Prigogine, 1984). According to Prigogine and Stengers (1984) Needham suggests that Western science has oscillated back and forth between the view of the universe as a machine and a view of a universe governed by God when what is needed is a view that connects these two ideas.

vi) Holism as a worldview as held by holography.

The word hologram comes to us from the word "holon"; a holon appears to be a "self-contained whole" or a "dependent part" depending on the position from which it is viewed (Blattner, 1981, p. 3). The formation of holographic images involves the reflection of images and the use of laser technology (Talbot, 1991). Holograms are produced by recording interference patterns similar to the interference patterns that would occur if two stones were thrown into a pool (Talbot, 1991). To make a hologram, a laser beam is split in two and one beam is reflected off the object to be photographed, while the other is deflected from a mirror and allowed to collide with reflected light of the first before the result is projected onto photographic film (Talbot, 1991). By changing the angle of the beam slightly, many different images can be recorded on the same plate (Talbot, 1991). The resulting picture does not resemble the object but if laser light is shone

through the plate, a three dimensional image will appear (Talbot, 1991). If one breaks a holographic plate into a number of pieces, and projects the laser beam through any one of the pieces, it will contain the image of the whole, although as the pieces get smaller the image will become less clear (Blattner, 1981; Talbot, 1991). Thus the whole of the object is embedded in each part. This idea is difficult to grasp. Hover-Kramer (1996) uses the example of a musical tone to illustrate it by stating that "...a single musical tone has all other tones embedded in it and allows us to hear the harmonics in the overtones several octaves above" (p. 48).

Recent theories suggest that vision, (Pelletier & Herzing, 1989; Talbot, 1991) the brain (Talbot, 1991), and perhaps even the universe itself (Barbour, 1990; Bohm, 1995; Talbot, 1991) may be holographic in nature and each has the ability to store complete information in each of its parts (Barbour, 1990; Pelletier & Herzing, 1980; Talbot, 1991). Holography employs the use of Fourier mathematics (Talbot, 1991). Fourier wave diagrams are used to convert patterns into mathematical language (Talbot, 1991). The experiments of Russian scientist Nikolai Berstein suggest that our physical movements are encoded into the brain in the language of Fourier wave forms (Talbot, 1991). He theorized that the brain breaks down movements into their frequency components and for this reason we are able to learn many complex physical tasks quickly (Talbot, 1991). The holographic model suggests we learn, by grasping the whole flowing movement, rather than in small bits of information (Talbot, 1991).

In researching how the brain stores information, well-respected neurophysiologist Karl Pribram concluded the traditional model, which suggests information is stored in specific locations in the brain, is inaccurate (Talbot, 1991). Holography suggests that information is stored holographically and not in isolated parts (Talbot, 1991). Pribram sought the help of David Bohm when he began to realize that his holographic brain model, if taken to its logical conclusion, might mean that objective reality does not exist (Talbot, 1991). He wondered if the Eastern mystics were correct in their suggestion that reality was really maya or illusion "and what was out there was really a vast, resonating symphony of wave forms, a 'frequency domain' that was transformed into the world as we know it only after it entered our senses" (Talbot, 1991, p. 31).

When he met with quantum physicist David Bohm he discovered that Bohm had also come to the conclusion that the universe is holographic but had done so using a different approach (Talbot, 1991, p. 31). However, because holographic images are static, Bohm prefers to call his notion of a holographic universe the 'holomovement' because of the dynamic nature and the incalculable foldings and unfoldings of the hidden order in the universe (Bohm, 1981).

Although these ideas are still considered controversial, by using a holographic model Bohm, Pribram and other theorists are able to make sense of many phenomena that were previously not explainable by quantum mechanical or neurophysiological theories (Talbot, 1991). Near-death experiences, psychic (psi) experiences, archtypical experiences, psychosis, synchronicity, telepathy,

precognition, mystical experiences and psychokinesis are some of the phenomena that can be explained using a holographic model (Talbot, 1991). Holography also provides an explanation for how the brain is able to store so many memories in a small organ. It explains our ability to recall and forget, discusses a possible mechanism for associative memories, photographic memories and phantom limb sensations and suggests how we recognize familiar things (Talbot, 1991).

Talbot (1991) notes that recent experiments by Alain Aspect lend support to these theories. Alain Aspect "demonstrated that the web of subatomic particles that compose our physical universe - the very fabric of reality itself- possesses what appears to be an undeniable 'holographic' property" (Talbot, 1991, p. 3). "There is evidence to suggest that our world and everything in it ... are ... only ghostly images, projections from a level of reality so beyond our own that it is literally beyond both space and time" (Talbot, 1991, p. 1).

Kinesiologist, Valerie Hunt, has conducted studies on the human energy field and suggests that a holographic model is consistent with what she has found in her research (Talbot, 1991). She found that an electromyograph is able to record the electrical presence of the human field and in doing so discovered that these fields are subtle, with small amplitudes and high frequencies (Talbot, 1991). She found that these fields were strongest in the areas of the body associated with the chakras, the energy vortices described by Eastern healers (Talbot, 1991). She also found that certain talents and abilities of her subjects seem to be related to the presence of specific frequencies in their energy field (Talbot, 1991). Her research

gives credence to the belief held by mystical traditions, that persons possessing higher level vibrations are highly spiritual individuals because she found that persons who possessed the highest level frequencies were psychic or mystical personalities (Talbot, 1991). Additionally, when these high energy patterns were computer analysed, she discovered that they possess "the most dynamic chaos patterns you ever saw" (Hunt as cited by Talbot, 1991, p 178). Hunt believes that the human energy field is more than electromagnetic and may be composed of a yet undiscovered energy with nonlocal characteristics as suggested by the fact that some psychics see holographic images in the aura of a person (Talbot, 1991).

Talbot (1991) suggests that there are several aspects of holographic theory that reflect the views of ancient traditions. The Tibetan Buddhists speak of a void and a nonvoid reality that has strong similarity to Bohms' implicate and explicate order (Talbot, 1991). "In a universe thus composed, everything interpenetrates, and is interpenetrated by, everything else; as with the void, so with the non-void - the part is the whole" (Blofield, as cited by Talbot, 1991, p. 287). Moreover, Brahman is the name given by Hindus to the implicate order suggesting that all forms of visible reality emerge from the formless reality, and then, are enfolded back into it (Talbot, 1991). Leo Schaya, an expert on the mystical Kabbalistic tradition practiced by the Hebrews says that "the entire creation is an illusory projection of the transcendental aspects of God" (Schaya, as cited in Talbot, 1991, p. 288). The shamanistic traditions also suggest holographic images with their

suggestion that under the visible forms of the world exists a vital essence from which they emerge and return (Talbot, 1991, p. 289).

vi Holism as a worldview as held by the feminist movement

The feminist movement has shown leadership in the recognizing how the loss of the feminine element has led to fragmentation and loss of the whole (Shepherd, 1993; Belenky, Clinchy, Goldberger, & Tarule, 1986). In recent years, feminist philosophers, theologians, psychologists, and scientists have written numerous books and articles critiquing the domination of logical thinking, to the exclusion of intuitive thinking, and have promoted the integration of the feminine and masculine gifts as a way of increasing our knowledge of the whole (Belenky, Clinchy, Goldberger, & Tarule, 1986; Code, Mullett & Overall 1988; Gilligan, 1982; Shepherd, 1993).

2. Critiques of holism.

In his book, "Holistic Thought in Social Science" Phillips (1976) traces the development of holistic thought beginning with the philosophy of Hegel (1770-1831). Phillips (1976) states that the belief in Holism developed as a response to the reductionistic, analytic position taken by the scientists of the day. He describes three philosophical positions that he calls Holism 1, 2 and 3. Phillips' (1976) analysis of holism attempts to define the basic tenets of each of the three positions. He also examines each position with regard to its openness to reductionist methods (Phillips, 1976).

"Holism 1 maintains, in part, that if one has knowledge of the parts only, then at least some properties of organic wholes or systems cannot be predicted" (Phillips, 1976, p. 34). Phillips (1976) states that Holism 1, which he calls 'organicism', is based on the Hegelian idea that the whole is more than, prior to, and determinate of its parts. Phillips (1976) notes that organicism is deterministic in its approach. Smuts is often labelled as an organicist and people often equate the two ideas (Barbour 1996). However, Smuts (1927) would not support Holism 1 as he said that Hegel's ideas were deterministic, while he envisioned evolution as a champion of progressive freedom in the universe. Additionally, Phillips (1976) states that those who advocate analytic/reductionist methods of science would not support Holism 1.

Holism 2 states that it is not possible to explain the whole by the knowledge of its parts, notwithstanding the knowledge that can be gained, by studying the whole itself (Phillips, 1976). Holism 2 provides a contrast to holism 1 by maintaining "that the properties of organic wholes or systems, after they have been found, cannot be explained in terms of the properties of the parts" (Phillips, 1976, p. 34). Those who support reductionism oppose Holism 2. "It is only Holism 2 that is directly opposed to methodological individualism" (Phillips, 1976, p. 40). Therefore, Smuts (1927) would not be a proponent of Holism 2 as he clearly supported the scientific method.

Holism 3 maintains that concepts about wholes are important to science. This position finds support from those who are advocates of the analytic and

reductionistic methods. Phillips (1976) argues that holism 3 is the position taken by modern physicists. Holism 3 is neither reductionist or antireductionist but calls for definition of terms and methods to study wholes (Allen, 1991a; Allen, 1991b). As Smuts' (1927) devoted his entire book to the exploration and definition of the term, I believe he would support Holism 3's stated goals. Nevertheless, because Phillips (1976) does not address the spiritual aspects of holism, it is not possible place Smuts (1927) clearly in Holism 3.

Karl Popper strongly critiqued holism (Allen, 1991a; Hancock, 1968; Phillips, 1976). Popper traces Hegel's ideas to Plato's "The Republic" which he claims promotes totalitarianism by stressing that the state is above the individual and draws the conclusion that an acceptance of holism would place the whole (the state) above the parts or individuals (Allen, 1991a; Hancock 1968; Phillips, 1976).

Smuts (1927) however, did not see the whole as something in addition to, or superior to the parts, but rather, the whole was the parts in relationship. Popper's argument, convinced Phillips (1976), and he presents it as a criticism of holism 1. While this position may have some validity in critiquing Hegel's views on the whole, it is not a fair criticism of Smuts view of the concept. In contrast to Phillips (1976), Hancock (1968) felt that Popper (1976) showed a lack of understanding of the concept as Smuts had presented it and had unfairly criticized "Holism and Evolution". Hancock stated that Karl Popper made the word holism "his symbol for everything he hated in totalitarian thought and practice from Plato to Hitler ... was slapdash in his choice of words" when describing holism and

"seemingly he did not even take the trouble to look up holism and its exemplifications in the New English Dictionary" (Hancock, 1968, p. 193).

3. Holism as a movement toward human wholeness

i) Smuts' ideas on human wholeness

Smuts (1927) viewed the movement toward human wholeness as an important component of his theory and suggested that the human personality was the latest and supreme whole that is unique to each individual. He suggested that the ideal personality was one, in which the mind and body illuminated each other in a way that transformed both (Smuts, 1927). "The object of the holistic movement is simply the Whole, the Self-realisation and the perfection of the whole" (Smuts, 1927, p. 324). He suggested that the goal of holism was to "unite all elements into unique wholes" (Smuts, 1927, pp. 282). The goal of the person was to "learn to be yourself with perfect honesty, integrity and sincerity" (Smuts, 1927, p. 324). However, he did not consider this movement toward wholeness, to be an easy journey. Smuts (1927) suggested becoming whole would involve facing "the great evils of life - pain, and suffering, and sorrow" (1927, p. 324). However, in doing so, the person would be transformed and the reward of such growth would be "peace, joy, blessedness, happiness and all the other prizes of life" (Smuts, 1927, p. 324).

Smuts (1927) spiritual values are evident when he states that most people have difficulty following the path to wholeness because they adopt societal values

without stopping to question them or are "influenced by personal and social impulses such as ambition, patriotism, love of money or power" (Smuts, 1927, p. 325). Smuts (1927) suggests that the call to become whole is evidenced in personal growth, unity, freedom, and morality. Moreover, Smuts (1927) reflected spiritual values when he said that "earnest men will always find that to gain their life they must lose it" (p. 325). He also submitted, that in a whole person, one can find the antithesis of evil (Smuts, 1927).

Smuts (1927) also connected holism to psychology. Although Smuts (1927) did not comment on the work of Freud he stated that he considered the conscious area of the mind to be small in comparison to the unconscious and was supportive of the work of psycho-analysts. Smuts (1927) advocated for the development of a science of "Personology" to study the biography of noted persons. The goal of this science would be to explore personal development and determine why some persons continue to develop inwardly over their life-time while others seem to arrest in their development (Smuts, 1927).

ii) Mandelas and other symbols of wholeness

Jung (1944/1968) studied the symbolism of mandelas and their use by cultures all over the world to describe the human journey to wholeness. Mandelas are symbols used to describe the whole; religious symbolism throughout the world commonly uses such icons (Jung, 1944/1968). Sanford (1970) describes mandelas as consisting of "a concentric design featuring a quaternary or circular shape. ...The square is equal on all sides and so is in balance; the circle is the

perfect shape, for all points are equidistant from the centre" (p. 197). Mandelas are external representations of the unique inner images of a person's psychic centre located in the unconscious which surface in the imagination "at such times when psychic equilibrium is disturbed or when a thought cannot be found and must be sought for" (Jung, 1944/1968). A garden is a common mandela figure in a dream (Boushahla & Reidel-Guebtner, 1983). The Native American Sacred Circle or Medicine Wheel is an example of a mandela figure (Regnier, 1994). Mandela figures often surface in dreams and are found embedded in traditional symbols and myths (Jung, 1944/1968). They represent, a movement toward, becoming whole.

There are a number of natural mandela figures which people use to describe the whole and provide direction to persons seeking human wholeness. Dying and rebirth images and images of metamorphosis, such as a caterpillar turning into a butterfly, are common spiritual metaphors of the process of becoming whole (Fox, 1979). Each suggests that a person must let go of an old way of being in order to move to a higher level of being (Fox, 1979; Sanford, 1977). Mandela images all reflect the systems view of life as and interconnected network (Fox, 1979).

"The ivy and the grapevine, both spiral, are symbols of rebirth and resurrection among the Celts, and in the Mediterranean the vine that represent Dionysus is meant to imply a dying with the grape in order to rise through the wine. Animals like the snake represent spiral and immortal energies especially because they shed their skin yearly.

The web of the spider is a natural spiral and primitive tales often

allude to its center as an entrance into the realms of immortality.

Spiral sea-shells too are symbols of rebirth and have been found in the Neolithic graves of upstate New York along with spiral amulets and sculptures with spirals carved on their sidesTo talk of spiral energies is to talk both of rebirth and of birth" (Fox, 1979, p. 117).

iii) Wholeness as described by spiritual and psychological models

Since the publishing of "Holism and Evolution" (Smuts, 1927) a number of spiritual and developmental theorists have enlarged our ideas of the movement toward human wholeness. I will now explore these models briefly.

While Freud was instrumental in re-introducing modern culture to the value of dreams, his theories continued to reflect a mechanical view of the world (Sanford, 1977). Jung was a student of Freud who eventually broke away from the Freudian model and adopted a psycho-spiritual model that is holistic in its orientation (Sanford, 1977).

A strong influence on the work of Jung was the ancient art of alchemy that was practiced from 500 BC. to the 18th century (Jung, 1944/1968; Shepherd, 1993). We remember alchemists for their attempts to transmute base metals into gold, by using Lapis, also known as the "philosopher's stone" (Jung, 1944/1968; Shepherd, 1993). Besides producing gold, the expectation of the alchemical process was to accord the alchemist spiritual blessings, as the person was supposed to be transformed personally in the process (Jung, 1944/1968; Sanford, 1977).

However, if the alchemist came to process with materialistic or self-seeking motivations the art often destroyed him (Jung, 1944/1968; Shepherd, 1993). In alchemy, "opposites merge and fuse to create something new and superior to any of the original forms" (Shepherd, 1993, p. 31). Jung (1944/1968) understood the transformation of base metals into gold to be symbolic of a much deeper spiritual process. The fusion of opposites in alchemy was symbolic of the process of individuation (Jung, 1968; Sanford, 1977). Jung (1944/1968) described the greatly valued philosopher's stone as a symbol of the whole man, and the transformed material as the symbol of the unconscious.

Jung suggested that when the ego-conscious personality is unable to cope with events, the development in the personality will become stuck, until the person begins to integrate the unconscious knowledge of the undiscovered self, with the conscious knowledge in a process (Bennet, 1966/1983). Jung named this integration process "individuation" and he described it as "the process by which a person becomes a psychological 'in-dividual', that is a separate, indivisible unity or 'whole' " (Jung as cited by (Bennet, 1966/1983, p. 171). The individuation process can be seen at "important stages of life and at times of crisis when fate upsets the purpose and expectation of the ego-consciousness" (Bennet, 1966/1983, p. 171). The individuation process moves persons toward the fulfilment of their potentiality, although this goal may never be accomplished during an individual's lifetime (Bennet, 1966/1983).

Jung (1944/1968) believed that the unconscious transcended space-time. He "theorized that the deepest part of the psyche was transpersonal ... This 'collective unconscious' is composed of archetypes which are potential patternings for the development of the personality. The archetypes are the seeds of the self, sources of energy available for an individual's growth into wholeness" (Welch, 1982, p. 1). The archetypes are unconscious, but a person can experience them through symbols, such as the mandala, and in so doing, they make their energy available for integration into the conscious personality (Welch, 1982, p. 2).

Jung (1953/1993) theorized that the centre of the mandala represents a person's psychic centre and the person who listens to and acts on the symbolic messages of the mandala will move toward wholeness. In a dream, a mandala figure may change from a circle, representing the original chaotic unity, into a square representing the four elements and then these four elements will eventually be recombined into a higher unity represented again by a circle (Jung, 1944/1968). Movement toward the left around a mandala figure represents moving in the direction of the unconscious, whereas movement to the right suggests a movement to consciousness (Jung, 1944/1968).

Jung (1944/1968) describes a tension between the unconscious and the conscious and suggests that the contents of the unconscious contain aspects that can help the person on the journey to wholeness or can control the person in an evil way if he or she rejects these. Robert Louis Stevenson's classic novel, "Dr. Jekyll and Mr. Hyde" and Emily Bonte's, "Wuthering Heights" are classic examples

of the inability of the main character in each of these novels to achieve wholeness (Sanford, 1977). The roles of Mr. Hyde and Heathcliff represent the personification of the unconscious nature of the main character (Sanford, 1977). Because these characters were unable to accept and integrate the rejected or unknown part of the personality (the shadow) into the whole of personality, it became split off from the self, became evil in nature, and took control of their lives (Sanford, 1977).

To avoid this split in the personality and move toward wholeness, Jung (1944/1968) thought a person must enter a life long process of acknowledging chaos and disequilibrium, creatively embracing the rejected parts of the self, and moving toward transformation or metamorphosis. "We must then come to terms with the unconscious and try to bring about a synthesis of opposites" (Jung, 1944/1968).

Erikson's (1968) developmental model also reveals the tension between dichotomous polarities in development. Erikson's theory reveals dichotomies which surface and require resolution at each level of development before a person can go on to the next level of development. However, his humanistic model does not fully portray a movement toward wholeness but a hierarchy of inflexible stages, which if achieved successfully, focus on one's past meaning versus one's present meaning in life (Barnum, 1996).

Kegan (1982) derives his theory of the "evolving self" from an open-systems evolutionary model and suggests that there is a single energy system

in all living things and its primary attention "is not to shifts and changes in an internal equilibrium, but to an equilibrium in the world, between the progressively individuated self and the bigger life field, and interaction sculpted by both and constitutive of reality itself" (Kegan, 1982, p. 43). Kegan (1982) suggests there is an ongoing communication between the organic wholes and the world in which there is a tension between the assimilation of new experience and the old way of being. The conversation between the individual and the environment "is not one of continuous augmentation, but is marked by periods of dynamic stability or balance followed by periods of instability and qualitatively new balance" (Kegan, 1982).

In the transition to new balance, the organism goes through differentiation and reintegration, assimilation and accommodation (Kegan, 1982). While present in lower forms of life, Kegan (1982) suggests these stages are the grounding phenomena in personality.

"Seen 'psychologically,' this process is about the development of 'knowing'; ...but at the same time we experience this activity. The experience ... may well be the source of our emotions themselves. Loss and recovery, separation and attachment, anxiety and play, depression and transformation, disintegration and coherence -- all may owe their origins to the felt experience of this activity, this motion to which the word 'emotions' refers" (Kegan, 1982, p. 44).

Kegan (1982) theorizes that knowing and being are what we refer to as making meaning and that the tension between self-preservation and self-transformation is the activity we call hope (Kegan, 1982).

Kegan (1982) suggests that the primary life-long tension in humans is the dichotomous relationship that occurs between "agency" and "communion" or the desire to be simultaneously independent and included by others. "Our experience of this fundamental ambivalence may be our experience of the unitary, restless, creative motion of life itself" (Kegan, 1982, p. 107). Kegan (1982) suggests that developmental tasks reflect this ongoing tension and that as we move back and forth between the polarities of differentiation and integration each stage is temporary and slightly imbalanced and reflects our vulnerability to growth. Kegan's (1982) model of growth is spiral in design, and reflects patterns of relative stability punctuated by growth, which is precipitated by imbalance, and characterized by re-integration and movement to a higher level of development.

I turn now to another developmental theorist. Maslow's "hierarchy of needs", reflects a spiritual orientation that is transpersonal in nature (Barnum, 1996). Maslow studied persons he thought had the healthiest personalities and from observing them he developed the theory that persons may move to self-actualization or self-realization (Barnum, 1996). He discovered that persons who were self-actualizing had "Being values" and "peak experiences," which seemed to propel them toward self-actualization (Barnum, 1996). Being values involved various states of self-transcendence while peak experiences involved a

sudden qualitative shift in perception in which the person experienced enhanced sensation (Barnum, 1996). In Being cognition (B-cognition) "The experience of the object tends to be seen as a whole, as a complete unit, detached from relations, from possible usefulness, from expediency and from purpose. It is seen as if it were all of Being, synonymous with the universe. (1968, p. 74)" (Maslow, as cited in Barnum, 1996, p. 49). Maslow explored what he termed "States of Being" and described experiences that characterized higher levels of being. Maslow suggested that such experiences transcend time and space, are spiritual, reflect truth and beauty, image ultimate connectedness with the cosmos, resolve dichotomies by integration and transcendence and create states in which opposites become equal (Barnum, 1996).

Levinson was another developmental psychologist whose work dealt with stages and plateaus in human development (Barnum, 1996). However, Levinson did not think these involved changes in the modalities of thinking and feeling (Barnum, 1996). Levinson thought that the individual created new structures by evaluating the previous assumptions and methods used in the previous phase of development (Barnum, 1996). In this model, new stages arose from patterns of calm interdispersed with patterns of upheaval (Barnum, 1996). In another model of human development, Gowen combined Eastern and Western philosophies, and proposed stages of expanded consciousness that dealt primarily with psychic experiences such as telepathy, precognition and clairvoyance (Barnum, 1996).

Theological theories also address the movement toward human wholeness. Barbour (1990) describes James Fowler's six stages of faith development. According to Barbour (1990), Fowler begins with the intuitive-projective stage in early childhood where the child uses imagination and depends on his or her parents. In the second stage called the Mythic-Literal, the person interprets myths literally and adults are a significant factor in the child's belief systems. Persons often stop developing beyond the next stage, which is associated with adolescent development. In this stage, the Synthetic-conventional, there is conformity to the beliefs of peers. However, if persons are able to question, doubt, and reflect on their beliefs, they will move on to the Individuative-Reflective stage where the person develops an internal locus of authority for their beliefs. In the Conjunctive fifth phase, persons are able to integrate tradition and doubt and understand the symbolic nature of the spiritual. They are able to show respect for those holding beliefs, which differ from their own, while maintaining a commitment to their own traditions. Very few persons reach the Universalizing stage in which persons demonstrate a universalizing of their beliefs and function deeply out of their innermost convictions (Fox, 1979). Persons who reach this stage are often not well accepted by society because they do not conform and have a tendency to introduce radical new views (Fox, 1979; Sanford, 1977). Persons such as Gandhi, Jesus, and Martin Luther King are examples. Such persons are able to follow their convictions even when society oppresses them (Barbour, 1990).

Although Fowler's faith stages are a modern understanding of the movement toward human wholeness, spiritual leaders of all traditions, who have understood spirituality to be more than religious dogma suggest that humanity finds life's meaning and purpose by taking a path which leads to healing and wholeness (Barbour, 1990; Barnum, 1996; Fox, 1979; Kelsey, 1995; Sanford, 1977). This movement toward human healing and wholeness is paradoxical in nature and involves becoming aware of one's inward nature (Barbour, 1990; Fox, 1979; Sanford, 1977). Humans have used many metaphors, over the centuries, to describe this process. The paradox of healing suggests that this inner nature has the power to heal or destroy. Modern spiritual leaders often frame this process in the psychological language of expanding conscious awareness of unconscious processes, which has the power to control us, or the power to bring healing (Barnum, 1996; Epstein, 1994; Harpur, 1994; Sanford, 1977).

The New Age movement is another example of persons who seek a path to human wholeness through spirituality. In her book "The Aquarian Conspiracy", Marilyn Ferguson (1987) describes this modern movement as a desire to embrace holism and holistic thought. Others view this movement as gnostic and suggest proponents have a tendency to value the spiritual over the physical realm (Keen, 1983). Nevertheless, one must acknowledge that the New Age movement has done much to encourage the reintegration of the spiritual into Western mechanistic values and has encouraged the modern world to take a second look at the practices of ancient healers and energy-based healing methods (Hover-Kramer, 1996).

iv) Human wholeness in the arts

The arts express frequently, the journey toward human wholeness. The most profound of these works continue to be relevant over time because they speak a truth that is deeper than is reflected in the ideas of a particular time and culture. Persons who create such works of art reveal frequently that the origin of their creative works is often a dream, an insight or a vision that comes in the form of a gestalt or a whole (Jung, 1944/1968).

Art often challenges individuals to explore the unconscious and integrate it with consciousness in a way that promotes human wholeness (Fox, 1979).

"The function of art is to form a subversive group opposing authority of the rational principle....In other words, because every artist is committed to the Primary Process which corresponds to the pleasure principle, every artist is a threat to the law-and-order structures and language of people who keep society in orderThe artist is involved in making the unconscious conscious, in making the primary process as least as important as the secondary process, in making the child as influential as the adult Artists, ... deal with images [that] get under our skin. ...The artist does not debate us or beat us over the head with logic - the artist moves us, touches us, seduces us" (Fox, 1979, p. 134).

Stories are an art form and also an important method of communication between persons. All cultures and religious traditions have used stories to pass on

deep truths and move persons toward wholeness (Eberhardt, 1996). Stories may also surface from our unconscious can be helpful in understanding our own unconscious thoughts as well the deepest instincts and archetypes of humanity (Sanford, 1977). The Greek myths and fairy tales are two types of stories that we may interpret on a symbolic level (Sanford, 1977). Additionally, listening to the recurrent stories and recurrent themes in person's stories can reveal much about their deepest perspectives on life (Eberhardt, 1996; Jung, 1944/1968; Sanford, 1977).

"All life is patterned by story.... Stories define who we are and what is important to us. The stories we hear, read, watch, or tell, influence our world view. ²³ Story is then the language of life" (Eberhardt, 1996, p. 25). The above quote by Eberhardt (1996) helps to explain why stories are so important to us and why story often reveals the deepest truths. Stories are a whole, which impact on a different level than intellectual facts, because they also impact our emotions.

v) Holism as human wholeness in the healing professions

Shamanism suggests that healers are often wounded people who have faced a great test in life and have survived in a way that makes them stronger (Nouwen, 1972; Sanford, 1977). Although the wound remains with them for life, as long as they care for their wound, it will allow the person to be a healing force in the lives of others (Nouwen, 1972; Sanford, 1977). Sanford (1977) describes a Greek myth, about the wounded healer, Chiron and emphasizes the message that healers need to move toward wholeness. Chiron was a physician, gifted in healing who

was wounded by a poison arrow of Hercules. The wound would not heal, but Hercules would not allow him to die. Eventually, Chiron was able to strike a deal with the gods. By agreeing to go to Hades, in place of Prometheus, who was to be punished for giving fire to humankind, Chiron was allowed to die. Later, Chiron became immortal as a reward for his suffering (Sanford, 1977).

The expression 'Chironian wound' has its origin in this myth. It refers to a wound that will not heal (Sanford, 1977). Paradoxically it is a wound that is often at the root of great healing powers. Like Chiron, healers are often persons who have suffered a very painful wound that will not heal. It is only by facing the pain of "hades" that transformation occurs and a person develops the healing power of a "god". Today, we see this in evidence in the growth of support groups and the healing powers of individuals within these groups. These persons have been able to face the pain of woundedness, transcend it, and reach out with a healing hand to help others who are hurting. Support groups, such as Alcoholics Anonymous place great emphasis on personal growth, spiritually and honest caring human relationships as way to achieve human wholeness.

Holism as human wholeness is also evident in the nursing profession. An examination of the nursing philosophy promoted by Florence Nightingale indicates that she embraced much of what we consider holism today (Barnum, 1996; Owen & Holmes, 1989). Nightingale advocated care for the whole patient -- body, mind and spirit (Barnum, 1996). Until recently, nursing has not looked closely at Nightingale's spiritual, even mystical side, preferring to recognize her as an

environmentalist, a statistician, an administrator and so on (Barnum, 1996).

Nevertheless, Barnum (1996) states that spirituality and nursing were interwoven for Nightingale who was holistic in her approach.

In her analysis of the use of holism in the nursing literature, Allen (1991a) found a number of uses of holism that focus on the unified nature of the individual and on human relationships with each other. Kramer (1990) reports the three central themes related to human wholeness, which emerge from the literature, are: "(a) health is a reflection of the whole individual; (b) health is active, changing, and creative; and (c) health is characterized by progressive harmony and integration within a naturally healing organism (Dmich, 1984; Edlin & Golanty, 1982; Gross, 1980)" (Kramer, 1990, p. 246).

A number of modern nursing theorists and nursing professionals view the idea of holism as a movement toward human wholeness as integral to their ideas about health care. Nevertheless, not all theorists view wholeness in the same way. Newman (1994) discusses Smith's review of the concept of holism in nursing and notes that perspectives vary on the meaning of wholeness.

The first perspective is wholeness as the sum of its parts and focuses on the attributes of the person; the second focuses on the person as more than and different from the sum of the parts and focuses on identifying manifestations of the whole from the person's perspective of interrelationships with the environment (Newman, 1994, p. 83).

Only the second view of wholeness is congruent with Smuts (1927) concept.

The views of Rogers (1990) and Newman (1994) strike me as being holistic and I believe their views are congruent with Smuts (1927) concept of holism and modern physics. Both these theories suggest that an important component of a nurse's ability to provide holistic care is to enter a personal growth process that enhances one's healing capacity with clients.

Newman (1994) demonstrates her interest in human wholeness when she suggests that "the art of living is the conscious loss of control, the letting go of the obsession with self, the surrender into being, the opening of the heart (pp. 10-11). Newman (1994) developed her awareness that human wholeness was not limited to those with good physical health from observing her mother who had ALS. She realized that although her mother had physical limitations she was a whole person (Newman, 1994). Furthermore, she suggests that illness reflects the life pattern of a person within their environment and healing involves the personal acknowledgement that pattern, the discovery of its meaning to the person, and an acceptance of that meaning (Newman, 1994, p. xxiii-xxiv). Eventually, she came to the conclusion that health is unending expansion of consciousness, an acceptance of which she suggests can help us embrace aging and death. She suggests that it is possible, for persons to find peace and meaning in suffering, if they are able to let go of the things they fear such as loss, death and dependency (Newman, 1994).

Newman (1994) theorizes that health is a never-ending expansion of consciousness and supports Teilhard de Chardin's belief that a person's

consciousness continues to develop beyond the physical life and becomes a part of a universal consciousness (Newman, 1994). She connects expanded consciousness with a deep love. In describing this love, Newman (1994) describes it as a force that draws one toward self-realization. Her description bears a resemblance to Smuts' (1927) depiction of holism, especially as it relates to the movement toward human wholeness. Newman (1994) says that this kind of love belongs to the whole self and cannot be forced but emerges from the deeper self. "For the mature individual who is ready for this step, the art of living is the conscious loss of control, the letting go of the obsession with self, the surrender into being, the opening of the heart. (pp. 10-11).'" (Moss as cited by Newman, 1994, p. 67).

This view is similar to that expressed by nurse healers. In recent years, a number of nurses have been integrating concepts from allopathic and complementary healing traditions with a spiritual perspective and a blend of Western and Eastern philosophy. A new series of books "Nurse as Healer" have been released in the last few years by Delmar Publishers and cover such topics as healing the dying, complementary healing modalities such as healing touch, awareness in healing, mediation and so on. Each of these books views health as human wholeness and stresses the need for healers to be moving toward wholeness on a personal level.

In the book "Profiles of Nurse Healers," Keegan & Dossey (1998) define a nurse healer as "a nurse who helps facilitate another's growth toward wholeness - body-mind-spirit or who assists with recovery from illness or with transition to

peaceful death" (p. 27). Nurse healers recognize the concept of the wounded healer, which suggests that healers have to recognize and value their own inherent weaknesses and fallibilities before they can be transformed into healing gifts (Keegan & Dossey, 1998).

Nurse healers, Keegan & Dossey (1998) consider the concepts of health-disease and wellness-illness to be contextual and exist in a dialectic relationship that exemplifies the subjective and objective perspectives. In this model health-disease and wellness-illness are not viewed as mutually exclusive, nor are they viewed as bi-polar opposites (Keegan & Dossey, 1998). These same authors suggest that wholeness is a process of self-healing through which the self continues to change and evolve throughout life. It includes reflecting on life's meaning and purpose (Keegan & Dossey 1998).

4. Holism as a philosophical base for health care.

Holism as a philosophical base for health care is the primary use of the term holism in the nursing literature although it is used in multiple ways (Allen, 1991a; Newman, 1994; Owen and Holmes, 1993; Sarkis and Skoner, 1987). Ham-Ying's (1993) analysis of the concept holism in the nursing literature suggests, that it is most commonly used by nurses in the sense of Engel's biopsychosocial model, which was discussed earlier. This model treats the biological, sociological and psychological aspects of the person as interacting parts and ignores the spiritual component of the person. Other nursing conceptualizations understand wholeness

to be more than the sum of the parts, but focus on interrelationships with the environment, from the perspective of a person. Smith suggests that many nursing perspectives on holism do "not take into account the person as inextricably tied to the environment in a dynamic web of interconnections" (Smith as cited in Newman, 1994, p. 83).

Holism as a philosophical base for health care is frequently associated with the holistic health movement and alternative, and complementary therapies (Allen, 1991a; Owen and Holmes, 1993; Peterson, 1996). This view distorts the concept as it suggests that all forms of alternative and complementary practices are holistic while care provided by allopathic practitioners is not. Although there are some holistic practitioners who are self-taught "natural healers" or quacks and are against allopathic medicine and scorn scientific methods, nurses generally do not fall into this category. Quacks are not holistic in any sense of the concept as defined by Smuts (1927). Moreover, as Smuts (1927) clearly believed in the use of the scientific method, natural healing practices which do not value the scientific method cannot be called holistic although some of these traditional practices may border on holism in a number of ways.

I believe the views of the nurse healer movement as defined by the Canadian and American Holistic Nurses Associations are congruent with Smut's (1927) concept of holism. They incorporate views from many healing perspectives and support an intradisciplinary approach to healing (Keegan & Dossey, 1998). Additionally they advocate for research into healing methods and are open to the

use of complementary healing methods that are considered safe, such as relaxation, imagery and therapeutic touch. Both the Canadian and American groups have developed Standards for holistic nursing practice (Keegan & Dossey, 1998).

Rew (1996) suggests that "holism and healing are the essence of contemporary nursing" (p. 35) and today, most modern nursing theories include holism in their conceptual framework. The energy field models of Rogers, Levine, and Fitzpatrick and Newman have their origin in modern physics, while the systems based theories, such as Johnson, Roy, King and Neuman, focus primarily on general systems theory (Marriner-Tomey, 1989).

I will briefly discuss the theoretical views of Newman (1994) as an example of nursing theory that I believe is congruent with Smuts' (1927) views on holism. Newman's theory (1994) has been strongly influenced by modern physics (especially David Bohm), and places emphasis on caring, reciprocal relationships and spirituality. Additionally, Newman (1994) recognizes the need for the nurse to be cognizant of his or her own healing.

Newman (1994) suggests that in her view wholeness depicts a flowing motion between the unitary field of person-environment. Although person and environment each have distinct features, person-environment is inseparable with no distinct boundaries and is in a constant process of mutual transformation (Newman, 1994). Furthermore, Newman (1994) believes that relationship is the most important factor. In Newman's (1994) view, when caring is a moral essential and nursing and health are understood to be patterns of the evolving whole "our

practice and the lives of those we serve will be transformed" (Newman, 1994, p. xix).

Newman (1994) theorizes that while illness and health seem to be dichotomous, they must be understood as a unitary process in which disease is a manifestation of health and is part of a life pattern that has inherent meaning to the person. Newman (1994) understands disease and non-disease as parts of the broader concept of health. Such a view involves the rejection of an either/or approach in favour of a dialectical fusion of opposites (Newman, 1994). Newman (1994) believes that health is a rhythmic process which manifests itself "in ups and downs, or peaks and troughs, moving through varying degrees of organization and disorganization" (Newman, 1994, p. xxv). Newman (1994) came to understand the "antagonistic but complementary forces of order and disorder" as "essential to our continuing development as self-organizing creatures" (p. xxv). She understands disease to be a meaningful reflection of the whole and relates her theory to Bohm's quantum mechanics. "In the context of the theory of the implicate order, manifest health, encompassing disease and non-disease, can be regarded as the explication of the underlying pattern of person-environment" (Newman, 1994, p. 11).

Newman's theory (1994) is reminiscent of Smuts' ideas about patterns and relationships that increase in complexity over time. Newman (1994) also recognizes that while the human whole changes over time it endures in some essential way. Although the pattern changes over the course of human

development "each pattern is time specific and contains information which is enfolded from the past and which will unfold in the future" (Newman, 1994, p. 72).

Newman's (1994) ideas about change reflect her understanding of systems theory and quantum mechanics. Newman (1994) believes that many diseases are latent within a person but can emerge quite suddenly and discontinuously. She illustrates this point by means of a description of two mountain peaks on an island. When the ocean rises to a certain point, a qualitative shift occurs suddenly with the result that two islands replace the original one (Newman, 1994).

D. What Are Some Stories, Poems And Artwork Examined In The Initial Literature Review That Reflected An "Image" Of The Concept Of Holism?

Many images of holism surfaced in the arts. I will briefly review some of these.

1. Authors and Playwrights.

The writings of the Emerson, Thoreau, Whitman, Goethe, Bronte, Gibran, T.S. Eliot, Lewis Carroll, C. S. Lewis are about wholeness as is much of ancient literature declared as sacred by the major world religions. However, the movie "The Dark Crystal" by Jim Henson (1994) was the most powerful myth about holism which surfaced during my search. I will not discuss it here as I have used it to illustrate the invented case of holism.

2. The Velveteen Rabbit.

Many children's stories such as "The Velveteen Rabbit" by Margery Williams (1922/1988) are also about wholeness. The Velveteen rabbit is a story about a stuffed toy which discovers that "becoming real" means letting go of superficial values and exploring the meaning of deeper relationships. It is frequently a process which involves pain and occurs in the context of a loving relationship.

3. How to Make an American Quilt.

A recent movie which I felt reflected the process of a movement toward human wholeness is "How to make an American Quilt" (Pillsberry, Sanford, & Moorehouse, 1995). The main character, in this story, returns to her grandmother's home, to write a thesis for her master's degree in sociology, about the art of quilting. She is troubled and confused and struggling to find her path in life when she arrives. Through listening to the stories of her grandmother's friends and their life journeys, she moves forward into a new wholeness. The film stresses the interdependencies of relationship, facing painful life issues, connectedness, differentiation and recognizing multiple perspectives as important to wholeness. The making of the quilt itself, symbolizes the gradual acknowledgement by the quilters of the interweaving of their lives and their need to cooperate, support one another and let go of old wounds.

4. The Greek myths.

Greek myths are full of images of holism. Aristophanes tells the story of an ancient Greek myth regarding the origin of men and women (Sanford, 1980). The story portrays the original human beings as spherical entities with four legs, four arms, and a head, with a face in either direction. Because the gods were jealous of the great intelligence of these beings, they cut the spheres in two to limit their power. The division of the whole destined each gender to spend the rest of life looking for the other half of their being.

Several things come to mind when one examines this story. First, the image of a mandala representing wholeness, is evident as the reader considers the description of the original being. Secondly, the destructive influence of seeing the world as dichotomous opposites rather than the whole becomes abundantly clear. Third, it seems apparent that the story reflects our need to recreate our wholeness by searching out the lost half of our being. Only when we have found our other half will our true self be restored.

5. Biblical Stories.

Sanford (1977) suggests that the biblical parables of the lost sheep (Matt. 18:12-14) and the lost coin (Luke 15: 8-9) are parables about wholeness. Each of these stories suggests that the whole is incomplete until the missing one is found (Sanford, 1977). Moreover, Isaiah 66:8 suggests that humankind becomes whole through a process of transformation much like a potter molds clay gradually into a

beautiful piece of pottery. The cyclical nature of the whole and the complementarity of opposites is also addressed in the familiar passage in Ecclesiastes 3: 1-8 which begins "For everything there is a season, and a time for every matter under heaven: a time to be born and a time to die; a time to plant and a time to pluck up what is planted".

6. Music by Cate Friesen.

Popular recording artist, Cate Friesen's album "Tightrope Waltz" (1993) contains many songs that reflect the idea of a movement toward human wholeness. "Desert Song" reflects the human journey toward wholeness is often a difficult and lonely path but also one to which a person is called and drawn toward by inner visions and dreams. "Looking ahead the desert may lie between the outer vision and the inner eye It's not an easy journey but it calls me up and I go" (Cate Friesen, 1993). Friesen's song "Walking with the Wind" describes the process of human change as a union of chaos and calm, a connectedness with nature and a renewal and rebirth in new growth. This same album also portrays the movement toward human wholeness as differentiation within connectedness. For instance in the song "Baptized (Prodigal Daughter) Friesen describes her journey to become true to her inner nature, recognize her roots and her past while progressing forward through time creatively reinterpreting the world by "sowing different seed". Finally, Cate Friesen's song "Whirlwind" also reflects that through entering the pain of chaos a deeper truth and order can be found. "Whirlwind, trying hard

to hide. Stop and listen, what's inside. Take the time to be alone, finding out what is your own" (Cate Friesen, 1993).

7. Poetry of Kahil Gibran.

I believe the poetry of Kahil Gibran (1923/1983) is very holistic. This is particularly true of "The Prophet". This work reflects many of the ideas which surface over and over again when holism is researched in the literature. Gibran (1923/1983) deals extensively with the idea of separateness within a context of interdependence and connectedness. Throughout the work, he deals with the paradox of opposites, synthesizing them into a whole. The entire work takes a very balanced both/and rather than an either/or approach. For example, when he discusses joy and sorrow he describes them as follows:

Some of you say, 'Joy is greater than sorrow,'

and others say,

'Nay, sorrow is the greater.'

But I say unto you, they are inseparable.

Together they come, and when one sits

alone with you at your board, remember that

the other is asleep on your bed

(Gibran, 1923/1983, p. 30)

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Throughout "The Prophet," Gibran (1923/1983) explores the deeper meaning of life with poetry through an examination of love, relationships, time, pain and suffering, good and evil, reason and passion, law and freedom, beauty, death and self-knowledge and so on. All the topics he addresses relate to spiritual values and more widely to the concept of holism.

Gibran's (1923/1983) concept of time reflects ideas which are similar to those suggested by Einstein's theory of relativity and the mystics. He discusses how a linear understanding of time is limiting and does not capture reality. "You would measure time the measureless and the immeasurable Yet the timeless in you is aware of life's timelessness" (Gibran, 1923/1983, p. 62). His poetry reflects the view that past, present and future are inseparable. "That which sings and contemplates in you is still dwelling within the bounds of that first moment which scattered the stars into space" "And is not time even as love is, undivided and spaceless?" (Gibran, 1923/1983, p. 62-63).

8. Poetry of T. S. Eliot.

The poetry of T.S. Eliot also deals with similar questions to Gibran. In "The Four Quartets," Eliot (1943) also clearly describes life as a circular journey toward meaning and deeper understanding.

We shall not cease from exploration

And the end of all our exploring

Will we arrive where we started

And know the place for the first time.

(Eliot, 1943, p. 39).

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9. Poetry of Kabir.

Fox (1979) quotes a poem which speaks to me of the creativity of the whole which embraces a constant process of rebalancing.

Between the conscious and the unconscious, the mind has put a
swing;

All earth creatures, even the supernovas, sway between these two
trees,

And it never winds down....

Everything is swinging; heaven, earth, water, fire,

And the secret one slowly forming a body. ²³

(Kabir, as cited in Fox, 1979, p. 131).

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10. Poetry of Regina Coupar.

Canadian visual artist and poet, Regina Coupar's (1992) book "The Spirit Sings: Reflections from an Artist's Journal" is a deeply spiritual collection of images, art, poetry and personal reflections which describe the author's own journey toward wholeness. The author often uses placement of the words on the

page as a technique to accentuate the underlying meaning in her poetry. One such poem, unity, struck me as particularly poignant.

UNITY

some	times
there is	no fine line
no distinct	right
or wrong	some
times	we
make separations	that do not
exist	except
in our	minds
it is	then
that we	have lost
sight	of
who	we are
and why	we are
here	only when
we	cross over
and make	one
of	two
will	we know
	unity

(Coupar, 1992, p. 81)
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11. Artwork by Kim Fraser

The graphic arts also provide a deeper understanding of the meaning of holism. The artwork by Kim Fraser on the cover of the August 1995, Canadian Nurse, suggests holism to me. It is a creative figure, neither clearly male or female which appears to be moving across the blue "field" of the universe scattering seeds. The figure itself is intricately covered with interwoven designs. A tree of life

covers the body of the figure. Its green branches reach upward, while the roots are clearly visible. A large butterfly is flying near the tree as is a white dove. The tree reaches out to touch wind, clouds, earth, flowers, water, hills, rocks, rain, lightening, and a rainbow. The figure is in profile and a sun is representative of the individual's eye. The artwork suggests the inseparability of nature, within its many different aspects. It also suggests the ongoing creativity of nature and its movement toward peace and continual rebirth.

12. Artwork by Jim Beaubien

Another piece of art which suggested holism to me is a sculpture called "Sisters" created by the Jim Beaubien. The sculpture was created in memory of the sculpture's daughter Annette and her supportive community. Prior to her illness, Annette played a leadership role in providing care for persons in the gay and lesbian community. The sculpture consists of a circle of women that surround and support an individual in the centre. It depicts the deep truth that "all of us need to be held and supported just as we are capable in our turn of holding and supporting others" (Hospice Talk, 1995, p. 1). To mirror this truth, each of the figures in the sculpture can replace the figure in the centre. The sculpture reflects the inseparability and interdependence of reciprocal relationship associated with holism.

CHAPTER III

THEORETICAL PHASE

I. Dealing With Meaning And Measurement

A. What Attributes, Antecedents, Consequences, And Empirical Referents Of Holism Were Identified Prior To The Fieldwork Phase?

1. Attributes

I will now proceed with my early analysis of the attributes, antecedents and consequences of holism. As the reader examines this section it is important to keep in mind that some of the ideas I present here continued to evolve over the course of the study. The reader will be apprised of these changes and the reasons for my changed opinions in the analysis/synthesis phase of the paper.

A 'concept' is not merely its clear luminous centre, but embraces a surrounding sphere of meaning and influence of smaller or larger dimensions, in which the luminosity tails off and grows fainter until it disappears.... The hard and abrupt contours of our ordinary conceptual system do not apply to reality and make reality inexplicable, not only in the case of causation, but in all cases of relations between things, qualities, and ideas (Smuts, 1927, p. 17-18).

While the division of the perceived universe into parts and wholes is convenient and may be necessary, there is no fixed way in which it must be done (Bateson, 1979; Bohm, 1984; de Bono, 1994). Bateson (1979) notes that a

description of an object does not contribute to its explanation. "Explanation must always grow out of description, but the description from which it grows will always necessarily contain arbitrary characteristics" (Bateson, 1979, p. 40).

Similarly, I discovered that while the division of holism into attributes, antecedents, and consequences is a necessity of concept analysis, any explanation of holism will always contains arbitrary characteristics and artificial boundaries. My research into holism suggests that the concept of holism is broad in its scope and influence and the attributes are an intricately interwoven network. Despite numerous attempts, I found it impossible to describe the attributes of holism in a way that avoided overlap. This finding is in keeping with the basic premise of holism, which suggests that everything is connected and inseparable.

Smuts (1927) suggested that wholes consist of a synthesis of parts. "The synthesis affects and determines the parts, so that they function towards the 'whole'; and the whole and the parts therefore reciprocally influence and determine each other, ... the whole is in the parts and the parts are in the whole, and this synthesis of whole and parts is reflected in the holistic character of the functions of the parts as well as the whole" (Smuts, 1927, p. 88).

Because concept analysis is a process of dividing, creating boundaries and separating component parts, one may at first glance, perceive it to be the very antithesis of holism itself. Nevertheless, concept analysis also uses synthesis to create case studies, which exemplify the concept, and unify it into a whole.

Strangely, enough, concept analysis itself, provides an example of the synthesis of opposites, which create the whole.

Holism is described by The Oxford English Dictionary (1989) as a term that refers to "the tendency in nature to produce wholes (i.e. bodies or organisms) from the ordered groupings of unit structures and Smuts (1927) says holism is the "fundamental factor operative towards the making or creation of wholes in the universe" (p. 100). These descriptions tell us that the process of whole-making is an attribute of holism and wholes are the consequence of holism. Moreover, if we were to narrow our consideration of holism to the movement toward human wholeness, the whole that is being produced by holism is the "human whole".

Paradoxically, wholes are also antecedent to holism. The whole-making tendency or Holism is "seen at all stages of existence" and operates "in and through particular wholes" (Smuts, 1927, p. 101). Smuts (1927) describes wholes as "the real units of nature" (p. 101). Therefore, we see that while holism is an emergent property of a whole (Smuts, 1927), the "creative whole" is also equivalent to "holism" (Smuts, 1927, p. 105). Therefore, the relationship between wholes and holism is much like the proverbial question of which came first the chicken or the egg. Wholes produce holism, which produce wholes, which produce holism.

I will now proceed with my early analysis of the attributes, antecedents and consequences of holism. I have defined holism as having five attributes. They are:

- ◆ The complementarity of opposites or the inseparability of the parts and the whole
- ◆ The tendency to develop interrelated material structures

- The tendency to develop stable interconnecting patterns
- The non-linear process of creatively moving toward the achievement of potentiality
- The reciprocal awareness of difference and relationship

i) The complementarity of opposites or the inseparability parts and wholes in the universe

The first attribute, I wish to discuss, is that of the complementarity of opposites. A recurrent theme, which I noticed in the multidisciplinary literature, was the struggle to deal with the relationship that exists between opposites. Holism theorizes that opposites are connected in some way, whereas dualism separates them into dichotomous poles. Holism suggests that the synthesis of opposites form an inseparable unity of the entire universe. "Understand that thou art a second little world and that the sun and moon are within thee, and also the stars" (Origen as quoted by Sanford, 1977, p. 148). This theme is evident through philosophy, theology, psychology and the physical sciences. As modern physics demonstrates, reality is distorted when we attempt to understand it from one perspective because doing so provides a limited and one-sided view of the whole. As the number of perspectives increases, our view of the whole, progressively enlarges.

Smuts (1927) agrees with Aristotle when he theorizes that matter and form (process or pattern) are different but interwoven. Aristotle linked matter and form and suggested they were two sides of the same process, which could not exist in

isolation from the other (Bateson, 1979). In Aristotle's philosophy, matter contained the essential nature of a thing in the form of potential, which he called Entelechy or self-completion. Matter could not exist without form, and form or pattern cannot exist without matter. Similarly, modern theologian Matthew Fox describes the interpenetration of substance and pattern. Fox (1979) submits that "matter helps to create the form at the same time that the form assists in creating the matter....Creation is truly dialectical and bi-polar" (Fox, 1979, p. 127). I will discuss matter and form more fully in the next two attributes, which deal specifically, with matter and form as attributes of holism.

The union of other dichotomies are also evident in the literature, a few of which I will turn to now. Bateson (1979) suggests that both differentiation and relationship between the parts are essential to holism. In other words, Bateson submits that holism involves both separateness and connectedness. Without differentiation, reality as we know it could not exist - even the smallest atomic structures depend on difference in polarities. Nevertheless, it is the relationship between polarities, in a system, that form wholes.

Modern science demonstrates that dialectic relationships interpenetrate reality. Although in our everyday world we understand time and space to be different, Einstein's the Theory of Relativity tells us that they belong to a unity called the time-space continuum and vary in relationship to each other. Space and time are not merely subjective experience, nor objective elements for sensation but are "fused into one synthesis" (Smuts, 1927, p. 35). Moreover, although, we

normally understand past and future to be opposites, in fact, they join in the unity in the present moment (Barbour, 1990; Bohm, 1995; Smuts, 1927).

Similarly, experiments conducted in the early 20th century reveal the dual nature of light and electromagnetic energy, which display both wave and particle-like properties. As waves, they appear to be continuous, extended, and form interference patterns. Nevertheless, they may also appear as discontinuous particles, which are localized, and interact in terms of momentum (Barbour, 1990; Bohm, 1981). Yet, quantum physics suggests they are a unitary phenomenon.

Bohr's Complementarity Principle suggests that in our descriptions of reality, we need to resist the temptation to draw a sharp line between the process of observation and what is observed (Barbour, 1990). Bohr reminds us that there is a limitation of knowing because the observer is always a participant (Barbour, 1990). The Complementarity Principle demonstrates that the more we focus on one position of a dichotomy, the less we can know about the other (Barbour, 1990). A similar paradox occurs when we turn to the study of holography, which suggests that whether we see parts or wholes, depends on our viewpoint as in a hologram. The whole is in the parts and the parts are in the whole (Talbot, 1991).

We may view parts and wholes as opposites, but the theory of dissipative structures suggests, that they are synthesized in the constant interplay or movement between parts and wholes. Systems are never static and bounded but are in constant flux between order and disorder.

The creative process is not ... issuing in chaos and hopeless irreconcilable conflict. It is for ever mitigating the conflict through a higher system of controls. It is for ever evolving new and higher wholes as the organs of greater harmony.... Thus beneath all logical or ethical disharmonies there exists the deeper creative, genetic harmony between the lower and the higher grades in the Holistic series (Smuts, 1927, p. 346-347).

Theology also examines the tension between opposites. The sacred writings of the major religious groups are full of paradoxical statements and stories that draw the reader to look more closely at the nature of the world as a union of opposites. In doing so, spiritual perspectives point to a deeper truth which is found in integration and synthesis. While fundamentalist sects throughout the world tend to embrace one position of a dichotomy, more holistic spiritual views suggest that extreme black and white views bring separation and duality. Many theologians and psychologists suggest that, human wholeness, is the ability to recognize and value multiple viewpoints or relationships between one's inner and outer world and move from an either/or position, to a both/and position (Barbour, 1990; Jung, 1944/1968; Sanford, 1970; Sanford, 1977). Bateson (1979) proposed that most persons in the modern world have lost the sense of unity that was inherent in theology. "We have lost Shiva, the dancer of Hinduism whose dance at the trivial level is both creation and destruction but in whole is beauty. We have lost Abraxas, the terrible and beautiful god of both day and night in Gnosticism.

We have lost totemism, the sense of parallelism between man's organization and that of the animals and plants. We have lost even the Dying God" (Bateson, 1979, p 18).

As discussed earlier, the arts play a similar role in encouraging the search for deeper truth. The arts challenge us subtly through experience to encounter the dialectical. Like the wisdom literature, works of art that speak of wholeness at deep level endure the test of time and therefore remain relevant over many generations.

Huxley (1924/1991) states that heterogeneity is an attribute of individuality and the diversity of parts can be deduced from the unity of a whole. "This sounds paradoxical, but in reality it can be easily shown that nothing homogeneous can be an individual. In nonconscious organisms at least, difference of function always implies difference of structure, so that the more independence - the more individuality - an individual is to possess depends very closely on the amount of heterogeneity of its parts" (Huxley, 1924/1991, p. 68 & 70).

Applying this to psychology, one notes a tension between unity and individuation in psychological growth. The first task is to learn to individuate oneself from one's environment and recognize one's uniqueness (Jung, 1944/1968; Kegan, 1982; Sanford, 1977). Yet, paradoxically, once a person has accomplished individuation, continued growth is dependent on the ability to recognize the unity and connectedness of body/mind/spirit, the conscious and unconscious mind, and

the universality of self within the environment (Jung, 1944/1968; Kegan, 1982; Sanford, 1977).

The theory of object relations provides insight into the basic tensions that are inherent in evolutionary progress. "Evolutionary activity involves the very creating of the object (a process of differentiation) as well as our relating to it (a process of integration)" (Kegan, 1982, p. 77). Kegan (1982) suggests that evolutionary wholeness involves developing a relationship with the lifelong tension that exists between individual agency and interdependent community and theorizes that "our experience of this fundamental ambivalence may be our experience of the unitary, restless, creative motion of life itself" (Kegan, 1982, p. 107).

Dualistic thought arises when we draw firm boundaries between concepts rather than recognizing the interpenetration of boundaries. Therefore, it seems that while on first glance wholes and parts appear to be dichotomous opposites, we can understand them to be fluid in nature without distinct boundaries. There seems to exist a complementarity between wholes and parts. If one focuses on the whole, the parts become less distinct and non-analysable. If one focuses on the parts, the whole becomes blurry. Wholes and parts, interpenetrate one another, without definite divisions.

Coupar's (1992) poem "Truth" suggests that there is only one truth but it is fluid. She suggests that we must learn to listen to truth and let it speak to us. She warns, however, that the "colours and shapes" of truth "grow and change"

(Coupar, 1992, p. 53). She says that we cannot hold a truth but we can allow a truth to hold us "as it moves from place to higher place" (Coupar, 1992, p. 53).

This tension between opposites seems to be characteristic of holism and can be presumed to have existed prior to the development of more complex life forms. It can be seen in the relationship between matter and energy itself. We may view matter to be distinct from energy or we can view them as a dialectic relationship within a unitary phenomenon.

Smuts (1927) recognized the dichotomy between structure (matter, quantity, substance) and form (pattern, quality and order) (Smuts, 1927). He proposed that the synthesis of substance and pattern revealed a concept, for which he designated the term, holism. Smuts (1927) also suggested that it is possible that holism is not actually a blend of structure and form "but the original unity from which they have been dissociated" (Smuts, 1927, p. 94). He further proposes that "the synthesis produces more than a mere concept, [it] reveals in fact an operative causal principle of fundamental significance" (Smuts, 1927, p. 94). Thus as the whole continues to grow and develop, there is a continual transformation of the matter of an existing whole into a different whole, yet paradoxically, although the matter of the body is continually exchanged over the course of a lifetime, there is something about the pattern of a person which remains recognizable throughout his or her lifetime. On one hand it seems the whole is mutually exclusive from its environment, while on the other hand continuous with it. The next two attributes of holism, examine structure and form, separately.

ii) The tendency to develop interrelated material structures

Bateson (1979) and Koestler (1959/1991) both suggest that hierarchical material structures are implicit in nature. However, it is important to note that in using the term hierarchy, Bateson (1979) and Koestler (1959/1991) do not define it in the sense of a relationship of an ascending power over lower forms as the term is often interpreted in our culture. Hierarchy, in the sense which Bateson (1979) and Koestler (1959/1991) use the term, resembles the hierarchies that exist in the natural world where all of nature is interdependent and interconnected. For example a tree is a hierarchical structure. Smaller parts nest within larger structures, without one being superior or dominant and without distinct divisions between the parts. The roots of a tree are essential to the life of a tree but one could understand roots to be the lowest on the hierarchy if one interprets hierarchy as a ladder phenomena versus a circular phenomenon of relationship (Fox, 1979).

Koestler (1959/1991) the uses a parable to demonstrate the importance of the development of interrelated structures to holism and the progress of nature. He describes two watch makers, Bios and Mekhos who assemble complex watches by different methods. Mekhos makes each watch from scratch, one piece at a time, while Bios creates smaller sub-assemblies that he uses to create the finished watch. The latter method has two major advantages. First, and foremost, the second method saves time. When interrupted, the second watchmaker does not have to start over from scratch even if the assembly falls to pieces when he puts it down, because it not reduced to individual pieces. Koestler (1959/1991), asserts

that if we translate this time saving factor into the realm of biological systems, it becomes clear that without a hierarchical web of organization, "the whole lifetime of the earth would be insufficient for producing even an amoeba" (Koestler, 1959/1991, p. 89-90). Additionally, by using the second method, the watch (or biological system) is more resistant to damage and is easier to maintain and repair.

The exploration of the elements and subatomic particles are representative of the study of structure in the modern world while the study of dissipative structures is primarily the study of form (Barbour, 1990). The study of structure involves quantities while the study of form, or pattern involves qualitative relationships (Bateson, 1979).

Until recently, science focused on structure because the scientific revolution declared form (quality) as irrelevant. Nevertheless, today, a paradigm shift is occurring in science that suggests that there needs to be equal emphasis placed on the on the study of form, pattern or process (Bateson, 1979). "Structure is the creature of experience, and experience is the interaction of the subjective and objective factors so intimate and unanalysable that it is impossible to say how much of the result is due to one factor and how much to the other" (Smuts, 1927, p. 97). The study of pattern is qualitative or experiential and renews the search of the Pythagoreans and Heracleitus whose search was an understanding of form (Bateson, 1979). Today, we recognize that the study of pattern is essential to the understanding of life, because it is the pattern, rather than substance that is destroyed when a living being is dissected.

iii) The tendency to develop stable interconnecting patterns

While structure refers to the material aspect of a phenomenon, form describes the pattern of relationships or processes inherent in phenomena (Bateson, 1979). It is more than matter, because the matter in an object or entity is in continual flux with the environment whereas the form remains the same despite growth, development and change (Dossey, 1989/1996). In other words, the child who grows into an adult retains the same form (does not become a different person) although there has been a complete change of matter within the body over the intervening years (Dossey, 1989/1996).

The understanding of form involves the exploration of contextual relationships. Bateson (1979) declares that context refers to "pattern through time" (p. 14). Bateson (1979) associates the making of meaning with context. "Without context, words and actions have no meaning at all. This is true not only of human communication in words but also of all communication whatsoever, of all mental processes, of all mind", (Bateson, 1979, p. 15). Bateson (1979) also theorizes that in wholes, sequences involving relationships, or certain patterns of context, which develop over time, can result in the formation of a larger whole from two pre-existing wholes. He suggests this occurs without the addition of new information from the outside. The change occurs because the first whole receives information about the second whole, and vice versa, and a change in boundaries is the result. Bateson (1979) suggests we should think of patterns

primarily as the relationship between the parts rather than by the physical limits of substance imposed by the phenomena under consideration (Bateson, 1979).

"The pattern which connects is a metapattern. It is a pattern of patterns. It is that metapattern which defines the vast generalization that, indeed, it is patterns which connect" (Bateson, 1979, p. 11). Therefore, another way to express this attribute of holism is its tendency to develop stable patterns within larger patterns. Every pattern is nested into larger and larger patterns, which connect all of reality into a vast interpenetrating network.

Wholes are reasonably stable energy patterns within larger energy patterns and although distinguishable from the larger pattern, boundaries between patterns are flexible and somewhat arbitrary (Smuts, 1927). Energy fields, overlap and interpenetrate each other in an ongoing relationship (Smuts, 1927).

Nevertheless, once an energy pattern has formed, it tends to remain stable for a period of time. Looking at the universe, we see the large stable patterns represented by the galaxies and our solar system. We see similar stable patterns in the seasons of the year, in the relationships within a family or a society and within the human body itself. Additionally, some of these energy patterns, such as galaxies, maintain their stability for very long periods of time, while others, such as red blood cell have a short duration. These stable energy patterns associated with structure are what we call wholes and whole-making is characteristic of holism.

iv) The non-linear process of creatively moving toward the achievement of potentiality

The non-linear process of creatively moving towards the achievement of potentiality is the fourth attribute of holism. An important attribute of holism is the activity or process that is involved in the development of new wholes and their unpredictable and creative transformation into more evolved forms. Smuts (1927) understood evolution as the progressive development of lesser wholes such as atoms, molecules, and chemical compounds into more complex wholes such as plants and animals and humans. Smuts (1927) describes holism as an underlying activity of the universe. "Evolution is not merely a process of change, of regrouping of the old into new forms; it is creative, its new forms are not merely fashioned out of old materials; it creates both new materials and new forms from the synthesis of the new with the old forms" (Smuts, 1927, p. 91).

Moreover, creativity depends on chance and indeterminacy in the universe. If we understand the universe to be entirely deterministic, no creativity can exist, because the universe would merely be an unfolding of predetermined events. Change occurs over time and brings with it possibility and with possibility comes creativity.

The creative response depends on indeterminacy and an acceptance of the concept of indeterminacy restores the concept of potentiality (Barbour, 1990). This potentiality differs from the Aristotelian potentiality of achieving a specific end, and suggests rather that the outcome presents a range of possibilities (Barbour, 1990). The Heisenberg Uncertainty Principle suggests that the future is unknown, unpredictable, and undecided and if the universe was restored to some former

state, it would not repeat the same path, but would develop differently (Barbour, 1990; Bateson, 1979).

Time is a unidirectional and is very important to the process of holism (Bohm, 1984; Bateson, 1979). We cannot describe wholeness in terms of linear causality because Aristotelian logic does not figure the factor of time into its model of cause and effect (Barbour, 1990; Bateson, 1979; Smuts, 1927). Traditional logic assumes that we can describe and understand events by freezing time at a specific moment and ignoring its effect on the process. In doing so, we lose the context and we are not able to describe systems adequately.

Akin to Smuts (1927), Bateson (1979) challenged the traditional understanding of cause and effect based on his understanding of the unitary nature of the biosphere. He questioned whether the chain of classical logic is actually related to the world of living and non-living things or if it has been imposed on them by philosophers and scholars (Bateson, 1979). "The if ... then of causality contains time, but the if ... then of logic is timeless. It follows that logic is an incomplete model of causality" (Bateson, 1979, p. 59). Bateson (1979) recognized that nature did not fit the linear model causation because in nature "circular trains of causation are the rule rather than the exception" (Bateson, 1979, p. 20).

While some changes in energy patterns are somewhat predictable based on the laws of nature, holism suggests that indeterminacy also exists in the universe and makes for unpredictable creative change. When dissipative structures absorb

energy, feedback loops amplify instabilities and may cause jumps to new forms of organization (Prigogine & Stengers, 1984).

Until recently, science habitually, ignored non-linear systems and focused on linear causality and so called "normal" responses. In doing so, scientists lost the opportunity to learn about creative responses many of which can be found in non-linear systems and within phenomena represented by the outliers of the bell curve (Zweers, 1988). Additionally, until the invention of the modern high speed computers, scientists ignored most non-linear problems because they were too complex to solve (Prigogine & Stengers, 1984).

Although not aware of modern scientific theories, Smuts (1927) recognized that the creative response was embedded in the whole and not external to it. Smuts (1927) theorized that "the whole ... completely transforms the concept of Causality....The whole appears as the real cause of the response, and not in the external stimulus, which seems to play the quite minor rôle of a mere excitant or condition" (Smuts, 1927, p. 126). Additionally, Smuts (1927) suggested that "the whole does not act as a separate cause, distinct from its parts, no more that it is itself something additional over and above its parts. Holism is of the parts and acts through the parts, but [sic] the parts in their new relation of intimate synthesis which gives them their unified action" (p. 125-126)

Non-linear equations are unpredictable and when we graph them they form loops, recursions and discontinuities (Shepherd, 1993). Nevertheless, they are constrained within certain limits and reveal a deeper order that is not readily

apparent (Shepherd, 1993). The science of cybernetics has explored the effects of non-linear systems and reveals that negative and positive feedback loops have a profound effect on causality (Bateson, 1979) and are vital to life (Shepherd, 1993).

A feedback loop connects causal elements in a circular pattern in which the first link in the loop is affected by the last link of the loop. Feedback loops may result in self-regulation if the feedback loop is negative (e.g. homeostasis, or the governor on a steam engine) or self-reinforcing or amplifying effects if the feedback loop is positive (vicious circle, self-fulfilling prophecy, bandwagon effect) (Capra, 1996).

Feedback loops are at the heart of circular causation. "When the sequences of cause and effect become circular (or more complex than circular), then the description or mapping of those sequences onto timeless logic becomes self-contradictory. Paradoxes are generated that pure logic cannot tolerate" (Bateson, 1979, p. 58). Additionally, the "cause" is not always found at "the beginning" because "a change in any part of the circle can be regarded as cause for change at a later time in any variable anywhere in the circle" (Bateson, 1979, p. 60). Bateson (1979) suggested that "lineal thinking will always generate either the teleological fallacy (that end determines process) or the myth of some supernatural controlling agency" (p. 60). If life is controlled from the outside, no creative response is possible (Barbour, 1990; Bateson, 1979; Smuts, 1927). Instead, Bateson (1979) suggested that wholes are able to relate and respond to

information provided by other wholes in a way that enables them to be involved in creative co-evolution.

Entropy refers to a loss of energy to a system and the degree to which it becomes disordered, undifferentiated, and unpredictable (Bateson, 1979).

Negentropy refers to the degree of order, structure, stability and predictability within a system or energy pattern (Bateson, 1979). The interplay between entropy and negentropy are essential to creativity. One characteristic of all living systems is that they are open and negentropic and can therefore absorb available energy from the surrounding environment. This is in contrast to the Newtonian idea of the universe as an engine that runs down. Bateson (1979) notes

"that the realms of epigenesis and of evolution are, at a deeper level, typified in the twin paradigms of the second law of thermodynamics: (1) that the random workings of probability will always eat up order, pattern, and negative entropy but (2) that for the creation of new order, the workings of the random, the plethora of uncommitted alternatives (entropy) is necessary" (Bateson, 1979, p. 48).

His views were later supported by the theory of dissipative structures, which formulated a new law of thermodynamics for open systems. In an open system, dissipation can lead to increased order (negentropy) rather than the expected entropy (Capra, 1996, p. 49). While closed systems move toward a state of thermal equilibrium, open systems (i.e., living systems) maintain themselves in

far from equilibrium conditions by feeding on a continual flux of matter and energy through the system through absorption followed by dissipation from the system.

Holism, Smuts (1927) said, acts in the timeless, spaceless interval between cause and effect. Holistic organisms did not merely connect causes with their effects but modified causes on their way to effect, acting as "absorbers", "assimilators" and "transformers" (Smuts, 1927). Smuts (1927) suggests that "the organism absorbs the cause as mere material and emits the movement as a resulting action of itself as the real cause" (Smuts, 1927, p. 316). While, on one hand, changes in the internal and external environment of the whole seem to be antecedents of the activity of holism, Smuts (1927) proposed that the whole becomes the cause of the resulting action of the whole.

It seems then that holism is the process, where one or more wholes produce subsequent wholes. While this may seem confusing at first, in reality, it is a self-evident truth, which meets us every day. Take for example the human baby as a whole. The antecedent of the child is two wholes, its parents. Holism is that mysterious fundamental factor in the universe that causes the creation of a new whole from the union, synthesis, or integration of the male and female gametes. The product of this non-linear process is not predetermined and the new whole that is created will be uniquely different from any pre-existing whole.

Life depends on the ability of open systems to respond creatively and in a non-linear fashion. The open systems of life have the ability to regulate, control, and self-organize. Failure to do so spells certain death. Take for example, the

maintenance of homeostasis in the body. If the body were a closed system with linear mechanisms, even a slight disequilibrium in the body would follow a defined path leading to further and further imbalance until it brought death. However, non-linearity allows the body to take a different course and readjust the system, steering it toward homeostasis (Capra, 1996; Dossey, 1989/1996). Life is a constant act of rebalancing. However, a living system can never achieve a state of balance, because a fixed position "in balance" means the loss of ability to respond and equates with death (Shepherd, 1993).

Non-linear systems can regulate, correct and learn through their circular feedback systems (Capra, 1996). The energy absorbed by non-linear systems maintains the system in far from equilibrium states at which time the generation of new patterns occur (Prigogine & Stengers, 1984). The theory of dissipative structures characterizes non-linear systems as those which are able take in and integrate energy-rich matter into their structure in a way that increases order, creates novel structures, and changes behavior (Prigogine & Stengers, 1984). In open systems that are far from equilibrium, self-organizing systems are capable of spontaneously developing new structures and new forms of behaviour (Prigogine, 1984).

Bateson (1979) suggests that living things can respond to the stimuli of internal and external changes by correcting the change, changing self, or integrating the change into its own being. Smuts (1927) states that an attribute of the whole is its creative ability to respond within certain limits to maintain, heal and

repair itself. For example, the body maintains homeostasis by responding to changes and re-balancing the system. If injured, the body corrects the change, by changing itself in order to effect a repair. Finally, the whole can respond to a change by creating changes in its structure as happens in the course of evolution.

To maintain and repair itself, human wholes must be able to transform matter in the form of nutrients into the life structure or pattern and also be able to eliminate unwanted matter from the system in the form of waste matter. Smuts (1927) suggests that "metabolism and assimilation are ... the fundamental activities of organic wholes" (p. 309).

So in addition to maintaining self, and re-creating self, it seems apparent that the non-linear process of wholes includes the ability to heal self. "Dubos (1980) identifies two types of healing -- first, a reactive healing process that returns the individual to an earlier condition of homeostasis and second, a responsive healing process that is creative and evolutionary" (Hover-Kramer, 1996, p. 9). Additionally, the ability of wholes to maintain, heal and integrate change into its being, extends beyond the physical and includes the whole Personality. "The Personality, as an activity of Holism ... appears as the self-healer, which ... endeavours ... to wrest the accomplishment of the ethical ideal at which it is consciously or unconsciously aiming" (Smuts, 1927, p. 308). Here Smuts' views parallel those of Jung who suggested that the centre of the personality knows what wholeness is and consciously and unconsciously works toward it (Sanford, 1977). Smuts (1927) also seems to agree with the Jungian

perspective that pain and suffering are often catalysts in the process of individuation or whole-making in the individual. "The Personality realises itself by producing unity and wholeness in the personal character...the force of Personality in the individual is often strong enough to rescue the individual and sometimes even through a more or less violent crisis to convert him to sanity, self-respect and moral wholeness" (Smuts, 1927, p. 309).

Creativity involves letting go of the old pattern and trying something new. It involves taking a risk without a guarantee of finding a more suitable pattern or structure to meet the challenge. Transformation may result in the development of a new pattern, which may be either a more or less effective method of coping with the change, and has the potential for new life or death. The evolutionary process depends on the creative development of new and highly effective patterns to deal with change. This truth is applicable to the development of new physical, psychological, social or spiritual patterns as well.

Nevertheless, in its wake, evolution leaves behind many failed attempts. For example, a mutation in nature may result in improved adaptation to the environment or in an inability to survive. "Any element of a foreign, alien or hostile character introduced into the personality creates internal friction, clogs its working and may even end in completely disorganizing it and disintegrating it....Just as organic assimilation is essential to animal growth, so intellectual, moral and social assimilation on the part of the Personality becomes the central fact in its development and self-realization" (Smuts, 1927, p. 310). Smuts (1927) suggests

that wholes vary in their ability to withstand the stress of change and suggests that a very whole man such as Goethe could absorb and assimilate an excessive amount of information from the external environment which would have "killed a lesser man" (Smuts, 1927, p. 310).

It is the conscious or unconscious awareness of the risks involved in creativity that is responsible for our fear of change. Biologically, psychologically and spiritually, change, means that we risk dying, either figuratively or literally in response to imbalance or severe disequilibrium. However, not risking change also imposes the risk of dying by not being able to survive in a changing environment. Ongoing survival requires creativity and Fox (1979) suggests that "the very heart of being creative is seeing relations between matter and form that no one ever imagined before or that people deeply want and need to see. It is this act of seeing connections that seems to form the heart of creative consciousness" (Fox, 1979, p. 127). Fox describes Arieti's three stages of creativity. They are the need for disorder, conscious cognition and need for order, and the marriage of order and disorder to form a new synthesis of integration (Fox, 1979)

The historic description by philosophy and theology, of the process of moving creatively toward potentiality, is a change in pattern and structure, which occurs with growth, development and individuation, and new integration or synthesis. Similarly, over the ages, the arts, folk and wisdom literature have described the process of holism symbolically or metaphorically. The description includes elements of change precipitated by imbalance, which results in

disorganization and confusion, followed by a re-ordering, which arises from a literal or figurative death, and leads to the creative development of a new form or structure. In holistic process, stable patterns or plateaus give way to a gradual or sudden creative transformation to develop new and more complex patterns some of which are stable and form new plateaus in the developmental process. Over time, this stable pattern also undergoes transformation resulting in what might be described as an ever expanding spiral of change and development. When the flow of energy and matter through patterns increases, they may go through instabilities and eventually transform themselves into new structures of increased complexity" (Gleick, 1987; Prigogine & Stengers, 1984).

In moving toward potentiality, one must remember that potential is not necessarily measured in terms of "success" as defined by societal values. Wholeness is in living in relationship in the moment, not necessarily achieving the goal. A good example of this truth is the movie "Mr. Holland's Opus" (Field, Nolin, Cort, & Herek, 1995). Mr. Holland is a musician/composer who temporarily took a job teaching. However, he ended up spending his whole career as a teacher and never did become a great composer. However, at his retirement, his former students honour him by playing, under his conduction, the Opus he has been working on for 30 years. At the celebration, a former student, now a State Governor, suggests that while some might say he never reached his potential, the music he "composed" was the profound effect he had on the lives of many students over the years. The story suggests that life continues to evolve and change us.

Life is in the living, not in achieving the goal. Wholeness is a process and it is within relationship that wholeness is achieved, not in reaching some mythical, idealistic goal, but in reaching toward it, leaving a trail of life's music in one's path.

The process of holism is evident in the cycle of human development where we understand the self be "the reiterative cycle of encounter, adjustment, and resolution" (Regnier, 1994, p. 131). Additionally, humans are particularly capable of the process of creative change due to the capacity of the human cortex to make patterns and connections "that are 'unimaginable' in their numbers and possibilities (Fox, 1979, p. 128).

Holism is not only responsible for the creation of new wholes, but also for the growth and development of an existing whole. In this regard, it seems that differentiation is an important to the gradual change associated with growth and development. For example a newly formed zygote appears to be a mass of confusion without form, yet today, we know that beneath this apparent lack of form, there is an extremely complex level of organization, which emerges as the cells divide, and eventually differentiates into a child.

If one recalls the theory of dissipative structures, it seems that this deeper level of organization is inherent throughout the universe in what have been called inorganic and organic structures. However, if one considers the overlap that occurs between the organic an inorganic, perhaps the theory of dissipative structures is inherent in the development of complex organisms.

It is interesting to note that the theory of dissipative structures bears some resemblance to the Eastern concept of the Tao and with ideas presented commonly in creation myths. The Tao is described as originally being "undifferentiated" yet "complete" (Science and Civilization in China, 1983, p. 50). Similarly creation myths describe the origin of the world as an activity that moves an existing chaos toward structure, differentiation and organization.

Take for instance the creation account in the book of Genesis. The creation myth begins with the words "In the beginning ... the earth was without form and void ... and the Spirit of God was moving over the face of the waters" (Genesis 1: 1-2). As the story continues, the movement or "activity" continues to differentiate this formless void into forms and structures. Creation involves the individuation of structures into opposites out of the original formless unity, creating light and darkness, the heavens and the earth, male and female and so on. Smut's (1927) view is similar to the creation myths. He names the creative activity "holism" and indicates that in his perspective the universe may have differentiated from an original whole (Smuts, 1927).

Creation myths also involve the development of universal types of structures, plants, animals and so on, which are similar and yet unique. Smuts (1927) suggests that "individuation and universality are equality characteristic of Evolution" (p. 93).

v) The reciprocal awareness of difference and relationship

The fifth, and final attribute of holism is the reciprocal awareness of difference and relationship. Reciprocal awareness implies both the ability to make meaning and to communicate. Holism suggests it is present at some level in all matter although Smuts (1927) was reluctant to call it mind at more primitive levels. Nevertheless, Smuts (1927) suggests that human consciousness "interpolates the self between all causal stimulus and all resulting response, and reveals the self as the free creator or prompter of the response after it has absorbed the stimulus" (Smuts, 1927, p. 316).

Moreover, Smuts (1927) stated that his view of reality closely mirrored that of Whitehead who developed a metaphysics of process by drawing on the theories of relativity and evolution (Regnier, 1994). Smuts (1927) believed that mechanism was a lower form of holism. Similarly, Whitehead assumed that evolution can only intensify qualities of lower degrees and therefore "he argued that lower forms of being should not be regarded as mechanical but rather as alive and having direction in time" (Regnier, 1994, p. 130).

Within Whitehead's understanding of evolution, process is universal and "becoming" takes on a greater importance than "being" (Regnier, 1994, p. 131). The process of becoming involves reciprocal awareness. I wish to emphasize however, that when I speak of awareness and making meaning, I am not limiting these to the complex functions of nervous systems. As we examine the process of evolution, we discover that awareness has evolved just as everything else in the

world has evolved. The simplest form of reciprocal awareness, may resemble something similar to the attraction and repulsion evident in subatomic particles (Mann, 1991).

Smuts (1927) suggested that holism "appeared first as the chemical affinities, attractions and repulsions, and the selective groupings which lie at the base of all material aggregations" (p. 328) which turned in upon itself to "become experience" and achieve "virtual independence in the form of consciousness" (Smuts, 1927, p. 329). Today our understanding of consciousness is expanding. Margulis defines consciousness as "...the ability to respond meaningfully to sensory perceptions" (Margulis as cited in Mann, 1991, p. 381). Margulis suggests that while a balloon filled with helium, which is bobbing on ceiling, does not meet our criteria for life, it may be responding meaningfully to gravity (Mann, 1991).

Holism suggests that reciprocal awareness interpenetrates and emerges from matter-energy and is not something imposed supernaturally from the outside (Smuts, 1997). "It is the very essence of a whole that while it is formed of its parts it in turn influences the parts and affects their relations and functions. This reciprocal influence constitutes the internality or interior character of the whole" (Smuts, 1927, p. 107).

All communication between the parts depends on difference and relationship (Bateson, 1979). For example, if we consider Bell's theorem, we remember, that when scientists separate paired particles, and they fly off in opposite directions they continue to be connected and continue to influence each

other in some unknown way (Bohm, 1981). This experiment suggests that the particles are both separate and connected in a relationship of "reciprocal awareness" in time-space.

Awareness, is essential to the universe and seems to interpenetrate matter-energy rather than being something that is separate from it. Without awareness of difference, there can be no combining of even the simplest forms. As we have seen, energy patterns change and become different over time. Atoms and molecules could never have developed or maintained the patterns of which they are formed without a basic awareness of, and attraction to, each other. On the other hand, without repulsion, there could be no individuation into individual wholes.

The acceptance of the existence of a reciprocal awareness is necessary to an understanding of the concept of holism. The ability of the universe to develop, maintain and disperse whole systems depends on the reciprocal responses of lesser wholes within the whole system. Newer concepts of evolution suggest that the co-operative nature of symbiotic relationships are at least as important as the competitive relationships suggested by the doctrine of the survival of the fittest (Mann, 1991). In less developed systems, natural laws seem to be at the foundation of this reciprocal awareness of connections and differences.

Simple chemical compounds are formed through the relationship of certain molecules to each other and their differentiation from the surrounding environment. Plants demonstrate an awareness on a somewhat more complex level. They are "aware" of light and have the ability to move in a "meaningful"

way toward it. We find that animals have developed a more complex form of awareness, which we call instinct. Instinct allows birds to make "meaningful" migrations in response to weather patterns.

At the human level, we seem to have maintained these less evolved forms of awareness of difference and relationship and incorporated them into what we call the unconscious mind. Our unconscious mind makes meaning through the formation of dreams and images (Jung 1944/1968; Sanford, 1977). Additionally, we have developed an awareness of which we are conscious and this consciousness increases our ability to make meaningful choices in our individuation and relationships.

Similarly, human communication, depends on the awareness of difference and on connections. The human nervous system depends on differing polarities across synapses and also on the connection across the nervous system and throughout the body as a whole. Moreover, our communication demands, that we first classify the world into different concepts, and then describe the relationships between those concepts.

Bateson (1979) reminds us that meaning is contextual. For this reason it is important to examine process because without process patterns over time cannot be understood. Process is necessary, not only of human communication and meaning making but at all levels of mind (Bateson, 1979).

Human relationship is therefore fundamental to the process of human wholeness. Mythical stories often reflect this truth in the story of the hero who sets

out to find his fortune but never reaches it because he or she gets caught up in caring for those along the path. In the end, the hero realizes that the real meaning of life is found within relationship, rather than in some imaginary treasure at the end of the path. Living in the moment, and relating to the world around you in a meaningful way, bring wholeness rather than reaching some distant treasure in the future.

On a human level, as reciprocal awareness has evolved, so has our ability to make conscious decisions about our actions. The evolution of consciousness brings with it some element of human freedom and human wholeness and seems to imply a potential to become increasingly conscious of differences and relationships. It is the reciprocal awareness between our conscious and unconscious mind that allows us to become cognizant of both the separateness and connectedness of our universe.

For example, if we examine a new born baby, the first task facing the child is to begin to individuate self from the environment by experiencing and analysing its difference from the surrounding environment. Later in life, the task shifts to the exploration of the relationship and connectedness between self and the world. In doing so, the person, once again, becomes aware of the whole at a new and deeper level. Psychology tells us this awareness involves learning to make a connection between our unconscious mind where the knowledge of wholeness is deeply embedded with our conscious awareness of difference. Awareness of the

unconscious brings together our experience of connectedness with the freedom of choice associated with the recognition of our individuality.

Unfortunately, on a human level, we seem to have learned to overvalue our conscious awareness, splitting it off, our unconscious awareness. By doing so we have tended to focus on difference and have lost our awareness of the importance of relationships between wholes. Humanity would do well to consider carefully Bateson's (1979) belief that knowing "is a small part of a wider integrated knowing that knits the entire biosphere or creation" (Bateson, 1979, p. 88).

2. Attributes Of Holism As Expressed In An Analogy To Music

If I was to try to describe holism with an analogy, I think that music might be the best example. Music affects us on both an unconscious and a conscious level and it has the power to affect both our moods and our thoughts. Think for a moment of a baby in utero hearing the simple rhythms of its own and its mother's heart beat. Joined with this music, are the other "music" it hears both within and outside its mother's body. It is all one undifferentiated unity of sound. However, after the child is born, he or she begins to differentiate self sounds from sounds other things make. The child begins to discover that he or she can make voice sounds and make clapping noises with the hands. The child learns simple songs and rhythms and hears more complex music made by parents or others by listening to recorded music and so on.

At the point at which the child begins to take piano lessons, further differentiation begins to occur. The child learns to designate each separate tone by the name of the note and its location on the musical staff. The child also learns the different types of notes and learns to hold them for different lengths of time. At first the child must play each note separately, concentrating on one note at a time and trying to count out the number of beats each note is to be held. The child has to locate the note on the piano and try to get his or her fingers to develop the manual dexterity necessary to strike the correct keys.

This process of "individuation" is necessary if the child is ever going to learn how to read and play music. However, it is not enough. Once the process of individuation is complete, there must be a return to the undifferentiated whole. If the child is to develop a strong musical talent, he or she must become aware of the patterns, and rhythms embedded in the music as a whole. Patterns are very important in music. Although the structure of the music changes if the key is changed, the pattern remains the same and therefore, there is little discernible difference in the music except for pitch.

The child must be able to interpret the mood of the different parts of the piece, and identify the overall message, the music is trying to convey. There must be creativity in taking different approaches with the music and the development of an overall awareness of the meaning the piece as a whole. If the musician is very talented, he or she will eventually experience a oneness with the music and the

music and the musician become so inseparable that even the slightest change of mood within the player can be heard in the music.

The analogy of music can also help us to understand holism in other ways as well. If you look at musical score, you will discover certain stable patterns that reoccur within the music. There are patterns of notes, patterns of rhythm, and so on. Nevertheless, one cannot predict what the next pattern will be or how and when it will change. There can be no creativity without unpredictability. So it is with holism. It is the creativity of the composer and his or her ability to keep us interested in listening for the familiar patterns and surprising us with subtle or sudden changes that differentiates a great piece of music from a predictable and uninteresting piece of music. It is our awareness and interpretation of both the patterns and the changes, which occur, that make the music enjoyable. If the patterns remain too stable, we find the music boring and unimaginative. If there is no suitable progression from one chord to the next and there is constant change, we may not even define it as music, but label it as noise. Good, music, like holism demands a tension of opposites, stable cyclical patterns, creativity and awareness of the relationship and difference.

3. Antecedents And Consequences

In the circular process of holism, the consequences of holism become the antecedents of further evolutionary change, and therefore, I consider the antecedents and consequences to be synonymous. Hancock (1962) suggests that

in Smuts' "pyramid, the Whole was both the end and the beginning, the apex and the upward thrust" (p. 303). Furthermore, the antecedents and consequences are very similar to the attributes of holism, except that they appear to be a slightly more stable form, in the circular process of holism.

Words describing the antecedents and consequences are health versus healing, awareness versus developing awareness, creative versus creating and so on. Nevertheless, such divisions are somewhat arbitrary because even during these more stable patterns the process of holism continues although perhaps at a slower pace.

In order to explore the antecedents and consequences of holism as they relate to the movement toward human wholeness, I would like to focus on healing and health as they relate to holism. I suggest that the tendency of nature, to move persons toward, wholeness is synonymous with what we call "healing" and development of the "whole" in this situation is what we call "wholeness" or "health". This understanding of healing and wholeness (health) becomes evident when consider that the words 'holistic' and 'health' are both derived from the same root which can mean "whole," or "to heal" (Blattner, 1981; Sanford, 1977; Thomas, 1994). Other antecedents and consequences of holism are creativity, increasing consciousness, freedom, spirituality, and the ability to make meaning out of the patterns. As all these are incorporated into the idea of health and wholeness, I will restrict the discussion to my understanding of health and wholeness as it relates to an individual.

Smuts (1927) states, that "wholeness, healing and holiness ... lie on the rugged upward path of the universe, are secure of attainment - in part here and now, and eventually more fully and truly" (p. 358). He further suggests that the consequences of holism are not static but continually developing and changing into new forms and creatively moving toward their potential. "The rise of self-perfection of wholes in the Whole is the slow but unerring process and goal of this Holistic universe" (Smuts, 1927, p. 358). In terms of human wholeness, Smuts (1927) suggests that personality "is fundamentally an organ of self-realization; the end of a whole is more wholeness, in other words, more of its creative self, more self-realization" (Smuts, 1927, p 299). Furthermore, personality has self-healing power and is usually able to "creatively gather strength from its own weaknesses or errors" (Smuts, 1927, p. 299).

A Greek myth, which speaks to the concepts of healing and wholeness, is the myth of Askepius (Sanford, 1977). Askepius was the son of Apollo and a mortal mother, Coronis. Apollo was the god responsible for both healing and disease. Soon after impregnating Coronis, Apollo became tired of his relationship to a "mere mortal" and he abandoned her. Although he became unfaithful to her, he expected her to remain faithful to him. When she took a human lover, Apollo killed her by placing her on a funeral pyre. As she was burning, Apollo remembered the unborn baby and swooped down and tore Askepius from her womb. He gave the baby to Chiron, the physician, to raise and here he learned wisdom and the healing arts. Athene, being impressed with Askepius gave him the

gift of Medusa's blood. The blood that flowed from the left side of Medusa brought death while the blood that flowed from her right side brought healing. The gift of the blood and the skills he learned from Chiron made him a very successful physician. However, his gift of healing brought down on him the anger of Hades, the king of the underworld, who was angry because Askepius skills were depriving him of new members for his kingdom. Hades slew Askepius, but the outcry of the people, moved Zeus to raise Askepius from the dead and make him an immortal (Sanford, 1977).

The foregoing mythological story formed the basis for the origin of the Greek temples of Askepius, which were dedicated to healing the sick (Sanford, 1977). In the story we see the repeated cycles of stability, chaos, death, and resurrection to a new creative form (Sanford, 1977). It depicts the process of healing and wholeness as a circular and ongoing movement of transformation that occurs throughout the life cycle. As Askepius faces literal or figurative "death" in the context of relationship and meaning-making, Askepius is transformed first into a 'healer' and then into an 'immortal'. The story reflects the close association between the material and the immaterial worlds as expressed by the involvement of the gods with mortals. Note also that the first time Askepius faces death, it is not of his own choosing, suggesting that wholeness is sometimes brought about by chance events over which we have no control. However, later on in the story his choice to pursue the moral path of healing others results in his entry into hell for the sake of others. He dies but is raised to immortality. Note also the importance

of the awareness of relationship and difference in the story. Although his father Apollo is not much of a father, he does rescue his son from the funeral pyre differentiating him from his mother. Later in the story, we see that it is the deep set of relationships that he has formed with people, that cause them to cry out to Zeus raise him from the dead and make him immortal. The story also depicts a close association, between healing and woundedness, and the complementarity of opposites, in the description of the Medusa's blood. "The paradoxical quality of this blood reflects the closeness between illness and health, and points to the equally paradoxical quality of the unconscious that both wounds and heals" (Sanford, 1977, p. 43).

While an examination of the story of Askepius provides an understanding of healing and health, the myths surrounding Hygeia, from which we get the word hygiene, are equally enlightening. Hygeia was the daughter of Askepius, and was also a healer (Bulfinch, 1855/1991). While Askepius represents a more male model of curing, Hygeia offers a more nurturing and female model. "The related Greek cults of Hygeia and Askepius were a polarity around which social attitudes toward health oscillated. During times of prosperity and stasis, the Hygeic emphasis on balance and sane mind in a sound body prevailed. During times of epidemic or other crisis, the Asclepian emphasis on the physician as heroic intervener prevailed" (Schunior, 1989, p.11). In our modern world, I suggest that the myths of Hygeia and Askepius illustrate the complementarity arts of medicine and nursing.

"Wholeness implies something organic, that is, many separate parts working together in a unified way" (Sanford, 1977, p. 6). While health and illness have frequently been viewed on a continuum of opposites, I would like to propose that we reconsider this notion. Newman (1994) views illness as part of health, rather than viewing these two concepts as dichotomous opposites. She suggests that we synthesize disease and nondisease in the larger whole of health understood as "pattern recognition" (Newman, 1994). In taking this position, she finds herself in agreement with the ancient concept of health and more modern views of wholeness proposed by theologians which involve a re-organization of a person to a more complex and harmonious whole in response to the recognition of a pattern of external or internal chaos (Sanford, 1977; Thomas, 1994).

Hancock (1968) quotes Cambridge botanist, Arbur and describes her view of human wholeness in her book "The Mind and the Eye".

When we try to trace the concept of wholeness as it develops in a man's mind, we realize that, as an infant his vision of the surrounding world possesses a certain primitive unity since, in a sense, it forms a whole, not yet discriminated into components. At the opposite pole is the kind of unity achieved by mature thought, in which fully analytically observation of individual things, and the differentiation of individual ideas, has been followed by a synthesis which has reconstructed unity from diversity. Between these two poles - the first unconscious, and the second self-conscious - lies the whole

developmental sequence of the individual life. (Arber as cited in Hancock, 1968, Vol.2, p. 192)

At birth, the human child is a whole who has the potential to grow, develop, individuate and become a more complex whole as it responds to its centre or self and the world around it. It is a paradoxical process. Kegan (1982) explores human development as a continuous process of resolving dichotomous views of self and the environment over the course of one's life. Furthermore, while on one level, all that one has to do to become whole is to recognize that he or she already is a whole, on another level, becoming whole involves facing constant change in the internal and external environment and re-organizing the whole of self on a more complex level. It involves growth, development, and creativity in the context of relationship in a continual re-patterning of the whole of self.

Kestenbaum (1997) also points out that there is a relationship between creativity and health. The Hebrew term for health is *briyut* and the root of *briyut* is the same root as for the verb "*barah*" to create (Kestenbaum, 1997). The implication is that health requires a dynamic and creative relationship between the person and their well-being (Kestenbaum, 1997). It involves a commitment to a process through which we continually re-create the body and soul (Kestenbaum, 1997).

While external influences can affect the wholeness process, internal influences are also important. Kestenbaum (1997) notes that the Talmud suggests that healing involves both will and intention in the context of a relationship.

Healing may involve cure but is not equivalent to cure (Kestenbaum, 1997).

Enmeshment precludes healing and differentiation is a necessary requirement of the healing act, which requires and necessitates that the healer and the person being healed have separate identities yet be connected (Sanford, 1977; Kestenbaum, 1997). There are two stories in the Talmud that illustrate the nature of the healing relationship (Kestenbaum, 1997).

"Rabbi Hiya son of Abba became ill. Rabbi Jochanan came to visit him. He said to him, "Do you like these afflictions" ... Rabbi Hiya said, "Not them and not their reward." Rabbi Jochanan responded "Give me your hand. He gave him his hand and he healed him" (Kestenbaum, 1997, p. 208)

The story implies that healing requires the intention of the person requesting healing and the healer can only be of help if the person wants to be healed. Although this seems like an obvious truth, Western health care providers often take control and try to make the patient "do what's good for him". The story also suggests that one of the most important aspects of a healing relationship is to help the person let go of any impediments to healing which might block his or her desire to move toward wholeness, such as the subtle rewards which are connected to his experience of suffering (Kestenbaum, 1997). For example, if a child feels the love and attention of his or her parents only when ill, an unconscious tendency to become ill may develop, in order to gain the reward of parental attention. Illness may be the price the unconscious is willing to pay to try to meet the need to feel loved and protected.

The second story that Kestenbaum (1997) tells, relates to the first. This time however, it is the other Rabbi who is ill and the one who was sick in the first story comes to visit him. The story goes much the same as the first, and the Rabbi is healed. However, following the story, the question is asked, "Why did Rabbi Jochanan not heal himself? After all he was able to heal Rabbi Hiya. The answer, in the Talmud is recorded this way. "A prisoner cannot liberate himself from his jail cell" (Kestenbaum, 1997, p. 208).

The will to be healed is not enough. Persons need liberation for healing to happen. It requires action to liberate another from something that oppresses them and that act of liberation, may place the liberator some level of risk as he enters into the suffering in solidarity with the sufferer (Fox, 1979).

The story of Job in the Old Testament is an example of the tendency of people to believe that illness and suffering are the result of an individual's sin. In healing the blind man, Jesus demonstrated that he rejected this view saying "Neither he nor his parents sinned, he was born blind so that the works of God might be displayed in him" (John 9: 1-3). Healing occurs within the context of a compassionate relationship that liberates, sets free, and provides hope of the possibility of change (Fox, 1979; Hover-Kramer, 1996). This is particularly important if the person has experienced internalized rejection of others and has become self-rejecting. Note also, that these stories of the Rabbis indicate that the relationship of healing flows both ways (Kestenbaum, 1997). Healing is a

reciprocal act. We are all in need of healing and are alternately the healer and the healee.

Earlier we equated wholeness with health in its broadest context. How then do we recognize the wholeness? In his book "Healing and Wholeness," John Sanford (1977) suggests that we might be tempted to say that peace of mind is indicative of wholeness. However, one only needs to look as far as the lives of the great men and women of history such as Ghandi, Jesus, Nightingale and Mother Teresa, to discover that peace of mind is not usually associated with great people unless perhaps it is the peace which passes all understanding that is suggested by spiritual leaders the world over (Sanford, 1977). Rather than peace of mind, wholeness is often associated with the rebirth that follows the confrontation of pain, conflict and struggle and going "through dark and disturbing trials of the soul" (Sanford, 1977, p. 8). Nightingale suggested that in order for wholeness to be realized "not only health of the body but health of mind (peace)" may need to be sacrificed (as cited in Barnum, 1996, p. 24). Barnum (1996) compares Nightingale's stance to the view of Newman's view of spiritual growth when she suggests that good may be found within disease if it signals growth, repatterning, and expanding consciousness.

Although Western culture tends to see no value in the experience of pain, this view overlooks the significance that bearing pain has on wholeness if a person is able to find meaning in the experience as Frankl (1963) discovered in his internment in the Nazi concentration camps during World War II. This view does

not suggest that we should support evil, but suggests that some persons are able to transform even situations of extreme disequilibrium into increased wholeness.

The paradox of healing is that the very thing that can destroy holds the potential to lead to greater wholeness. Take for example the symbol of the snake. On one hand it is associated with death, on the other hand with healing. The snake is such a powerful symbol of healing that it entwines the staff of the Greek god of healing in the medical symbol of the caduceus. Perhaps the reason is that suffering disorganizes our stable belief systems, much like the chaos does in the theory of dissipative structures. However, within the chaos there is a deeper level of order, which if permitted to emerge enlarges the vision of wholeness.

While illness results in pain for self or others, not all pain is illness and may in fact be a signal of the movement toward wholeness (Sanford, 1977). St Gregory of Nyssa once declared, "The soul who is troubled is near unto God" (as cited in Sanford, 1977, p. 8). The development of the whole person, is associated with painful process of dying to old ways of thinking, and birthing new thoughts (Sanford, 1977).

If wholeness is not peace of mind, perhaps it is adjustment. John Sanford (1997) suggests that our society often confuses wholeness with adjustment. From a clinical point of view the goal of treatment is often to help the person return to an "acceptable" way of functioning or behaving in society. Health as adjustment, I have found is a theme which one finds frequently in the nursing literature. There is an assumption that we are well if we are adjusted to the society in which we live.

However if the society itself is "sick" the person who is designated as sick may be healthier than the society that labels him or her. In Nazi Germany, those who spoke out against the evils, which were occurring, were healthier than those who adjusted to society (Sanford, 1977).

The Swiss analyst, Carl Jung, suggested that what constitutes our wholeness is known to the unconscious mind (Jung, 1944/1968). He thought that each of us has an inner center that knows what constitutes our health. "If our conscious personality becomes related to this inner Center, the whole person may begin to emerge, even though this may not bring either peace or social adaptation" (Sanford, 1977, p. 16).

Coan describes the fully developed human personality as manifesting "efficiency, creativity, inner harmony, relatedness, and transcendence" (Kelsey, 1995 p. 243). These characteristics must be interwoven. If we emphasize one at the expense of another, then we compromise wholeness. Becoming whole, is a constant process of re-balancing these characteristics.

Of Coan's characteristics, (Kelsey, 1995) I have discussed the first four, or they are self-evident. The fifth, transcendence may be defined as the experience of "being totally and unconditionally forgiven, cared for, and loved, of being whole" and is associated with creativity, power, healing, wisdom, compassion and the experience of the "indwelling presence of the Divine" (Harpur, 1994, p. 229). Transcendence is a common term in theological and psychological theories and refers to the experience of the shift to a more complex level of being.

Overall, wholeness seems to imply lifelong process of moving toward the fulfilment of our potential. The experience of chaos or extreme disequilibrium in one's life may contain the seeds of new growth. Additionally, it seems that we do not decide to become whole; rather "it is thrust upon us by the life force within us" (Sanford, 1977, p. 16). The process of becoming whole differs from person to person but requires that the person be involved in the life.

Our life must have a story to it, if we are to become whole, and this means, we must come up against something; otherwise the story can't take place. Some people seem destined to become whole by combating outer life circumstances, some through encountering the inner forces of the unconscious, some through involvement with both. If we are to become whole, we will have led a life in which darkness has been faced, and an encounter with evil has been risked (Sanford, 1977, p. 19).

Moreover, Sanford (1977) suggests that becoming whole is not the same as being perfect. The original Greek word in the biblical text that calls individuals to become perfect, in fact, calls persons to wholeness. As a result of the earlier poor translation of this text, many persons in the Western world misunderstand the meaning of the passage. Alternatively, Sanford suggests that "becoming whole does not mean being perfect, but being complete" (Sanford, 1977, p. 20).

The main enemy of healing and wholeness is probably fear (Harpur p. 64). Fear of change, fear of facing the truth, fear of losing face, and fear of death. It is

for this reason, that spiritual leaders, have frequently exhorted their followers to have courage, and hope, to let go of worry and anxiety, and have a radical trust in the a higher power, within self, and the universe.

Spiritual leaders have also stressed the role of faith in letting go of fear so that healing may occur. Faith is not a belief in a set of creeds. Neither is it being a member of a particular religious organization. Rather, we may understand it to be a kind of expectant confidence that is quite aware of the injustices and perils all around and yet believes that God's will be done (Harpur, 1994). Faith is not childishness but the unqualified wholeheartedness that marks the trust of a child (Harper, 1994).

Health then is not peace of mind, or adjustment, nor does it necessarily mean that a physical cure will occur. Moreover, it involves intentionality and relationship. We can perhaps, say that the truly healthy person is the person who involves him or herself in the lifelong process of healing toward wholeness. The process of healing is described by one modern theorist as follows:

Healing is a total, organismic, synergistic response that must emerge from within the individual if recovery and growth are to be accomplished....The Haelan Effect is the activation of the innate, diverse, synergistic, and multidimensional self-healing mechanism which manifests as emergence and repatterning of relationship (Quinn 1989, as quoted in Barnum, 1996, p. 87).

Healing often involves acceptance of one's self, integrating those qualities, which we do not like about ourselves, into our being rather than rejecting them. Exploring our illnesses, our compulsions and our worries and anxieties rather than trying to get rid of them immediately, provides an opportunity to discover what needs, have not been met deep within us and others, and may provide an opportunity to respond in new ways to our inner self and the world. In other words, healing involves developing a relationship between the ego and unconscious, and between self and the world, while recognizing that it is necessary to accept the tension between these, before a whole can emerge from the reconciliation of opposites (Sanford, 1977).

Healing has been defined in a number of other ways. Dossey, Keegan, Guzzeta, and Kolkmeier (1995) propose that "healing is a lifelong journey into understanding the wholeness of human existence" (p. xxvi). Furthermore, these same authors suggest that healing is "a process of bringing parts of one's self together at a deep level of inner knowledge, resulting in an integrated, balanced wholes with each part having equal importance and value" (Dossey, Kegan, Guzzetta, & Kolkmeier, 1995, p. 6). Schunior (1989), quotes Carse's definition.

"When I am healed I am restored to my center in a way that my freedom as a person is not compromised by my loss of functions. This means that the illness need not be eliminated before I can be healed. I am not free to the degree that I can overcome my infirmities but only to the degree that I can put my infirmities into

play. I am cured of my illness, I am healed with my illness" (Carse, as cited by Schunior, 1989, p. 15-16).

4. Empirical Referents

"We live in a life in which our precepts are perhaps always the perception of parts, and our guesses about wholes are continually being verified or contradicted by the later presentation of other parts. It is perhaps so, that wholes can never be presented; for that would involve direct communication" (Bateson, 1979, p. 114).

Despite the fact that wholes can never be known in their entirety, we have developed many tools, which can help us to approximate our knowledge of them. As wholes consist of both pattern and form, objective, quantitative measurements alone are inadequate to measure wholeness. We must also use qualitative measurements. Additionally, because wholeness is so broad in scope, I will limit my discussion to the empirical referents of human wholeness, rather than wholeness in general.

While the empirical referents of human physical/material wholeness have been greatly expanded by the developments of the scientific revolution, we remain limited in our ability to develop empirical referents to evaluate wholeness and health. If we take the traditional definition of health as being free from disease, then our knowledge of the empirical referents for wholeness is limited by the

diagnostic parameters, occurring within the "normal" range, which have been identified to date.

However, if a broader definition of health is used which includes disorganization and chaos as part of the process of wholeness and health, the use of measurements of healthy parameters becomes less adequate. Our understanding of physical health in the broader sense includes the ability of the body to use a state of disequilibrium, such as a fever (which falls outside the so called normal range) to help move the body toward wholeness.

Nevertheless, no matter how many physical parameters of wholeness we are able to measure, limiting our concept of wholeness to the biological realm would not be in keeping with Smuts' (1927) idea of the concept. "The idea of wholes and wholeness should ... not be confined to the biological domain; it covers both inorganic substances and mental structures as well as the highest manifestations of the human spirit" (Smuts, 1927, p. 88).

Any measure of human wholeness, must consider the deep interconnection of the body-mind-spirit, and its relationship within the larger system of the universe. Furthermore, holism suggests that healing can occur even when a person is dying, which means that healing involves something deeper than merely the biological structure of humankind (Kelsey, 1995; Olson, 1997, Sanford, 1977). This leads us to the need for qualitative assessment, or the exploration of the pattern or form of wholeness, and its process, rather than looking at the structure in isolation.

A person or persons involved in the context of a reciprocal relationship can best describe the qualitative measure of wholeness. Chinese medicine, psychology, and theology are probably the best sources of empirical referents for wholeness in this broader sense. Taken along with the "objective" measures of modern medicine, we can approximate an understanding of what wholeness may mean for an individual within the context of his or her environment by listening to his or her stories and self-perception of wholeness.

Moreover, exploring human wholeness at the level of the individual or family is insufficient. We must look at human wholeness on a societal level and within the ecological system if we are to approximate the empirical referents of wholeness. Overall, measuring wholeness implies the ability to see relationships within patterns and metapatterns.

Therefore, I suggest that we discern wholeness most easily, intuitively, predominantly through a gestalt experience. A gestalt comes from the root meaning form or pattern and refers to "an organized whole in which each part affects every other part. Its exponents have demonstrated that the mind tends to perceive events and situations as a pattern, or whole, rather than as a collection of separated and independent elements" (The Concise English Dictionary, 1984). I suggest that the knowledge of wholeness comes through the experience of the whole. Persons often perceive wholeness as a sudden shift in perspective and they often associate it with dreams, visions, paranormal experiences and the use of metaphor, symbol, art, literature and statements of paradox.

I experienced an insight that I recorded in my journal, which helps illustrate this point. One day as I was listening to the radio, I became aware that the person who was speaking did so with a Chinese accent. As I listened, I suddenly became aware that although I am able to recognize many accents, I am not capable of imitating those accents or even stating what sounds are common to a particular accent. In other words, I recognize an accent as a whole. I also experience my wholeness, and the wholeness of others, through similar experiences that are not always definable in a clear and objective way.

Overall, I believe that wholeness cannot be defined on a cognitive level alone. It involves elements of cognition, but also must be experienced on an emotional and a spiritual level. Wholeness is a reflection of the whole and is an active, ongoing and creative process that is characterized by a movement from disequilibrium to progressive healing, harmony and integration of body, mind and spirit within the context of relationship with the universe.

B. What Are The Constructed Cases?

Using constructed cases as described by Walker and Avant (1983/1988), I selected and developed cases, which I believed reflected the essence of holism. As I did so, I engaged in a reciprocal process. The stories provided a vehicle that aided my clarification of the attributes, antecedents, consequences and empirical referents of holism and these elements in turn helped me to choose and refine the stories that most appropriately illustrated the concept (Walker & Avant,

1983/1988). The cases presented are as follows: model, borderline, related, contrary, invented and illegitimate.

1. Model Case

A model case is a story that unquestionably exemplifies the concept (Schwartz-Barcott & Hesook, 1993; Walker & Avant, 1983/1988). The following model story embodies the movement toward wholeness or recognition or wholeness in a palliative care setting.

Susan lay dying and was no longer able to communicate. Her husband, John came faithfully every day to visit her in hospital but interacted little with the staff. When he did respond to them, the nurses experienced his responses as superficial. They perceived him as either being quite shallow or in a tremendous amount of denial and they worried that he would not ever begin to prepare for Susan's impending death.

One a nurse named Lisa approached him as he sat with his wife. While others had given up, something in Lisa's spiritual nature continued to draw her to care for him and enabled her to maintain the hope that he would allow her to "connect" with him. Today the conversation went superficially as usual and she was just about to leave when John began to recount a story about his experience early that morning.

He said, "You know nurse, this morning when I got up something drew me to look out the window. When I did, I saw a robin fluttering round and round out

by the road. The robin looked upset and so I went out to see what was the matter. When I arrived at the roadside, I noticed that his mate had been badly injured and was getting weaker and weaker. He just kept fluttering around and around her, not knowing what to do."

Lisa immediately experienced a flash of insight and knew the significance of the story although it seemed apparent that John had no idea what he was saying. She gently touched his arm and said, "You know John, as I see you come to the hospital everyday and sit with Susan as she gets weaker and weaker, I wonder if you don't sometimes feel a bit like that bird who was fluttering around and around his mate as she got weaker and weaker, not knowing what to do."

At this point, John's eyes filled with tears as he became suddenly conscious of the meaning and significance of the story he had just told. Immediately he began to pour out the thoughts and feelings that he had been denying and repressing over the past months. Lisa sat quietly, holding his hand and listening intently to his pain. Within a short period of time, not only did John discuss his feelings about his wife's impending death, he also began to review his life and talk about the anger he felt toward God for "taking" his father at age 30 in an industrial accident.

A year after Susan's death, Lisa received a card from John thanking her for the help she had provided him during this most difficult time. He shared that he missed his wife terribly and there were days when the pain was still difficult to bear. Nevertheless, because of the insight he gained that day, he chose to seek

counselling. There he was given permission to express his anger toward God and explore the meaning that suffering and death held for him. As he did so, he was able to begin to grieve, first for his father, then for his wife. Today, he said the healing process continues within a support group he is attending, and in many ways he feels more alive and whole than ever before.

As Lisa read the card, she became visibly more relaxed and she smiled gently. Despite the many frustrations of her work, she knew it had meaning. John's story reminded her of her own journey of healing and those events and people that had helped her along the way. As Lisa went back to care for her patients she carried with her a deep sense of connectedness.

2. Analysis of Model Case

i) The complementarity of opposites or the inseparability of parts and the wholes in the universe

The model story reflects the union of John's unconscious awareness, with his conscious mind. Although, he was unaware of the significance of relating the distress of the bird to his own pain, John's unconscious mind drew him toward the scene and encouraged him to explore it fully. On a conscious level, John was affected by the story and was moved to tell it to Lisa. Her intervention is received by John who becomes open to new possibilities as his unconscious feeling of helplessness becomes conscious and a union of the unconscious and conscious minds occurs. Additionally, the story illustrates how everything in the universe is

connected. The story of the bird is connected with the story of the man, the physical connection with the psychological is evident in the tears, which welled up when he acknowledged his pain, and the connectedness of two human beings is clearly illustrated by the caring role of the nurse.

ii) The tendency to develop interrelated material structures

The material structures in the story are the wholes represented by the nurse, the patient, the husband and birds. Each of these is a separate material structure, yet they are interrelated. Energy flows between these structures interconnecting them through relationships.

iii) Tendency to develop stable interconnecting patterns

John has been in a stable pattern for some time at the beginning of the story. He seems unable to move to a new form of being. The nurse also remains in a stable pattern at the beginning of the story of trying repeatedly to try to connect. These patterns gradually interconnect, leading to new patterns for each.

iv) Non-linear process of creatively moving toward the achievement of potentiality

The non-linear process of change begins with the impending death of John's wife, which places him in severe disequilibrium. Although Lisa recognizes this, John needs time to integrate this and initially he is out of touch with his deep feelings. However, with Lisa's help, John experiences a non-linear creative change that originates in his unconscious awareness. As a result he is transformed to a new level of being. Both Lisa and John experience a sudden flash of insight that

leads to a deeper awareness of the whole. John's stable pattern of avoiding pain is disrupted by his insight. Jane is already open to insight, and immediately recognizes that it is time to shift from relationship building to a different form of intervention when John tells her the bird story. Lisa intervenes without knowing with any certainty how John will respond. She does not try to control his response, but offers him an opening to explore change. The intuitive insight allows each to move to a deeper awareness and a more complex mode of functioning. Following the encounter John begins to deal with issues, which have been buried in his unconscious, and is able to explore his emotional life. He is transformed by the integration of experience to a deeper level of wholeness. Lisa is also affected by the encounter and experiences a deep sense of meaning and wholeness.

v. Reciprocal awareness of difference and relationship

Initially, Lisa is the person who recognizes the need for connectedness and relationship between herself and John in order to provide an environment where John might feel safe to explore what was happening with the impending death of his wife. Although aware, she does not force herself on him and insist that he "look at the issues". Instead, she provides a safe environment and awaits an opportunity to connect with him on a deeper level. She recognizes he is coping with the situation to the best of his ability and she does not impose her views. However, she does recognize that he is unconsciously aware that he is feeling helpless and offers a question, which provides an opportunity for him to explore his distress, if he so chooses. In the connectedness, he is able to feel safe enough

to begin to differentiate himself from his past grief and begin to integrate his losses into a wider and more complex personality. Additionally, he connects with Lisa in a way that also moves her to a deeper level of wholeness.

3. Contrary Case

The contrary case is one, which is unquestionably not an instance of the concept (Schwartz-Barcott & Hesook, 1993; Walker & Avant, 1983/1988) and is illustrated by the following story.

Anita was apprehended from her mother at three months of age due to physical and emotional abuse. She had a number of physical problems, which necessitated numerous hospitalizations in her childhood, and she was shunted from foster home to foster home throughout her childhood years. When she was 15, she was repeatedly sexually abused by her foster father. She ran away at 16 and survived by prostituting herself on the streets. Her "pimp" beat her up regularly and she sought solace from her pain in the use of drugs and alcohol. Anita bore two children who were apprehended at birth.

By the time she was in her late thirties Anita was living on welfare and sleeping on the streets. At times she would go to the local mission house, confess her "sins", "accept Jesus into her heart" and "promise to change her ways". This was the price she paid for a bowl of soup and a warm bed for the night. It was while she was at the mission house that she took sick and was admitted to hospital.

Surgery revealed widely metastatic cancer, which had spread to her liver. Following her surgery, her condition rapidly deteriorated and it soon became apparent that she was dying. She remained on the surgical floor cared for by a nurse named Melissa. Melissa did not want Anita as a patient and was angry that she had to care for her in addition to her heavy workload, which included four fresh post-op patients. Although Melissa did not admit it, even to herself, she did not like working with this patient because doing so connected her with her own unresolved grief. A single parent, her mother died of alcoholism when Melissa was 20, and she assumed the role of "mother" for her three younger siblings. She had never been able to forgive her mother for dying, or explore her feelings of anger and abandonment.

Anita lay in bed, alone and in pain. She was confused and calling out. Several patients complained that she was disturbing them. Melissa checked her chart. There was an order for Demerol 50 mg. IM prn which Anita had received two hours before. Melissa went in the room, told Anita, that it was too soon for her to receive any more medication and asked her to be quiet because she was disturbing the other patients. Melissa then mechanically bathed and turned her, checked her IV, vital signs and changed her dressing in silence. When she had completed these tasks, she left the room to care for her other patients.

While Melissa was in another room, Anita died alone, and with the sense of abandonment that exemplified her life. Melissa found her an hour after her death. She notified the medical examiner that there was no one to claim her body.

4. Analysis of contrary case

The story of Anita does not demonstrate the presence of any of the five attributes of holism.

i) The complementarity of opposites or the inseparability parts and wholes in the universe

In order for healing to occur in this situation both Anita and Melissa needed to develop a complementarity between the ego and the forces of the unconscious by becoming aware of the contents of their unconscious minds. It seems neither had the ego strength to do this alone. Both are unaware of the connectedness between them. Although we do not know if opportunities for growth had presented themselves in Melissa's life, it seems apparent that the whole of society failed to relate to Anita in a compassionate way which may have helped to liberate her from being trapped in a cycle of physical, social, psychological and spiritual suffering. Under such difficult circumstances it would be a rare individual who could move significantly in the direction of wholeness. This statement suggests that the ability to become whole interpenetrates with the larger whole including the effects of one's heredity and environment.

ii) The tendency to develop interrelated material structures

Anita's material structure is limited by the abuse and neglect she suffers. She does not have the opportunity or the knowledge of how to care for her physical needs. Her caregiver seems to be unaware of symptom control issues and lacks knowledge about the use of drugs to control pain. Additionally, as her

psycho-social-spiritual needs are connected to her physical embodiment, the needs in this area further compromise her body, which breaks down at a young age. Melissa does not recognize, that both she and Anita are part of the greater wholes and connected to each other.

iii) Tendency to develop stable interconnecting patterns

Anita is stuck in a pattern of survival. She copes with life to the best of her ability but is unable to make significant progress in her journey toward wholeness during her life. Melissa is also stuck in a pattern of unresolved grief that impairs her ability to care for Anita on a deeper level. Both patterns connect with past experiences, which have not been transformed.

iv) Non-linear process of creatively moving toward the achievement of potentiality

While pain and suffering are often associated in the movement toward wholeness, Anita's is unable to find any meaning in her pain and suffering because she has been abandoned by the world. She therefore, remains stuck in a limited level of wholeness, through no fault of her own. She uses her creative energies for basic survival throughout her life, rather than the physical, social, psychological and spiritual development of her potential. She is unable to imagine that her experience could be different and has few choices in life. Her life transformation remains limited as the world fails to recognize her as part of themselves. Melissa too is stuck in her painful past, although it is not clear what holds her in this pattern.

v). Reciprocal awareness of difference and relationship

This story poignantly reflects the need for reciprocal awareness in the development of wholeness. Embedded within the surrounding metapatterns of her life, it seems no one recognizes Anita's importance as an individual or her contribution to the greater wholeness of the universe. Anita is also unable to do this because she has not experienced the connectedness of a significant relationship with the surrounding universe. Neither has she been able to differentiate herself, due to the unresolved experience of abuse in her life. She continues to allow herself to be abused, seemingly without much protest.

Her caregiver, Melissa, also has deep wounds in her life, of which she is not yet fully aware and they have not been healed. As a result, she is unable to act as a healing force in the life of her patient. Instead, she accentuates the abandonment experienced by Anita because she has been unable to differentiate herself from her mother and her own painful past.

5. Borderline Case

A borderline case includes most of the attributes of the concept and helps illuminate those factors, which make for a true case (Schwartz-Barcott & Hesook, 1993; Walker & Avant, 1983/1988). "They may even contain most or all of the criteria but differ substantially in one of them, such as length of time or intensity of occurrence. These cases are inconsistent in some way and as such they help us see why the true or model case is not" (Walker & Avant, 1983/1988).

Mary had been hospitalized a number of times in the past but she had not been pleased with the care received, stating that she felt like the only thing they were interested in was the machines that surrounded her. A couple of years ago she began to read all she could about holistic medicine and embraced the ideal of care for the whole person. She began to eat sensibly, and exercised regularly and made other life style changes. She developed a close group of friends who were also involved in the holistic health movement and she began to grow emotionally and spiritually, becoming aware of her "inner child" and working through the wounds in her life. She cared deeply for her friends and they developed a close relationship of reciprocity and equality.

One day Mary became aware that she was becoming increasingly tired. She spoke to her friends about this and they did therapeutic touch on her, suggested some visualization and meditation exercises and recommended some herbal remedies. She would feel somewhat better after the healing practices but she was becoming increasingly pale, so she went to the drug store and brought some iron tablets. Nevertheless, the fatigue continued and she began to notice other problems as well. She began to have indigestion, and diarrhea and felt depressed. She began to lose weight, her mouth became sore and her tongue became beefy and red. When she began to experience tingling and numbness in her hands and feet she started to become very worried but her friends encouraged her to continue to with the "holistic" practices believing that time would bring healing. Mary's friends were very supportive through all this. They met with her regularly

and prayed for her healing and read up on different alternative and complementary therapies that might help her. Moreover, they listened to her when she was "down" and they began to help her with her housework and meals because she was "too tired and depressed" to manage on her own. Still, Mary's condition continued to deteriorate and she was beginning to wonder what she had done to deserve such a terrible illness. She felt abandoned by God. Finally, Mary started to develop muscle weakness and strange behaviour, but continued to treat her symptoms at home without consulting a physician.

6. Analysis of the Borderline Case

i) The complementarity of opposites or the inseparability parts and wholes in the universe

Mary and her friends have in many ways integrated the complementarity of opposites and are able to connect all of life as inseparable, except for one thing - an understanding of the gifts of modern medicine. Because of negative experience with the traditional health care system, they have rejected it, and no longer recognize the healing potential within allopathic medicine. As a result, Mary continues to suffer and places her life at risk.

ii) The tendency to develop interrelated material structures

There is a gradual breakdown in Mary's material structure as the result of her illness but the ability of modern medicine to examine the material structure of

her body and cure and control her illness is not acknowledged by Mary and her friends because of their fear.

iii) Tendency to develop stable interconnecting patterns

Despite the support of her friends, Mary's stable interconnecting patterns begin to break down as she becomes less able to cope with the physical stress of her disease, and it begins to affect her psycho-social-spiritual life.

iv) Non-linear process of creatively moving toward the achievement of potentiality

Mary creatively seeks wholeness in many ways and moves toward the development of her potential. Her desire to move toward wholeness, does not guarantee that she will always make choices, which immediately move her toward this goal, however. Her blindness in one area, that of allopathic medicine, prevents her from achieving her full potential. She fails to learn from her mistake. Therefore, she continues to remain stuck in disequilibrium and the suffering it brings with it.

v) Reciprocal awareness of difference and relationship

While in many ways, Mary's relationship with her friends promotes her wholeness, she has not been able to differentiate herself from their views. As a result, they become a controlling influence in her decision-making, preventing her from reaching out for medical help.

7. Related Case

The related case "helps to clarify the central concept by identifying the criteria for a related concept" (Schwartz-Barcott & Hesook, 1993. p. 116).

The Gaia Hypothesis is a modern version of the ancient belief that the earth is one enormous living organism (Barlow & Volk, 1992; Lindley, 1988; Mann, 1991). The view of the earth as living has been posited a number of times over history and was supported by Leonardo de Vince and James Hutton (Mann, 1991). In this view the earth's climate, geology, biota, atmosphere, oceans, and soils function as a single self-regulating whole (Barlow & Volk, 1992; Lindley, 1988). For example, the atmosphere, although not considered to be a living organism, is viewed as an extension of the earth much like the fur of an animal extends from and protects an animal or a cell wall protects a cell (Barlow & Volk, 1992).

The name Gaia comes from the Greek god for 'mother earth' and can be used to describe both the theory and the earth as an organism (Watson, 1991). Gaia is understood to be more than the co-evolution of living organisms and the material environment because it understands these to be parts of a living system. (Barlow & Volk, 1992). The theory, although considered very controversial, is advocated strongly by Lynn Margulis and James Lovelock (Mann, 1991; Lovelock, 1991). Margulis suggests that a major force in evolution is symbiosis and therefore in studying biology we should not be looking at individuals but at symbiotic systems (Mann, 1991). Symbiotic systems, are characterized by autopoiesis or the ability to maintain themselves, (Mann, 1991) and Margulis suggests that

autopoiesis, not reproduction is the primary attribute of living systems (Barlow & Volk, 1992). Margulis suggests that autopoiesis denies a dualistic view of organism and environment. "Life does not 'adapt' to a passive physico-chemical environment as most neodarwinians assume, instead life actively produces and modifies its surroundings" (Margulis as cited by Barlow and Volk, 1992, p. 689).

As a living system, the earth self-regulates and repairs itself within certain limits (Barlow & Volk, 1992). Gaia is understood to be a self-organizing system that progresses irreversibly in the manner of other thermodynamic dissipative structures (Barlow & Volk, 1992). If the earth's stability is thrown into severe disequilibrium, creative change may lead to the evolution of new structures, after which it settles down into a new stable pattern (Barlow & Volk, 1992) "Central to Gaia is the idea that the living Earth will evolve ways to preserve the planet's environment in a form that suits the life on it. Living organisms have created and nurtured the composition of the atmosphere to suit their purpose" (Pearce, 1989, p. 57). Lovelock & Margulis believe that this progression is automatic (Lovelock, 1991).

8. Analysis of the related case

The Gaia hypothesis is a limited application of holism used to describe the world as a whole. It does not extend to the greater universe. In other respects it is a very similar theory except that the process is described as automatic versus teleological (Lovelock, 1991).

9. Invented Case

The invented case uses fantasy as a means of getting a clearer picture of the concept by taking it outside of its everyday context (Walker and Avant, 1988).

The late Jim Henson's (1994) feature length video "The Dark Crystal" is a story, which exemplifies wholeness, in its deeply symbolic story. The narrator begins by recounting that in "another world, another time, in the Age of Wonder, a thousand years ago, this land was green and good, until the Crystal cracked. For a single piece was lost, a shard of the Crystal. Then strife began and two new races appeared: The cruel Skeksis, the gentle Mystics" (Henson, 1994). At the beginning of the video, both these races are now dying and only 10 members remain in each group. Moreover, a prophecy has foretold that a time of testing is about to occur, and either the land will be healed or will forever pass into the rule of evil.

The ugly vulture-like Skeksis gather daily at the broken crystal to draw energy from the sun. They dominate the castle of the crystal, and ravish the land and its people. A vicious fight develops between the remaining members of this dying race as their emperor nears death.

Far from the castle, live Mystics who dream of a life of peace and live the "gentle ways of natural wizards". Despite their unattractive appearance, there is a softness in their faces and their eyes are gentle and wise. Today as they numbly perform their daily rituals, they grieve the impending death of their beloved leader. They chant in beautiful harmony but it brings no comfort.

A young male elf-like Gelfling, named Jen lives in the valley of the Mystics. When the Skeksis killed his family and clan, he alone survived to be raised by the wisest of the Mystics. The wise old mystic gently tells the Gelfling that according to the prophecy, he is in danger and that the Skeksis will try to destroy him. Jen is told he must find the shard from the broken Crystal before the three suns meet or the Skeksis will rule forever. A vision of an astrologer named Olgra, who holds the missing shard, appears from a large cauldron in the room and Jen is given the direction to follow the greater sun for a day to find this individual. With this, the Master dies, leaving Jen grief-stricken and afraid of the awesome responsibility he has been given.

As the story continues, Jen locates Olgra who tells him that there soon will be a great conjunction, of the three suns. The last time this occurred was when the crystal cracked and the Skeksis and the Mystics appeared. Olgra warns that it will be a time of great transformation but is unable to predict whether the change will be good or bad. Jen is advised that he must take the shard and heal the Dark Crystal.

Along the way to find the castle of the crystal, Jen discovers a female Gelfling, named Kera, who joins him on his quest. She also survived the massacre of their people by the Skeksis and was raised by the Podlings. When they met, Kera and Jen immediately begin to read each other's thoughts and memories in a method of non-verbal communication, which Kera calls dream fasting. Unlike Jen,

Kera has wings and is able to communicate in a strange language with the many creatures that help them on their journey.

While Jen and Kera continue to travel in search of the meaning of their mission and how to accomplish it, the emperor of the Skeksis dies and a terrible battle ensues to determine his successor. In this process one Skeksis is humiliated and banished from the castle. He repeatedly tries to trick Jen and Kera into believing that he wants to help them but they avoid his clutches by recognizing his lies.

Following the death of the wisest of the mystics, the remaining members of the race, begin a slow pilgrimage to the castle. Meanwhile, the new emperor of the dark and ugly castle, discovers that two Gelflings have survived, and he sends out his Crystal bats and his army of Garthim to find and kill them in order to prevent the fulfilment of a prophecy that says only a Gelfling can heal the Crystal and end the rule of the Skeksis.

Throughout the adventure, the Gelflings repeatedly face their fears and persist on their journey in spite of the fact that they do not know where it will lead or if they will fail their mission and die. As they continue to respond to their calling, they receive assistance from helpful creatures and frequently receive warnings in dreams and visions. At one point the Skeksis capture Kera and attempt to drain her "essence" but Olgra helps her escape and they release a number of robot-like Podlings who have been drained of their essence.

As the great conjunction approaches the mystics near the entrance to the castle as Jen peers at the Dark Crystal, which is suspended in an open shaft, through which, the three suns can be seen. Jen realizes that he must immediately drive the shard into the crystal to heal it. The Skeksis attack him as he jumps down from a balcony toward the Dark Crystal and the shard is knocked out of his hand. Kera, flies down and seizes the shard but the Skeksis capture her and promise her freedom in return for the shard. She throws the shard to Jen who drives it into the crystal at the moment the great conjunction occurs. The Skeksis attack Kera and she falls lifeless to the ground.

As soon as the Dark Crystal is healed, everything begins to change radically, and the castle begins to fall apart. The Mystics have completed their pilgrimage to the castle and they enter the room. While Jen tenderly holds Kera tearfully in his arms, the light from the crystal shines brilliantly down on the Skeksis and the Mystics and the two types of creatures join to form a new type of being. Olgra announces "What was sundered and undone, shall be whole, the two made one". Jen sees standing before him tall, graceful and luminous beings with somewhat transparent bodies. One of the new beings declares "And now the prophecy is fulfilled. We are again one. Many ages ago in our arrogance and delusion, we shattered the pure crystal and our world split apart. Your courage and sacrifice has made us whole and restored the true power of the crystal" (Henson, 1994).

Jen is then advised to hold Kera close to him because she is a part of him as we all are a part of each other. As he does so, Kera opens her eyes and embraces Jen. The luminous figure departs in a stream of light as he voices his parting words. "Now we leave you the crystal of truth. Make your world in its light" (Henson, 1994). As the being speaks the land around the castle is transformed from barrenness to a lush and beautiful landscape.

10. Analysis of the Invented Case

i) The complementarity of opposites or the inseparability parts and wholes in the universe

The separation of the Skeksis and the Mystics, is representative of a dualistic, individualistic or "focusing on the parts" solution in the world at large. It is an either/or position. From a developmental point of view, the bi-polar nature of the bad Skeksis and the good Mystics may be viewed as a time of individuation in which the parts of the whole are identified and valued. In the end the two types of beings are integrated into a new and more complex whole, the illuminated beings and nature is healed.

On another level, the story is also about personal wholeness. The masculine or feminine energies alone cannot accomplish the task at hand. Creativity demands the use of both the right and left sides of the brain. It involves forming a connection between opposites. It is letting the dialectic happen. It involves a blend of thinking and feeling, the objective and the subjective, insight

and action, exploring possibilities and making choices on which solutions to try and so on. In the end opposites are united in a movement toward greater wholeness.

ii) The tendency to develop interrelated material structures

The material structures are represented by the creatures and the dichotomous world. These remain stable for a thousand years, until a new level of being emerges out of chaos.

iii) The tendency to develop stable interconnecting patterns

A number of patterns repeat themselves in the story. The great conjunction reoccurs after a thousand years, providing for new opportunity for change. The patterns of behaviour of the creatures also endure over time until disequilibrium effects a movement toward creativity and a new wholeness.

iv) The non-linear process of creatively moving toward the achievement of potentiality

At the beginning of the story, we are told that there was a former "whole" the crystal, which cracked. This imbalance has been maintained by the separation of the Skeksis and the Mystics. Although this pattern has endured a thousand years, it becomes less and less effective in the present circumstances and the system is gradually moving more and more toward severe disequilibrium. The old rituals no longer bring a feeling of peace for the mystics or a sense of absolute power for the Skeksis. The "temporary" solutions are no longer working. Both races are dying and unless a new solution is found, death is certain for all. The

death of the leaders of each race and the infighting of the Skeksis, signals the beginning of severe disequilibrium. Disorganization, provides an opportunity for transition to occur. Within the lack of structure, lie multiple possibilities for a transition to a new order. Old ways of being and old beliefs must die before, new possibilities can happen.

Taken together, Jen and Kera represent a whole personality with a masculine and feminine side. Before Jen can become a healer of the crystal, he must become whole himself. Until now, Jen has been protected, by his Master. He has not been told of the prophecy. He has not yet begun to question his meaning and purpose in life. He has begun the individuation process however, and is aware of his separateness. He is aware of his male energies, but does not know that he also has a feminine side.

Nevertheless, he faces his fear of endings. He must let go of the old without knowing for certain where it will lead him. As he ends his old way of being, he enters into the chaos of confusion. Although he is given some knowledge of the prophecy when his Master dies he doesn't know what the prophecy means or what he is supposed to do. Nevertheless, he does not let the confusion paralyse him. He takes what may be called a leap of faith. Despite his fear of the unknown, he takes action. He faces the unknown future with a sense of trust and hope, fully cognizant of the fact that doing so might lead to his death. Although the time of confusion, lasts for a long time, he continues to pursue his goal, which becomes increasingly clear. With the support and help of their friends,

Jen and Kera are able to move to a place of creative place of transition and new beginnings.

Creativity surfaces with the recognition that opposites are mutually dependent and Jen must integrate his feminine side (Kera) with his masculine nature. As they journey through transition, the recognition of the problem becomes increasingly clarified. When they finally recognize the price of helping their world to regain wholeness, they are ready to face the future with courage, although the outcome is unknown. The price is great. Suffering and sacrifice often go hand and hand with healing and Kera dies, to make way for a new beginning and the transition that occurs. Similarly, to become whole, persons also have to "die" to the former way of being to make room for creative change. In dying Kera is raised to a new level of being and joined in oneness with Jen. From a theological perspective, Jen and Kera could be understood to represent a Christ figure experiencing suffering, death and resurrection a journey to save (make whole) the world.

v. The reciprocal awareness of difference and relationship

Jen at first has to differentiate himself from his master and face the world alone. As he journeys, he recognizes the need to form a relationship with and integrate his feminine side into himself (Kera). She has gifts he needs to learn to recognize as part of himself. She teaches him dream fasting (insight, intuition, vision), she has wings (spiritual nature). She teaches him how to relate. She has developed deep relationships with the animals who support them and help them in

their quest. The story suggests that transition is best nurtured in a compassionate and supportive environment.

11. The illegitimate Case

The illegitimate case is an example of the improper use of the concept (Walker and Avant). Engel's (Ham-Ying, 1993) biopsychosocial interaction is an improper use of the concept holism because it denies the spiritual component of a person. Nevertheless, this perception of the concept of holism is common in the nursing literature (Ham-Ying, 1993; Owen & Holmes, 1993; Sarkis and Skoner). The following story illustrates an illegitimate case of holism.

Betty, who developed severe chronic back pain after a car accident two years ago, was admitted to a hospital whose philosophy reflected a belief in the provision of holistic care. Betty was admitted to re-assess and revise her plan of care because she reported that the pain was not improving. A meeting was convened to discuss the problem. The physician reported that he ran a battery of tests and analysed the results carefully but was unable to locate the underlying physical cause of her pain. He readjusted her analgesics and adjuvant medication regimen. The psychiatrist analysed the situation and decided that a conversion reaction might be partly responsible for the pain and suggested she undergo psychoanalysis. He also prescribed some medication to help with her depression. The social worker reported in her analysis of the situation that Betty was unhappy in her relationship with her partner and recommended couple therapy. The

pharmacist carefully reviewed Betty's medications with her to ensure that she understood what they were for and how she should take them. When the nurse came in to give Betty her meds, she was pleased that Betty was able to tell her exactly what the pharmacist had taught her. As the nurse left the room, Betty pretended to take her pills, but she secretly hid some of the tablets. She was tired of the pain and the suffering and had finally found a solution. She was convinced that no one including God cared about her and so she decided to take things into her own hands. She was sure that she had almost enough pills saved enough to end it all the next time her partner threatened to kill her if she left him.

12. Analysis of the illegitimate case

i) The complementarity of opposites or the inseparability of parts and wholes in the universe

The story illustrates the futility of the analysis of parts without a synthesis of the dialectic into a whole. Each professional explores a "part" of her but does not recognize his or her relationship to the patient and does not identify her deeper spiritual needs.

ii) The tendency to develop interrelated material structures

The interrelatedness of the material structures is evident in the story, but the health professionals and the patient do not recognize their connectedness as they are unable to experience the whole.

iii) The tendency to develop stable interconnecting patterns

Her stable but unhelpful patterns are not recognized so that there is no opportunity for a new pattern to emerge. The patient remains stuck in her pattern of perception of abandonment and powerlessness.

iv) The non-linear process of creatively moving toward the achievement of potentiality

There is no recognition of the severity of the disequilibrium by the health care team and therefore no attempt to find creative solutions. Betty is unable to move toward taking steps to find a creative solution to her problems in order to reach her potential. Instead, her "creative solution" is to end her despair by taking her life.

v. The reciprocal awareness of difference and relationship

There is no sense of a caring relationship between the health care workers and Betty. They remain stuck in their view of holism as analysis of the parts, without recognizing how important it is to connect with Betty. Betty is unable to differentiate herself from her problems. Without support, she is unable to find meaning in her life and chooses to end it.

II. Choosing A Working Definition

From the analysis of the literature and the case studies, I developed the following working definition of the concept holism:

The term Holism denotes the underlying organizing and regulating function of the universe that constitutes, creates, differentiates and integrates structure and form into a dynamic interconnected web of wholes. Holism operates to give reality its evolutionary character and expresses itself in a self-developing, self-realizing, and co-creative activity, which interpenetrates all of reality, throughout space-time, in a continuous and irreversible process. The process moves from stable patterns, to disequilibrium, through transformation to the development of new and more complex wholes.

CHAPTER IV

FIELDWORK PHASE

1. Setting the Stage

A. What Steps Were In The Fieldwork Phase?

The fieldwork phase, helped to clarify, substantiate and refine the concept of holism as defined in the theoretical phase by comparing it to the stories of holism voiced by a family receiving palliative services in the community. The fieldwork phase overlapped the theoretical phase and included the following steps: setting the stage, negotiating entry, selecting cases and collecting and analysing the data. The ongoing literature review, provided an opportunity to explore additional sources of relevant data from the literature, which surfaced as a result of my experience with the family. For example, data collected during the fieldwork phase lead me to explore spiritual, psychic, and other non-medical healing practices, and their relationship to the concept holism.

I made a number of modifications to fieldwork phase of Schwartz-Barcott & Hesook's (1993) design. My concept was pre-determined rather than being left open to change during the fieldwork phase, my time frame was projected to be three months rather than one year, and my data collection was limited to the views of one family. For this reason, I chose to use the fieldwork phase to refine the analysis developed during the theoretical phase rather than using the data obtained in the fieldwork phase as my primary source.

B. What Was The Rationale For Selecting The Palliative Population For Study And How Was The Site Selected?

As the concept of holism is embedded in relationship, I believed I could best study holism in the context of an actual caregiving situation, which had as its common goal, holistic care. It was my expectation that caring for a dying individual within a family context, would provide an opportunity to observe closely, the process of holistic care as the dying individual, his or her family and myself as caregiver/researcher, experienced it. Moreover, I believed that working with a family would help keep my analysis of the concept grounded in reality. The provision of palliative care, in the home, was chosen as an appropriate setting because palliative case nursing uses the concept commonly. I selected the home setting as the location for the study because it provided the opportunity to become the primary caregiver and a significant opportunity to develop a close relationship with the family.

C. What Major Questions Guided The Fieldwork Phase?

The general questions, which guided the fieldwork phase of the study, were:

1. What are the participant's ideas about the meaning and use of the concept holism?
2. What are the participant's stories about holism?

I framed these general questions to elicit the participant's thoughts on, and experience of, holism. I believed that by having the participants tell me "stories" about their past, share present life experience or talk about events anticipated in the future, I would obtain a deeper picture of their philosophical views on holism than I would by focusing entirely on their intellectual descriptions of the concept. As the world view of a person is often embedded in their stories, (Eberhardt, 1996; Lankton and Lankton, 1989; Snyder, 1992) I anticipated that listening to the anecdotes of the participants would provide a rich source of data which could then be clarified and validated with the participants.

D. When Did The Fieldwork Phase Begin And How Long Did It Last?

The fieldwork phase began following the completion of an initial literature review of the concept and extended through the dying, death and initial bereavement crises. As the perspective, on wholeness, of the patient and family was expected to influence the direction of the practicum, I left the design of the practicum open to modification during the fieldwork phase to accommodate the process of holistic care and the individual needs of the family. Although the study did not necessitate the modification of my initial questions, I made provision, that should this become necessary, I would clear any changes with the chair of the ethics committee.

Due to the fact that the patient with whom I was working, died two weeks after I began the fieldwork phase, the time frame for data collection in this portion

of the study was reduced to two months, and I had to rely more on the perceptions of the family caregiver's than on the patient's perceptions of holism. I continued to follow the family during the initial bereavement phase and delayed the taped interviews with the family until six weeks after the death of their mother. The family and I continued to have periodic contact with one another for 18 months after the death.

E. What Criteria Did I Use For Family Selection?

I undertook the search, for a suitable family, by making contact with the palliative units, and home care departments of the local hospitals and a community nursing agency to find a palliative patient living at home or being discharged home from hospital. I used the following criteria as a guideline for selection:

The family will be receiving home care and will be registered on the local Palliative Care Program.

1. One adult member of the selected family has an end-stage diagnosis of cancer and is living at home or being discharged from hospital.
2. The dying individual has verbalized, to members of the health care team, a desire to die at home.
3. Family members have verbalized, to members of the health care team, a desire to participate in the care of the dying individual in a home care setting.

4. A health care team member has reported in that family members have been receptive to the philosophy of palliative care and have be receptive to interactions with the staff in care of the whole family (body-mind-spirit).
5. Family members are fluent in English and are able to express themselves orally.
6. Family members living in the home number 2 or more persons.

F. How Was Palliative Care Provided In The Home?

As the community agency usually provides care in the home, I maintained their involvement with the case. I planned to work co-operatively with the nurse in the district and the family physician to plan and provide care in the home setting. Additionally, I planned to maintain good communication with other team members through telephone contact and meetings as required. I made arrangements with the community agency to ensure the availability of necessary equipment, provide additional care if required, and act as a resource person with whom the family was familiar if I needed to discontinue the research for any reason. I made arrangements to have access to the patient's chart and documented care provided according to the agency guidelines but did not include research data collected. I arranged an orientation session with the agency to familiarize myself with the policies and procedures in the organization and I made arrangements for the agency nurse to continue visit and provide additional nursing care and follow-up as required. A mutual plan of care was established with the family, the community

nurse and the physician and was modified as needed. Through the use of dialogue, negotiation, validation and reciprocity, the plan was to allow participants to be involved in the decision-making and care to the extent they desired

2. Negotiating Entry

A. How Was Access Obtained?

I obtained permission for access, pending ethical review of the study, to both local hospitals where the patient might be admitted and to nursing agency that would be responsible for care in the community. Although the patient died at home, I obtained permission to continue the data collection on the patient and family members in hospital if she required admission to hospital.

B. How Did I Address Ethical Considerations?

The study was approved by the Ethical Review Committee of the Faculty of Nursing of the local university. As the Ethical Review Committee associated holistic care with complementary care and I was willing to participate in complementary therapies, which were considered to have no harmful effects on the client, the committee required detailed documentation to ensure that care provided would fall within the scope of nursing practice.

Informants signed a consent form (Appendix A) which outlined the purpose of the study, the rationale for selecting them as participants, the benefits and

possible risks involved in the study as well as the expected time of involvement. I secured ongoing consent throughout the practicum.

I informed the family that their needs took precedence over the research and assured them that I would modify the research protocol as necessary to meet their needs. If the continuation of the study was considered detrimental to the participants, I planned to terminate the research without prejudice. The participants were informed that they could withdraw from the study at any time without consequence.

I provided the ethical review committee with the guidelines to be used during the data collection period and assured them that interviews would occur at mutually acceptable times and would not be conducted during times of crisis or high stress such as the period of time immediately preceding the death or in the first month of bereavement.

Because my provision of direct nursing care to the family, placed me in position of power with respect to the participants, palliative care staff made the initial contact with the family. Additionally, I ensured that family members participated in all decision-making regarding care and throughout the study I remained alert for any verbal or non-verbal signs that might indicate any discomfort with my dual role as caregiver and researcher. I also maintained close contact with the family physician, and the community nurse. Although, it did not become necessary, the community nurse remained available to provide additional care as required or to assume the role of caregiver if the family so desired at any

point during the study. I informed the family, that should they wish to discontinue my involvement with them, and felt uncomfortable discussing this with me, they were to contact my advisor at any time during the study.

They were assured that their confidentiality would be maintained at all times and assured that their identity would not be revealed in the final report in any way. I completed the data transcription personally and the raw data, in its entirety, was accessible only to the chairperson of my committee and myself. All transcripts and audio-tapes were kept in a secured location under lock and key by the researcher where they will be maintained for 7-10 years. I informed the participants I had access to the agency chart, and would record clinical data within this chart, but would not reveal data collected for the study either within the chart or to other members of the health care team.

C. How Did I Invite Participants To Take Part In The Practicum?

Using the selection criteria, a staff member at the hospital or community agency approached potential families. Using the guidelines provided (Appendix B) the staff member contacted the selected family to secure permission to release their name and phone number to me. If the family did not wish their name released or when contacted by myself they declined participation, the next suitable person on the list was to be contacted until a family was found. Using the guidelines developed (Appendix C), I had telephone contact with the selected family, and upon their agreement we met and they agreed to participate in the study.

D. How Did I Obtain Informed Consent?

The consent form was available in regular as well as large print for readability and the consent was read aloud and reviewed with the participants. I discussed the following points with the family prior to signing the consent.

1. The purpose of the research and my role as both clinician and researcher
2. A description of my background in both palliative care and community nursing
3. The expected duration of my involvement
4. The relationship between the community agency and myself in planning and providing care
5. A description of foreseeable risks and benefits
6. A discussion regarding anonymity and confidentiality and what may and may not be shared with other members of the health care team.
7. A statement that the research was voluntary, and that refusing to participate or discontinuing participation would not adversely affect care in any way.
8. A statement that indicated that the person wished to participate in care for the whole person and was willing to discuss periodically, with the researcher, his or her perceptions regarding what care for the whole person meant to him or her.

Additionally, I supplied my name, address and phone number and the name and phone number of my advisor to each of the participants so that they could

contact me or my advisor with questions or concerns or to discontinue, at any time, their participation in the study. A copy of the informed consent was placed on the client's chart.

I followed the "Guidelines on Research Involving Human Subjects" (Medical Research Council of Canada, 1987) to conduct the research. Moreover, because I was acting in the dual role of researcher and clinician, the consent process continued throughout the course of the practicum.

May (1980) reports that potential research participants are frequently unable to delineate the role of a nurse researcher and will respond to the researcher primarily in his or her role as nurse. Consequently, the issue of role differentiation creates difficulty obtaining truly informed consent as the individual may assume that the nurse will know and do what is best for him or her. As I was acting as both nurse and researcher in this study, this tendency was compounded. However, May (1980) also suggests that the prolonged contact of a field study provides the nurse researcher with the opportunity to ensure ongoing consent and numerous opportunities to clarify the dual role of researcher and nurse. Additionally, Boyd (1993) discusses the concept of "process consent" in her discussion of practice research. Boyd (1993) considers "initial agreements" as "tentative at best" and suggests that consent must be "renegotiated again and again" as the research and caregiving process evolve over time (Boyd, 1993, p. 24). Therefore, when working with the family, I repeatedly reinforced my dual role and ensured ongoing consent was obtained. In this regard, I was particularly alert for any verbal or

non-verbal behaviour that might indicate that any one of the participants was uncomfortable continuing the study. If this occurred, I planned to approach the person to discuss my perceptions, and review the topics discussed in the consent form.

3. Selecting Cases

I selected cases from the data for analysis, which I intuitively felt related to the concept and/or which the participants identified as having impacted the family's experience and relationships and/or which reflected the concept as analysed from the literature.

4. Collecting and analysing the data

A. How Was Primary And Secondary Data Collected?

1. Informal collection of primary data.

I used a participant observation strategy that included the immediate recording of interactions and observations following caregiving visits.

2. Formal collection of primary data.

In addition to the informal data collection made in the field, I collected a total of three hours taped interview data. Although I initially proposed two or three, one hour semi-structured interviews, which were to take place with individuals or the adult family members as a whole, the interview frequency and

schedules were not be predetermined and were left open for negotiation with consideration for family energy conservation. At the request of the family, the semi-structured interviews were limited to one longer interview, rather than two to three shorter interviews at which time their perceptions of holism were captured using the guidelines developed (Appendix D & E). I recorded the interviews on tape.

3. Collection of Secondary data.

I kept a reflexive journal throughout the research project. I used my journal to record the context and sequence of events, personal values that might affect my perception of events, perceived effects of the methodology on caregiver/research relationship, a record of decisions made including rationale, and personal growth and insights that resulted from the experience.

"Reflexivity is a kind of critical thinking that examines the values, beliefs, and interests embedded in the researcher and the field and seeks to understand and integrate them into the study" (Lamb & Huttlinger, 1989). The researcher uses the reflexive journal to acknowledge personal experiences and values, values of the participants, and other values inherent in the context of the field and the unitary paradigm.... Inclusion of a reflexive journal recognizes that inquiry is value-bound and participates in the emergence and interpretation of data (Drew, 1989)" (Carboni, 1995a, p. 33).

In addition to the taped interview, data was collected using a participant-observation method to record significant data that surfaced during nursing care provided.

4. Recording methods

i) Observational notes (ON) were made as a means to record factual anecdotal data based on observations of the participants.

ii) Theoretical notes (TN) were used to record circumstances surrounding what persons said and did and included paraphrasing and actual quotations; researcher's speculation on meanings and interpretations of data; record of comparisons and contrasts between observational notes and literature sources.

iii) Methodological notes (MN) recorded instructions to myself regarding methodological issues and initial data analysis.

B. How Was The Data Analysis Conducted?

Data for analysis included the data from the literature, the reflexive journal and the primary and secondary data from the fieldwork phase. One half to three quarters through fieldwork, I planned to begin to organize the data to reflect that which was most relevant to the concept and to begin to select, actual examples from the data to compare and contrast with the attributes identified in literature and the constructed cases. However, due to the short duration of the client's life, I

conducted the data analysis following the completion of the fieldwork phase of the study. I combined the planned exit interview, regarding effects of participation in study, with the family interview. Findings were validated with the family and my practicum advisor through confirmation and revision.

C. Why Was The Family Selected Even Though They Didn't Quite Fit My Preconceived Notions?

Although I hoped to work with a family for approximately three months, on meeting the family the first day, I realized that there was little chance that the patient would live that long. It was also apparent to me that she would be too weak to participate in formal interviews. Nevertheless, after meeting the patient and family, I decided that it was a very suitable family, with which to work, as both the patient and family had a strong desire to provide holistic care in the home until the patient's death.

D. What Was The Family Situation?

In my description of the family, I have used fictitious names and changed some details of the situation to protect the anonymity of the participants. The family included Mrs. Gorski, an elderly woman in her late seventies and her three daughters Sybil, Sarah and Deanna. Mrs. Gorski's daughters provided 24 hour care for her in her home, during the last six weeks of her life. As the daughters

preferred to provide most of the physical care for their mother themselves, I became more of a resource and support person, rather than a direct caregiver.

Mrs. Gorski had been diagnosed recently with late stage ovarian cancer and her condition deteriorated rapidly following diagnosis. The patient and family made a decision not to pursue treatment options as her prognosis was poor and they believed treatment might adversely impact on the quality of her remaining life.

When I first met Mrs Gorski, her condition was considerably worse than the chart had indicated. Nevertheless, I wrote in my journal that I decided to work with the family as I thought they would benefit from my involvement and I would benefit from their participation. On the first visit I intuitively felt that the patient and family were committed to holistic care and working with the family would provide very good data on the concept.

Mrs. Gorski presented as a religious woman who closely followed her Roman Catholic tradition. She was also a very spiritual woman who was very proud of her daughters and the care they provided. In some ways it was very important for her to assert herself. She did not like hospitals and wanted to die at home. Because she was "not a pill-taker" she wanted to be very much in control of the medications she received as she feared it might impair some of her cognitive abilities. In other ways, she was a peace-maker and tried not to say or do anything that might support the views of one daughter over another.

The three daughters expressed a wide range of beliefs and opinions. The eldest, Sybil, who was in her mid fifties, presented as a very open and bubbly

person who spoke rapidly and with enthusiasm. Although a deeply spiritual person, she no longer considered herself a part of any organized religious group and found her spiritual needs met with a group of close friends. I might best describe her as someone with "New Age" views. She had a strong interest in spirituality, in the broader sense, and had a knowledge of a number of world religions. She also had interest in complementary and alternative therapies and had taken some instruction in Yoga, Ayurvedic medicine and so on.

Sybil was very involved in her own personal movement toward wholeness and endeavoured to work through painful issues that surfaced in her life. The most significant of these was learning to accept herself as a lesbian woman. She had accomplished this task many years ago and she had a long-standing committed relationship with her partner. Sybil had a strong desire to assist with the care of her mother and took a leave of absence from her job to do so.

The second daughter, Sarah, was a little younger than Sybil and slightly more reserved but was in many ways similar in personality to her sister. She had a close relationship with Sybil and her mother. She also was deeply spiritual but held somewhat more traditional views than her sister. Although she was very open to the opinions of her sister, Sarah did not involve herself as directly in "New Age" types of interests although she read about them and explored the use of some complementary therapies. She too, showed interest in personal growth, and had worked through her feelings about her sister's sexual orientation.

Although all three women had some previous experience in the provision of basic nursing care, Sarah, showed the most leadership and knowledge in this area, having worked as a nurse's aide prior to her marriage. Sarah had two adult children, and one of them, had been diagnosed with diabetes as a child. Therefore, she had previous experience giving injections, although she had not done so in many years. Sarah was a full time student, but as school was not in session at the time, she was able to assist with the care of her mother.

The youngest sister, Deanna, who was about 50 years of age, was quite different in personality than her sisters. Deanna was unable to accept Sybil's sexual orientation and until they came together to provide care for their mother, Deanna and Sybil would only see each other once or twice a year. Deanna lived in town nearby and was a single parent of two children in their late teens. She arranged to take her vacation to assist with care for her mother. She, like her sisters, showed interest in herbal therapies. They purchased an herbal remedy Essiac and administered small amounts of it to their mother, with the awareness of Mrs. Gorski's physician.

Deanna had the most difficulty accepting the mother's death and continued to hope for a miracle cure until the day of her mother's death. Trust did not come easily to Deanna. Although she gradually learned to trust me, she remained quite closed in her sharing throughout the official data collection period. Although, fully supportive of her sisters' participation in the study, she was reluctant at first to consent to participate in the study. Later, she approached me and decided that she

wished to participate in the informal part of the study, but she did not wish to participate in a formal interview. This wish was respected.

In contrast to her sisters, Deanna had strong and specific religious views and belonged to a conservative fundamentalist Christian religious group. When I began relating to the family, Deanna was having difficulty accepting her mother's impending death and was continuing to pray for a miracle to cure her mother's cancer. She brought a "faith healer" to her mother's bedside to pray for a cure.

Despite their differences, the three women shared a deep love for their mother and came together with a strong commitment to keep their mother at home until she died. All three had no difficulty making the decision, to put other commitments on hold, so they could grant their mother, her wish, to be cared for at home. They did so for the last six weeks of her life.

I met the family two weeks before the mother's death. My relationship with them was somewhat different than I had anticipated when I planned the study. I did not become primary caregiver for Mrs. Gorski as the daughters provided almost all her direct physical, psychological and spiritual care. My primary role became one of assessor, educator, consultant, advocate, and provider of emotional and spiritual support for the daughters. Because of the rapidly declining condition of Mrs. Gorski, I had only short informal conversations with her she was too weak to tolerate a formal interview.

E. What Ethical Issue Arose During Data Collection And How Did I Deal With It?

On my initial visit with the family, the client orally agreed to participate but felt too weak to sign the forms so I post-poned the signing for another day. As her weakness continued to increase, I made the decision to have the patient's verbal agreement witnessed by her daughter's signature.

The two oldest daughters were eager to participate in the study, and signed the consent forms on my initial visit. The youngest daughter stated she was comfortable with and supported her sisters' participation, but wanted to think over her participation. As she remained uncertain on the next visit, and I did not want to pressure her to make a decision, a concern soon arose as to what data I could ethically collect as it was difficult to leave her out of the data yet keep the stories intact and relevant.

I consulted with my advisor and the Ethical Review Committee and they advised me that I could not collect any data, which related to the third sister, unless she signed the consent. For a time, I was unsure if I would be able to use the family in the study because the data was so intertwined that I felt that leaving her out of the story would distort the data. As I did not want to desert the family, I considered abandoning the study while continuing to provide care as I did not feel it was fair to leave the family during such a stressful time. Fortunately, soon after, the third sister, developed some trust in me and became comfortable enough

with the study, that she approached me to say that she wished to participate in the informal part of the study, but she did not wish to take part in the taped interview.

Although, the situation resolved itself, it raised the issue of consent problems that can occur when working with a family as a group. In retrospect, I was fortunate that by waiting for the youngest sister to feel ready to participate, I was able to obtain a somewhat different perspective on holism than I would have if only the two sisters were included. Nevertheless, in the future, I suggest that a similar situation would best be handled by having the family think over their participation for a few days and make a joint decision, reinforcing the importance that they participate only if everyone felt comfortable and did not feel pressured in any way to do so.

F. What Stories From Fieldwork Phase Reflected Model, Borderline, Related, Contrary And Illegitimate Cases Of The Concept Holism?

The family used the concept holism in all the ways defined in chapter two. In addition, they connected holism closely with spirituality. I noticed that they connected Spirit or spirituality and holism so closely, in the conversations, that they seemed to use the two terms synonymously. For this reason, I have not separated spirituality from the other stories but left it in the descriptions of holism as a worldview, as a movement toward human wholeness and as a philosophical base for health care. However, I also explore spirituality as a borderline case. Sybil and Sarah also believed that the unconscious, dreams, psychic experiences

and synchronistic events were influential in the process of becoming whole. Sybil made a connection between the concepts of energy and of spirit, suggesting that spiritual energy in the universe moves one toward wholeness.

1. Model case: As a world view:

Sybil and Sarah embraced holism as a world view. Although they were unfamiliar with the physical sciences such as quantum physics and chaos theory, they were very aware and concerned about the ecology and the disturbance of the ecological balance as a result of human denial of our deep interconnected relationship with it. Although we did not discuss wholeness as a worldview in detail, it became apparent that they believed that wholeness extended to the entire universe. They suggested that the universe experienced painful events that required humans to respond with care and compassion. Sybil felt that there were a few people in the world "some people who I guess who are on a spiritual path" - who really care about the environment and take it seriously enough to want to do something about it.

Sybil and Sarah understood the whole universe to be connected. When asked about the connection between healing and energy, Sybil connected spirit with energy. "I think that the spirit is energy" and "There's an energy force around all of us" and she connected healing with "spiritual seeking". She also connected spirit with light and suggested that at death she thought "we move back to the

light". Sybil suggested that human bodies were a "vessel" for the spirit but also understood body-mind-spirit to be inseparable.

Both sisters believed in the existence of a greater force in the universe whom they referred to as the Creator or God. The connectedness of the holistic universe extended beyond this world for Sybil and Sarah. Both sisters leaned toward a belief in reincarnation and Sybil said that she believed that it might be possible to come back on the earth or elsewhere. "And maybe not even on the earth ... I think its all possible ... that there could be another universe out there ... and it could even be in that other part of another universe".

Einstein's theory of relativity suggests that time is relative and Sybil and Sarah were aware that persons can experience time differently. The relativity of time is illustrated by the fact that Sarah thought their mother died quickly while Sybil thought she was "hanging on to the bitter end". The fact that they had different perceptions of time did not disturb them and neither had the desire to prove the other person's perception to be wrong. Sybil responded to the revelation of their different impressions by saying "Talk about different people's perceptions". Sybil also indicated an awareness that mind and knowledge are not limited in time.

Sybil and Sarah also believed that some people are psychic. "I think some of them have the gift, definitely" but they also recognized the existence of charlatans. Sybil suggested that connection could occur between people. "I guess ... you can be connected in knowledge with somebody or in one thought at one time".

2. Model case: As a movement toward human wholeness:

Sybil and Sarah frequently used the concept holism to describe human wholeness. In her attempt to define what the term holism meant to her, Sybil said "body mind and spirit is what it means to me. And, and they can't be separated. They...just absolutely cannot be separated in my view". She also connected holism closely with spirituality by saying "But ... getting back to ... defining holistic care, uh, there's still the spiritual aspect of my mother's experience". The connection between holism and spirituality impregnated the interview.

Sarah said that the day they took their mom home from hospital "she just wanted to get the heck out of there and she was so sick in the morning ... and she was, all perked up when we got her home" suggesting a connection between her physical well being and the fact that psychologically she was happy to be home.

Mrs. Gorski also maintained a balanced lifestyle to the extent possible, until she died, continuing to care for her body, mind and spirit. Mrs. Gorski was the type of person who enjoyed life and liked to have fun. "Right up to the end she had a really good sense of humour". She also prayed daily with her daughters and maintained her sense of autonomy by participating in all decisions about her care. Mrs. Gorski's daughters also described her as holding some fixed religious views but said she was a spiritual person who "leaned much more toward being open-minded ... than a closed minded ... person" and lived out of a deep sense of values that lead her to care for others.

Holism as a movement toward human wholeness was also evident in Sybil's life. She related a story that demonstrated her strong belief in the connectedness of body-mind-spirit. During a stressful period in her life, she developed physical problems that she didn't feel her doctor was helping. She returned to her former practice of Yoga. "And sure enough ... doing it very faithfully ... sticking to my diet, my numbness and tingling dissipated I felt better and stronger as time went on". In addition to believing in the health benefits of Yoga, Sybil also said that she thought that the energy-based healing practice of Reiki "can increase your spiritual awareness".

Sybil and Sarah were both open persons, who had worked through painful experiences in their lives, and as a result they were not afraid to explore other religions, alternative and complementary therapy, dreams and psychic phenomena and so on. They recognized the great possibilities possessed by humans if they are willing and able to explore their potential. "Even thinking of the ... thinking in terms of wholeness and uh ... our intuition ... or the unconscious mind or the dream world ... there's just a whole world ... worlds out there that we're not exploring and using Just using a little smattering."

They believed that some persons are able to develop to a greater potential than others. The persons they considered to manifest wholeness are regarded, by most persons, to be deeply spiritual people. They were Deepak Chopra, Jesus, Ghandi, Martin Luther King, the Dahli Lama and Mother Teresa. In a similar way, to these spiritual leaders, Sybil and Sarah, considered the spiritual life to be a

life-long journey. In referring to Ayurvedic medicine, Sybil did not see it as a set of skills to be learned but a way of life. "I mean its a life long study and its a life long path". Sybil and Sarah also understood life as an active process of moving toward wholeness. It is "what we live, not what we say".

Moreover, in their description of life, they recounted stable patterns disrupted by periods of disequilibrium. Sybil thought that people could become stuck in a pattern for a time however, and she felt the main obstacle to growth is "fear". Nevertheless, she felt that often people can begin to grow without being consciously aware of it. "I think we never know exactly at what point the conscious becomes operative. "The connectedness of it all will come at a time when ... I think we least expect it".

The experience of severe disequilibrium followed by creative shifts in one's way of being was often seen as part of the process of becoming whole. Sybil described their family relationships as dysfunctional and said that "The dysfunction doesn't go away, all of a sudden because you've got a death coming in your family". Although they "had arguments around mom", a new pattern emerged during the care of their mother and "we got even closer" than they had as the result of the stress they experienced when their dad died. "We got along really well, more that we have in years". This new pattern was such a radical changed that Sybil suggested "it was ... a real miracle".

Sybil also described her struggle to accept her homosexuality as a period of severe disequilibrium in her life, which she described as painful, but also a time of

learning. In referring to her time of suffering she said, "I don't know what's good and what isn't but it is what I had to learn and what I had to go through." She became more whole through this experience and learned what was important to her in life. She identified the following: "relationships," "being non-judgmental," "living in a healthy way," and "being respectful" of herself "as a human being and as a person ... every aspect of me". However, in describing the most important thing she learned from her experience she said "Firstly, I guess its spiritual". She described the spirit as important. "Our spirit is ...is so much a part of who we are".

Although Sarah was uncomfortable sharing some of her periods of disequilibrium, she also said that as the result of "painful experiences," which centred around "the kind of family we came from," she became more spiritual in her orientation. Sybil equated suffering with an opportunity to change. She said that "pain is a teacher ... suffering is a teacher". In times of distress she expressed that she felt she has been "lead by the Spirit" and has been able to change creatively her perspective on things. "My life changed ... [It] revolutionized my life".

Sybil also indicated that human wholeness emerges in the context of close loving relationships. The important things about these relationships were "spiritual kinship," "spiritual connectedness," "accepting people," "and not caring absolutely, what anybody else would think".

3. Model case: As a philosophical base for health care

Lang and Krejci (1991) suggest there are seven components to a holistic philosophy of care. They are humanness, rights, family, coping, choice, comfort, and continuity. The family and I, considered the health care provided for Mrs. Gorski at home, in the last weeks of her life, to be holistic. Mrs. Gorski's care required a co-ordinated effort between her daughters, the extended family, her physician, the home care program, her druggist and myself and the patient.

Mrs. Gorski was an independent thinker and she wanted to be included in the decision making. Her family advocated strongly for her in this regard and ensured that she was given the opportunity to make informed decisions about her life and her health care. Quality of life was important to them, as a family, as was their openness to exploring multiple approaches to make her life as comfortable and meaningful and possible. Additionally, the attitude of the caregiver was an essential part of holistic care in their view. Respect, sensitivity, caring and compassion, and a willingness to grow personally, were qualities they identified as being essential the holistic caregiver.

The family wanted to be very involved in the care and the decision-making. I was aware of this from the community nurse who visited earlier, and from the home care co-ordinator who had arranged for care at home, and from my interactions with the family during the first interview. On the first day, I visited, Mrs. Gorski, her daughters and other close family members met with me to discuss my participation in her care and discuss ways to help make it possible for her to die

at home as she wished. The family also wanted to provide most of the physical care themselves and had rearranged their lives to enable them to be able to stay with her.

As I had anticipated, that I would be very involved in the physical care of the client during my practicum, my first task was to let go of the role of "primary" caregiver and learn to trust the family to provide the care. One daughter, had particular skills in physical care and was very intuitive about her mother's tolerance and how best to keep her comfortable. I quickly learned to trust her judgement. In turn, the family quickly came to trust my expertise in palliative care and did not hesitate to consult with me or ask me to assess the situation as needed.

My role became one of advocate, teacher, counsellor and support person (primarily for the daughters) as we collaboratively planned and evaluated her care. My nursing care revolved more around providing knowledge and support for the daughters so they in turn could provide the care for their mom. On visits, I frequently spent much more time with the daughters, than I did with Mrs. Gorski, who was rapidly becoming weaker and seemed to have little energy left to develop new relationships.

Although, my visits with Mrs. Gorski were short, it was apparent that her daughters were providing excellent care. Mrs. Gorski was very proud of the care that her daughters provided and it was obvious from observing their interaction with their mother, that they loved her deeply and would do anything they could to provide the best quality of life they could for her. They were very observant and

reported any symptoms she might be having and asked for advice on skin care, and so on. They handled her very gently when they moved her and always communicated what they were doing. They gave her small sips of fluid to keep her mouth moist and gave her favourite beverages. They also took time to have fun with her when she was feeling well enough. They laughed and played cards together and in the week before her death Mrs. Gorski called the whole family together for a party.

The family was also assertive. One day when I was visiting with the patient alone in the bedroom one of the daughters came in and asked me if I would mind making my visit short because one of her relatives who was in town wanted to spend some time with her before returning to her home. This assertiveness was also evident when they told me about Mrs. Gorski's decision not to have the chemotherapy treatment which the oncologist was recommending. In making this decision, their primary consideration was quality of life and they gathered as a family, to view a video about a Western physician who felt her colleagues tried to control her decisions about treatment. The doctor had decided to take a more holistic approach to her care, including the use of alternative treatments for her cancer. After viewing the video, Mrs. Gorski made a decision to reject chemotherapy because as a family they believed that it would not extend her life and might reduce the quality of the life she had left. Although they were primarily interested in supplementing Western medical approaches with non-invasive interventions, which might help her, they did try giving her small amounts of an

herbal tea (Essiac) which is claimed to have antineoplastic effects. All of the daughters prayed frequently with their mother. Two daughters believed in energy healing such as therapeutic touch, and the third daughter enlisted the help of a faith healer in the hope that it would help her mother. Mrs. Gorski was open to and agreed all these approaches. Although Sybil and Sarah were uncomfortable with the faith healer, they respected their mother and sister's decision.

Care for body, mind and spirit were intertwined and equally important for all the family. The family was pleased with the care they gave their mom. Sybil expressed special appreciation for Sarah's ability to take leadership in the care they provided.

You know ... I really believe so strongly that we couldn't have given my mother the care that we did without Sarah's input ...we could relax about ..the physical part because you knew about it and because you already had such a gentle, ... good way with mom already Sarah was the one who knew when to say 'Well mom, do you feel like going out? Its a beautiful sunny day, do you think you can go out today?[She was] very in tune with ... mom's physical care and her level of energy.

However, their ability to co-operate did not mean they always agreed on everything. In fact, there were often disagreements, although the sisters endeavoured to be respectful, always, of the views of their mother and each other. Because the daughters all agreed that they wanted to give their mom the best care

possible, they co-operated and negotiated with each other throughout the experience despite their different points of view.

Sybil and Sarah indicated that they felt Mrs. Gorski was aware of their disagreements, and this bothered them so they made an extra attempt to get along. They also felt she was having difficulty letting go because of the short duration of her illness, little previous experience with being ill and the fact that Deanna was not ready to let her go until the day she died. Fortunately, shortly before she died, Deanna was able to give permission to her mom to die reassuring her that she was ready to let her go.

When I first entered the situation, the family wanted their mother to have intravenous fluids as she was not drinking much and was complaining of thirst. Although, as a palliative nurse, I don't generally think that IV fluids are helpful, I felt it was important in this situation to remain open to the idea of hydration if the patient and family really wanted it. I explored the possibility of home IV and hypodermaclysis at the same time as I taught them about the possible benefits and drawbacks of hydration. I believe that giving the patient and family a role in the decision-making, at this time promoted the development of a trust relationship. As I let go of controlling the outcome, the mother's thirst diminished, with the use of alternative measures, and they decided against hydration.

During my initial assessment I found out that Mrs. Gorski had very definite views about taking medications. She did not like taking pills, and had a history of not taking her prescribed medications (meds) over the years and spitting them out

when she was in hospital. Additionally, when hospitalized, she became upset when the staff placed her on regularly scheduled meds. Her biggest fear was losing any of her cognitive abilities due to the effect of the drugs. For this reason, while I taught her and her daughters about pain and symptom control and the value of regularly scheduled meds, I allowed her to remain in control of the final decision about drugs. Although, she never did take meds every four hours around the clock, she maintained a comfort level that was acceptable to her. Moreover, she increased the regularity of meds as her condition deteriorated.

On the last day of her life, Mrs. Gorski required parenteral medication. Although Sarah had previous experience giving subcutaneous meds, she had not done so in many years. We prepared for this eventuality however, by having Sarah review and practice the technique ahead of time and by ensuring that there was injectable morphine, needles and syringes on hand should it become necessary. As she had not used subcutaneous butterfly infusions, I made the decision that I would introduce this technique later if it became necessary.

About 16 hours before her death, Sarah phoned to say that her mother's pain had increased and she had switched to injectable morphine. I called the doctor and arranged to get another prescription for more morphine and picked it up and brought it to Mrs. Gorski's home. Her condition, continued to deteriorate, and later in the evening, I sent a family member to the drug store to pick up some medications for anxiety and congestion. These were available as the doctor wrote prescriptions for drugs I thought we might possibly need. These prescriptions

were given to a 24 hour drug store near the patient's home and arrangements to made to have the drugs on hand should we need them. While we were waiting for the drugs, I did therapeutic touch, which seemed to calm her anxiety. After I administered the morphine and other drugs, the three daughters surrounded her and talked gently to her, told her how much they loved her and gave her permission to let go. She slipped away gradually within a short period of time.

After her death, the daughters each spent some time alone with her. Other family members came to the home and were given the opportunity to say their good-byes. Most family members did not spend much time with the body, feeling that the body was no longer Mrs. Gorski. Deanna, however, needed a lot of time alone with her mother's body. The other family members respected Deanna's need to spent this time with the body as they were concerned that Deanna would have the most difficulty coming to terms with the death and wanted to support her as much as possible.

After a couple of hours, I became aware, that Deanna needed to be very certain that her mother was dead. We talked about this and then I encouraged her listen to her mother's heart with the stethoscope. This seemed to reassure her that she was really dead and she became comfortable with calling the funeral home to come and take the body.

Deanna then said to me, that I had not had a chance to say my good-byes to their mom, and offered me time alone with her to say my good-byes. I was

acutely aware of her sensitivity to me and appreciated her offer to allow me this opportunity.

As Deanna seemed most vulnerable, I suggested that she should go home with one of the family members. Deanna however, expressed a desire to stay alone in her mother's home. Although the family felt Deanna had handled the initial crisis much better than when her father died, the family was concerned about her desire to stay alone overnight. However, we respected her choice and let go of trying to control her decision. As we were leaving, she changed her mind, and went home with a relative for the night.

I maintained contact with the family during the initial bereavement period. They talked about their experience of loss and reached out to persons who were able to support them during this period. The three daughters took time together to empty their mother's house and share memories as they did so.

4. Contrary case: As a world view

Three examples of a contrary case as a world view surfaced in the data. One related to the "evil" associated with a "right wing way of thinking" which oppressed others. Sybil thought that this element of society would "line us all up and shoot us" if they could, referring to the potential for violence she felt this group has toward the gay and lesbian community. Another example of a contrary case of holism, as a world view, surfaced in the data as Sybil's expressed concern about the ecology and its present destruction by our society. "That's why I think

our earth is dying ... right now. The physical body ...of the earth as well The earth is moaning and groaning and ... you know ... in pain ... we're ... we're losing species everyday ... but nobody seems ... really believes it ... A few environmentalists boldly or supposedly who believe it and ... some people who I guess who are on a spiritual path ... but this can't go on forever. The third example referred to the potential to admit students to a nursing program who did not embrace a holistic worldview. "I guess the bottom line is that the individual coming into the program of study and they're coming from such different places and ... and so few people in our society have a holistic approach ... in terms of their own understanding of the world."

5. Contrary case: As a movement toward human wholeness

No contrary case for human wholeness surfaced in the fieldwork portion of the study, although I initially considered using Deanna as a contrary case, because of her sisters' description of her views as rigid and unchanging, and the fact that she seemed stuck in a pattern of fear that seemed to block her from moving forward creatively. Nevertheless, I changed my mind about her when I watched her develop slowly and grow over time. She herself acknowledged to me how much she had learned from her mother's death and I experienced a new openness in her when I had coffee with her many months after the death.

6. Contrary case: As philosophical base for health care

Numerous contrary cases of holism as a philosophical base for health surfaced within the data. Sybil and Sarah gave descriptions of care in which they thought health care workers demonstrated poor attitudes, did not allow the patient to participate in decision-making, were uncaring or controlling or used the wrong approach in their relationships with their mother and other patients. In describing a scene where the hospital staff was trying to get her mother to take her medication Sarah said "They really wanted her to take something for pain and they just pushed it on her, too much". She also said that in this situation the "approach was all wrong". When discussing a video they watched about a doctor with cancer who wanted to pursue alternative therapy Sarah said "She was asking for choices and doctors who were colleagues of hers weren't giving her a choice".

They were upset particularly about the way their mother's oncologist responded to her decision not to take chemotherapy. Sybil said that after their family had spent a whole afternoon together, making the difficult decision to refuse the chemo, she remembered hearing the doctor say "So you've decided you're not having chemotherapy and why not? And I think my mom found that very difficult ... And her spirits were very low when she was ... in hospital and I didn't like hearing that he approached her that way." Sarah suggested that his poor attitude was reflected in the fact he was chewing gum. "He came, you know, his manner, I don't know ... snapping his gum, he was chewing his gum" Sybil said that she thought his manner would be different if it was his mother and his negative attitude

was reflected in the "tone in his voice". Sarah felt he was unable to accept their mother's decision. "He didn't like the fact that mom had decided not to have chemo. You could tell. I could tell".

Sarah also noted that some nurses don't seem to care about their patients. "I see nurses that don't seem to really care about the patients.... They barely care about their physical ... the pain etc." Sarah related another situation that she observed in hospital where she felt staff was making fun of the patient. She concluded "I thought the staff could have been a lot more understanding and sincere".

7. Borderline case

The deep connection between spirituality and holism surfaced repeatedly in my journal, the literature and in the family data. To Sybil and Sarah, spiritual growth and the movement toward human wholeness seemed to be synonymous. Nevertheless, it is a borderline case because in our culture, spiritual wholeness is often understood to be distinct from wholeness of mind and body. Moreover, holism as a worldview, is not understood to be equivalent to spirituality as a worldview and holism as a philosophical base for health care is not considered to be the same as spirituality as a philosophical base for health care.

In retelling their stories, I realized that it was the sharing of their spiritual journeys with me that drew me to the awareness that Sybil and Sarah were on a conscious path toward spiritual wholeness. The stories, Sybil and Sarah told me,

of their mother, also lead me to believe that her life and her dying, also evidenced the process of becoming spiritually whole. It was my impression, that Deanna was also on the same path, although this was not immediately apparent to me. My awareness of her journey became evident over time and as she began to trust me and I could see how her patterns expanded and changed across time. While I experienced her to be moving more slowly than her sisters toward wholeness, and to be less conscious of her journey, nevertheless, she appeared to be gradually becoming more spiritually whole.

Conversations with Sybil and Sarah were impregnated with spirituality and its connectedness with becoming whole. They frequently talked about their own spiritual journeys. While Sarah said she had never thought about there being a connection between spirit and energy, Sybil felt that spirit was energy and that it was a guiding force in her life. Sybil understood there to be both light and dark energy in the universe. She was very Jungian in her understanding and believed that persons had to integrate their shadow nature into themselves.

Both Sybil and Sarah believed that a person can be moving toward wholeness and not be conscious of it. They suggested that dreams, and other experiences in life, tended to move persons toward wholeness. Painful experiences were particularly prone to causing persons to look more deeply at the meaning of life and become more whole.

Although Sybil and Sarah described their mother as being closed in some areas of her life, they thought she was very open in others. Although she tended to

ascribe to the teachings of her church, she was not rigidly dogmatic. She was a very caring a sensitive woman, and taught her daughters to help others. She also found great meaning within her spiritual community at church. Although her mother's church condemned homosexuality, Sybil believed that she would have eventually fully accepted her sexual orientation. Additionally, Mrs. Gorski experienced a number of dreams that seemed to help her come to terms with her death and she found comfort in the visits from her priest. It was important to her that her caregivers were spiritual persons and she expressed pleasure to her daughters that I was a spiritual person.

Sybil viewed spiritual development as something very precious. "When Jesus says ... the kingdom if heaven is [like] finding a pearl ... well you throw everything else away and you find that pearl ...nothing else is important. I feel like that a lot about my life now.... I really ... don't have a lot of trouble ... seeing what I should throw away I have trouble doing it and I think its just to keep the pearl is worth doing ... it really is."

8. Related case

Smuts (1927) believed that psychic abilities were possible within nature. "Nor is it merely we humans, with our intense psychic sensitivity, who feel this appeal of organic or holistic Nature. All organic creatures feel it too Sensitivity to appropriate fields is not confined to humans, but is shared by animal and plants throughout organic Nature" (Smuts, 1927, p. 349)

Sybil and Sarah related several stories that illustrate that they also believe there is a close association between certain experiences and the movement toward human wholeness. They believed there was a close connection between becoming whole and valuing and learning, on a conscious or unconscious level, from what I might term spiritual or psychic experiences. Some of these experiences came in the form of dreams, others as visions while still others were embedded in synchronistic events. Sybil was attuned to these kinds of experiences particularly, and could be described as someone who possessed considerable psychic abilities. Mrs. Gorski also experienced some forewarning of her death. Sybil and Sarah reported that Mrs. Gorski had a number of death dreams in the days before she died. Although, Sarah related relatively few of these types of experiences on a personal level, she expressed a belief in their value and power.

It is not uncommon for palliative patients to recount dreams that seem to prepare them and foretell of their impending death. Sybil and Sarah believed that dreams were a major factor in their mother's preparation for death during the last weeks of her life. A number of these dreams featured her deceased husband and friends who had died before. Sarah reported that her mother dreamt she was on "a ship that ...ship that was sailing away so far away. [It] was pink and dad had brought her some pink ... pink roses ..." Sybil said in another dream she saw her husband "picking pink roses and giving them to her". Sarah recounted another dream in which two friends who passed away in the last year were "making room for her on a bench.". Sarah and Sybil understood these dreams to be a clear

indication of her impending death and they thought that she was probably consciously aware of their meaning although they did not know for sure. Sybil said "I think she understood ... (Sarah "I think so") what those symbols mean ..."

Synchronistic experiences are events that occur closely in time and are often labelled as coincidence. Jung studied these experiences and coined the term "Synchronicity". Sarah recounted the dream of an old friend of her mother that could be considered synchronistic. Although she knew Mrs. Gorski was sick she had not heard of her death. When the death was reported to her she apparently said "Oh, no ... in fact I had a dream about her ... I had a dream that um ... she was all dressed in pink and she looked really good." This was significant because her mother had been buried in her pink suit. In fact, they felt that for some reason, pink was very significant. Sarah described it as follows. "But her whole ... her whole ex ... like when she was sick ... the whole thing ... like ... pink was the theme. (laughter) ... She had so many pink flowers and she had pink dreams." At first the daughters were unable to ascribe any meaning to the colour pink, except that it had been a colour which looked good on her. Eventually, they came to the conclusion that perhaps pink was significant in that they thought it was a happy colour which signified their mother's love of life. Sarah commented "She loved parties and singing and dancing and ... you know ... she loved to be happy and so on."

Mrs. Gorski also had visions that seemed to help prepare her for death. Sybil said that one day she reported that "she saw four people taking care of her...

and it was Sarah and I. She said 'There's four people here taking care of me ... there's one beside you Sarah and there's one beside you Sybil.' ". At this point Mrs. Gorski said something about guardian angels to her daughters. The daughters indicated that she wanted to make sure that they didn't think she was "crazy" so she told them she knew that there were only two of them there, but that there was somebody standing by each of them.

Sybil recounted a number of powerful dreams she had experienced in her own life. One of the most significant dreams occurred when she was a teenager. The dream could be interpreted as precognition of future events. She described the dream as "the most powerful ... uh dream ... foreshadowing that I've had". At the time of the dream she stated she was still in high school and "had no idea in the world about what a lesbian was." In the dream she saw her long-term partner, whom she did not know at the time, and they were living together. "It was the life we are living now. It was exactly like we're living now." Sybil also described a time she had a dream that foretold the death of a friend's father. "I saw ... I had a dream exactly how he died ... six weeks before he died ..."

Sarah, agreed that dreams were a significant factor in her movement toward wholeness. Although, she did not seem to possess the same psychic abilities as her sister, she, like most people, was able to describe a dream that might be considered synchronistic. "I dreamt about this guy ... Out of the blue ... like he was never ... he was never a friend of mine or anything". In the dream, the man appeared to be dressed inappropriately. Sarah met him coincidentally shortly after

the dream and they dated for a while, but it was not a good relationship. She thought it was a warning dream, suggesting that a relationship with him was not an appropriate choice, but she hadn't picked up on the warning.

In the days before Mrs. Gorski died, her daughters noticed a difference in their mother's eyes, but experienced it somewhat differently. Sarah noticed that her mother's "eye colour changed" describing them as "far deeper blue than they ever were" and she wondered "if that ever happens" when people are dying. Sybil, on the other hand experienced what might be termed a telepathic experience. Sybil interpreted her experience as having had a deep spiritual connection with her mother, a profound peace, and unspoken knowledge that bridged time and generations. It was a very profound experience for Sybil and she kept repeating her memory of it over and over.

She had these ... piercing ... piercing blue eyes and just ... I can still see them. They're just piercing blue and I just ... felt like she looked completely through me ... like from ... uh ... generations before she was just seeing through me totally ... but from some place else. Those eyes ... it was like two bright beams of light. It wasn't like ...light like you ordinarily seeI would say spiritual.... A spiritual lightThey were really like two light beams. And once they just shot through me.... I left thinking about that and ... and ... I thought about it the next day and the next dayIt was a feeling like this ...

she was seeing totally through me but way from long ... before I was born to now from before I was born ... my entire life."

When I asked Sybil what she felt during the experience she indicated that she was not at all anxious but felt peace.

I had the feeling that the peace was for her.... There wasn't really a sensation though so much as like a knowledge ... more than a sensation of ... totally seeing through me like from ... the time before I was born to right now....I guess as you can be connected in knowledge with somebody or in one thought at one time. It was that.... just sort of like deep knowing....Deep knowing and it was like Sort of like no judgement ... there was no judgement like ... I wouldn't say acceptance 'cause there was no judgement ... like almost no human emotion just ... no emotion ... just knowledge ... like pure knowledge It wasn't like ... I'm looking at you now....They were just amazing to me. Like bright lights. I went home talking about that ... 'cause it just really left a deep impression on me.

When I asked if either of the sisters ever got glimpses of the whole, Sybil said that experiences vary between people and while many people might describe experiencing the whole "as seeing a sunset or ... or a walk on a trail somewhere in the wilderness" she said her experiences, of the whole, are "different and I ... I'm

not always believed when I say them and I know that, (laughter) so I'm hesitant to share them ... some of them" because "people think you're crazy."

Then Sybil shared an experience that previously she had not shared, even with her sister. It occurred at a time in life when she felt totally alone and with a priest who had been a mentor to her.

I had an experience once where I was receiving Holy Communion and ...there was this priest that I admired ... and he taught me so much in my life" The experience occurred "at a point where I was ... I just felt totally ... totally alone. And I guess it was the experience of ... of prayer and teaching and ... always wanted to be giving something ... and always having the feeling of never being able to anything back ... I remember once when I ... went up to receive communion It was like a ... the best I can explain it is like a flash of lightening ... just like totally a flash of lightening right through you ... right through your entire body.

Sybil was sure that the priest felt the same sensation because both she and he jumped back when she experienced the sensation. She went on to say:

It was just like ... absolutely ... it was a sensation of two bodies being totally one ... just like two bodies being totally ... totally one ... like it was just like ... one light ... and it just ripped through you as soon as he said 'Body of Christ' and I took the Body and it was just

like a flash of lightning ... just like through ... both of us. And he went like this ... he went back.

She described the connectedness as being spiritual.

"I don't know what its like when a person's hit by a bolt of lightning ... but it would just sort of be something like that But it was ... like there's a ... you know what ... its beyond words. Because you're not having a sensation of light ... its beyond words. Your just being taken ... like its ... oh I wish I could describe it.... We were totally ... totally connected... That's what it was ... it was like we were just totally, totally connected ... like just one spirit ... not two spirits ... you could say one body too... Body, mind, spirit ... totally connected.... It was like ... it was beyond words ... just like you're taken totally into a different world ... of something that you've never ever been even aware of before."

9. Illegitimate

Kelsey (1995) suggests that "one of the evils associated with healing is the inflation of the healers, who come to believe that they are special agents of God or better than their fellows" (p. 295). Sybil and Sarah would agree with this statement. Shortly before the death of their mother she received a visit from a faith healer. Sybil and Sarah, were upset by the visit, and perceived him to be "a demonic figure" because they did not believe that his motives were genuine.

He wasn't there for my mother. Of course he wasn't there for my mother at all and I think Sarah and I knew that before he ever walked through the door...He came with his own agenda ... I don't even know where God fits into the picture in that!

Deanna, who arranged for the visit, had the agreement from her mom and so the other two daughters felt obligated not to interfere. However, the memory of this visit was considered to be a "black mark" on the care they gave their mother and they wished they could have prevented it.

The faith healer was unable to find a place to park his car when he arrived and so he left his wife in the car and hurried in to pray quickly over Mrs. Gorski. He did not "know mom from a hole in the ground or her condition" and did not take time to get to know her but proceeded to "profess to do a miracle". "That tall dark figure showed up ... and none of us knew himI think it'll leave a scar... a scar on my heart.". The visit upset them because, she was very weak and dying and he prayed for her cure rather than her healing. Sarah said that "when he started saying ... that he could ... cure ... just you know that he could get rid of the cancer 'cause it said so in the Bible and ... and I just thought it was evil".

The daughters became particularly upset when he did not listen to what Mrs. Gorski was saying and started talking about a cure a friend of his had recently brought to some other person in hospital. They hoped that their mother did not hear everything he said and Sybil began to talk to her so she wouldn't hear it all. "I went immediately to mom's ears to talk to her ... I didn't want her to hear what he

was saying to her". Eventually, they brought him out to the living-room to talk as his attitude upset them.

The above cases formed the basis for the analysis/synthesis of the concept I discuss in the next chapter. They also significantly changed my understanding of the concept. I will discuss my changed perceptions in the next chapter.

CHAPTER V

FINAL ANALYSIS/SYNTHESIS PHASE

1. Integration Of The Analyses From The Fieldwork And Theoretical Phases

A. What Was The Purpose Of The Final Analysis/Synthesis Phase?

After completing the field work, the final phase provided the opportunity to complete the analysis of the field work phase and compare it to the analysis developed from the literature. Additionally, it provided time to reflect on the research questions and re-examine the findings by comparing and contrasting them with experience, theory, research, and clinical anecdotes.

B. What Steps Were In The Final Analysis/Synthesis Phase?

I modified the steps of the final analysis synthesis stage, from the Schwartz-Barcott & Hesook (1993) model, to accommodate the addition of the Walker and Avant (1983/1988) method of concept analysis to the project. The steps were: integration of the analysis of the fieldwork phase with the theoretical phase, re-definition of the concept, and a discussion of the findings.

C. How Did My Understanding Of The Concept Of Holism Change As The Result Of The Practicum And How Did The Ongoing Literature Search, The Fieldwork Phase And My Journal Influence This Change?

1. Holism as a concept similar to spirit, Qi or consciousness.

A concept "is not the thing or action, only the image of it" (Walker and Avant, 1983/1988, p. 20). In other words, a paradigm shift can change our image of a "thing" or "action" without the necessity of a corresponding change in the "thing" or "action" itself. For example, the concept "rock" will undergo a significant change if the viewer re-conceptualizes rock as a substance that possesses "spirit" as opposed to being an inanimate object.

In a similar way, the practicum provided an opportunity for me to change my understanding of the concept "holism". In my earlier description of holism, I suggested that holism can be understood to be a worldview, a movement toward human wholeness, or as a philosophy on which to base health care. Nevertheless, these uses of the concept, always seemed to "miss the mark" and left me with the feeling that I had not yet fully grasped the deeper meaning of the term. During the final phase of my project, I came to a radically different understanding of holism. I began to see it as the primordial essence of the universe, a similar but more advanced concept of the universal energy that cultures across the millennium have described. I came to understand holism as a concept similar to, but more advanced than Qi, Prana or Spirit.

The journal, which I kept throughout my practicum, documents the process of my changed understanding and deepening awareness of the meaning of holism. On the surface level, the fieldwork experience and the interviews I conducted with two family members did not seem to address the attributes of holism on a deep

level except to say that holism is about the inseparability of body-mind-spirit. Nevertheless, on an intuitive level, I knew immediately that the interviews held a profound truth about the concept. The journal entry on the day of the data collection reflects this awareness. My entry reads, "I am ecstatic" as I reflected on the interviews I had just captured on tape. From that day my understanding of the concept began to deepen and my journal reflects this change.

The interview spilled over with ideas involving spirit, energy and consciousness. The participants and I acknowledged the importance of a spiritual perspective throughout the interview and the power of spirit in our lives. We also talked extensively about Eastern philosophy, psychic experiences, dreams, the unconscious and energy-based healing. We explored personal growth and individuation issues they related to becoming whole.

The day following the interview, my journal showed evidence of a chaos, developing in my thinking, that upset my current views of holism and made way for the development of a new pattern of thinking. I wrote the following in my journal. "I had a thought this morning about the difference between spirituality and wholeness. Spirituality is the power that fuels the wholeness process Is spirit energy or is spirituality, energy?" ... "Is spirit what holds everything together into a whole?" My journal also reflected a number of theological questions I asked myself about the concept of holism. From that day on I began to explore the relationship between holism, spirituality and energy and similar concepts.

My literature review included frequent associations between energy, healing, and wholeness, especially in Eastern healing systems and in Western literature on "holistic" medicine. The Eastern concepts of Qi and Prana are associated with energy and the integration of matter and energy (Bramlett & Chen, 1994; Hover-Kramer, 1996; Pachuta, 1989/1996; Williams, 1996). Modern physics also explores the interpenetration of matter and energy (Barbour, 1990; Bohm & Hiley, 1995; Capra, 1996). Moreover, Smuts (1927) spent a considerable amount of time in his book, discussing the relevance of Einstein's theory to our understanding of reality. Modern science and philosophy also overflow with ideas on the nature of energy and matter and its association with consciousness and life (Barbour, 1990; Capra, 1996; Sarter, 1987). These sources often came to the conclusion that all energy is sentient or conscious. Furthermore, I was aware that spiritual traditions also frequently speak of the spirit as that which enlivens. Finally, discussion of the spiritual dimension is closely associated with much of the literature on holism. There seemed to be a very direct relationship between holism and similar concepts about energy.

However, perhaps the most significant factor in my changed understanding of holism was my earlier reading of Goddard's (1995) concept analysis of "spirituality". Goddard's (1995) definition of spirituality as "integrative energy" and her description of it haunted me because it seemed so similar to holism. According to Goddard (1995) an attribute of spirituality is "capable of producing internal human harmony, or holism, by combining body, mind and spirit" (p. 812). Other

attributes associated with spirituality by Goddard (1995) such as "potential," "vital," "vigorous," "forceful," "transforming," "changing," "transcendent" and "relational" could also be applied to holism.

Additionally, on a personal level, I characterized those authors espousing holism as searchers of truth, who possessed a sense of deep wonder at the universe and whom either explicitly or implicitly talked about the importance of the spiritual. Moreover, I found the data from the family, with which I collaborated, to be saturated with spirituality. Ultimately, in reviewing my journal, I realized how deeply intertwined the concepts of spirit, Chi, consciousness and holism were for me as I simply assumed that becoming a whole human being involved growing spiritually.

One morning, some time after completing the fieldwork phase of my project, I woke up and experienced a gestalt. In "Holism and Evolution" Smuts (1927) asserted that holism was not metaphorical but represented the real action of the universe. I suddenly wondered if Smuts' (1927) "holism" was a reconceptualization of earlier concepts of "universal energy". In a description of Smuts' holism, *The Encyclopedia of Philosophy* (1967), seemed to support my view suggesting that holism was "a primordial whole-making, or 'holistic,' factor in the universe" (Vol. 4, p.465).

Nevertheless, at first my new hypothesis about Smuts' (1927) concept was very tentative and even a thorough re-reading of Smut's book left me with many questions about his spiritual beliefs and how these connected with holism. On one

hand, I had a profound sense of the deeply spiritual nature of "Holism and Evolution" and its author, on the other hand, the book seemed to be trying to focus on the science of evolution and keep God out of the discussion. For example, Smuts (1927) said that spirit did not exist in the beginning and emerged as the result of the evolutionary process. Conversely, Smuts (1927) suggested that he believed in God, and God was not equivalent to "The Whole."

Smuts (1927) also said that "To call such a new Transcendent Whole by the same name as human personality is to abuse language and violate thought alike.... The belief in the Divine Being rests, and necessarily must rest, on quite different grounds, as a God whose concept is deduced from natural process is not a being who the human soul can worship" (Smuts, 1927, p. 350). These statements, left me wondering what his spiritual views were, as he seemed to be trying to blend contradictory views.

2. How did Smuts use the term holism?

In re-reading Smuts (1927) book to explore whether my changed perception of the concept fit with Smuts views, I became cognizant of the fact that Smuts used the term holism in a number of different ways. Smuts (1927) used the concept as a descriptive term to depict the natural and empirical wholes that have developed over the course of evolution, as a word denoting the expression of his worldview, and as an organizing and regulating factor in the evolutionary process (Smuts, 1927). However, he stated that his primary goal in "Holism and

Evolution" was to explore the latter (Smuts, 1927). Could this organizing and regulating factor in the universe be similar to the concepts of spirit, Qi and consciousness?

I re-read his descriptions of holism and following a careful review of the data I became increasingly convinced that Smuts' "holism" is similar to these other concepts. I also discovered that Smuts' friend Monsignor Kolbe may have also viewed Smuts' holism as a re-conceptualization of embodied spiritual energy. In his book "A Catholic View of Holism" he challenged Smuts on his "discovery" of Holism and suggested that what Smuts' called holism was evident in the views of early Christianity and other traditions (Kolbe, 1928).

3. What were Smut's spiritual views and are they compatible with my changed perspective on holism?

Nevertheless, I realized that if I was going to base my concept analysis on an extension of Smuts' views of holism, I needed to discern his spiritual perspective so that I could be true to his understanding of the concept. I began by exploring Smuts' life with the help of his two biographers W.K. Hancock (1962 & 1968) and T.J. Haarhoff (1970). The latter knew Smuts on a personal level and offers deep insight into his private views.

Smuts was born in 1870 and was raised in South Africa and lived his early life on his uncle's farm, and in this setting, he became very attuned to nature (Haarhoff, 1970). He came from a deeply religious family and was raised at a

time when members of his faith community were encouraged to question and challenge beliefs (Hancock, 1962). Although, Smuts did not receive any formal education until he was twelve, his education was well-rounded and included the best schools (Haarhoff, 1970; Hancock, 1962). A brilliant and gifted scholar, Smuts was respected by the scientific community for his knowledge of botany (Haarhoff, 1970).

Schooled as a lawyer, he spent most of his life in politics and served as Prime Minister of South Africa and later as Leader of the Opposition (Haarhoff, 1970, Hancock, 1968). He was well versed in science, theology, philosophy, and his search for "Einheid" or unity was influenced by his study of all three (Haarhoff, 1970, Hancock, 1968). Hancock (1968) suggests that Smuts searched for a way to integrate his early teachings about God as creator with the scientific view of evolution wondering if the two were not the same story told from a different perspective. Both biographers present a picture of a man who moved toward "wholeness" throughout his life. He was a man of compassion and a man with principles who practiced his values by way of action (Haarhoff, 1970).

Haarhoff (1970) notes that although he was a very public figure, he was also a very private man, and shared his most deep and private thoughts only with close friends and family. It is here in excerpts from private letters to friends that the true nature of the man is revealed. Haarhoff (1970) describes Smuts as an open-minded man who did not hold fixed views. Although he had a deep faith in God and was a seeker of "truth", he did not hold fixed religious views and his ideas

about God and nature continued to change and develop over the course of his lifetime. Additionally, he believed in caring for his body and was interested in good nutrition and went climbing in the mountains near his home regularly, even into his seventies (Haarhoff, 1970). He also had a profound respect for nature and saying "there is no healing like hers" (Smuts, 1927, p. 344).

Smuts (1928) states that he did not deal with the infinite in "Holism and Evolution" because he considered the purview of the book to be limited by its introductory nature. Nevertheless, Smut's (1928) states that "the relation of the finite to the infinite is implicit in all that I say in regard to the whole" (Smuts, as cited in Kolbe, 1928, p. ix). Moreover, on the interface between religion and holism, Smuts, (1928) said that "The Religious Ideal, like the other great Ideals and Values of the spirit, is not yet reached in my treatment of Holism, although, to be sure, the understanding reader will find more in the book that is actually written there" (Smuts as cited in Kolbe, 1928, p. vii-viii). In reading his biographers, I came to understand that when Smuts said that spirit was not present at the beginning of the universe, he was referring to the ability of early forms to embrace the spiritual, rather than referring to the existence Spirit as a Higher Being.

While his biographers agreed that Smuts' views on God were contradictory at times, it was probably because Smuts' ideas were personal, unconventional, and continually changing and developing throughout his life (Hancock, 1968). Smuts was greatly influenced by the teachings of Jesus, and studied the New Testament in the original Greek language in his quest to discover the 'real' meaning of the texts

(Haarhoff, 1970). Although Smuts appreciated the teaching of Christ, he disagreed with a number of views espoused by the church and therefore did not consider himself a Christian. Although he did not clearly express his views on faith communities other than Christianity, he expressed concern about dualistic religious views of both the East and West that maintain that the spirit is separate from and over the physical (Smuts, 1927). Additionally, one passage alludes to his openness to universal truths rather than dogma when he speaks of a peace that surpasses all understanding as being the goal of both the Christian and Buddhist religion (Smuts, 1927).

Although, some who read Smut's book, suggested that "holism" was just another name for God, and others suggested he was an atheist, both these perceptions disturbed Smuts (Haarhoff, 1970; Hancock, 1968). Although Smuts tried to keep God out of his book, a belief in God pervaded his ideas, his work, his life and his actions (Haarhoff, 1970; Hancock, 1968). As Smuts' ideas about his concept grew and changed over the course of his lifetime, he became more comfortable connecting holism to his belief in God (Hancock, 1968) and he always wanted to revise his book and expand on his ideas about holism but he died in 1950 without ever having accomplished the task (Haarhoff, 1970; Hancock, 1968).

4. In what other ways did my ideas on the concept change?

i) The relevance of time

Comparing the constructed stories with the actual stories related by the participants also served to change my ideas about holism. One major shift that occurred was that I developed an increased awareness of the relevance of time to holism. The creation of constructed cases, enabled me to take a static snapshot of the dynamic process of holism and as a result I missed some important implications of the process. It was for this reason that I considered initially employing Deanna's story as an example of a contrary case because she seemed stuck in a pattern of fear, which seemed to keep her from moving forward. However, watching her progress over time, I realized that she was moving and changing, but more slowly than her sisters.

In working with the family, I also came to the conclusion that the contrary case of holism as the universal action of the universe does not exist. Modern physics tells us that energy can neither be created or destroyed and therefore the void of nothingness we fear does not exist. Rather, Dossey (1995) suggests "the void is seen to be hopping with about-to-happen events of an invisible sort" (p. 416). Various religious beliefs suggest that at death, something continues. Sybil and Sarah's reflected this idea in their belief in reincarnation.

Holism is always present, moving and changing and creating. Therefore, the contrary case of holism as a movement toward human wholeness does not exist. Although, a person may not reach his or her potential, physical growth and development alone is evidence that holism is at work. Holism is present in all of creation at all times.

The contrary case of holism as a philosophy of health care does exist, however. It is an expression of a set of principles, which stand in opposition to the promotion of wholeness. Nevertheless, even these may in fact be the expression of disequilibrium that will eventually precipitate the creativity needed for a new conception of health care in the future.

Sybil and Sarah recognized the importance of time in the process of becoming whole. According to Einstein's theory of relativity, time is relative and varies inversely with momentum and time and space and cannot exist separately but are fused (Epstein, 1994; Smuts, 1927). Although time is unidirectional and moves forward, the past and future, meet in the present moment (Epstein, 1994; Smuts, 1927). The participants recognized that time is relative. "Sometimes six weeks can seem like six months". At times they described present and past time as connected in the present within the knowledge of the body. What "we have in our bodies is from generations ago ... you know ... from many generations previous to this body now. We have that knowledge in us now and that's also where our parents are coming from ... when they relate to us. Its from generations before them". They had more difficulty connecting future events with the present moment. While Smuts (1927) disagreed with a belief in predestination, Sybil wondered if a dream of pre-cognition of her present life-style suggested that things might be pre-determined. "I don't understand. 'Cause we're talking about ... I don't know ... if I ... do we have a choice ... like I ... do we just sort of live this life and our course it set ... predestination or not? You know." They felt most

comfortable incorporating past experience into the present in experiences of previous lives. They believed that in the process of becoming whole, one became psychologically more self-aware or conscious of previously unconscious knowledge.

ii) Relationship between holism and evil

Smuts (1927) said that evil is that which blocks wholeness (Smuts, 1927). The illegitimate case in the fieldwork phase raised the whole question of evil and how it is related to holism. Both the illegitimate case, and the contrary cases in the fieldwork phase, suggest that while evil is not the opposite of holism, it may be the result of the human tendency to understand the world in fragmented ways.

Eastern religions often speak of fragmented views of the world as the illusion. In the Western world, our tendency to split things off the whole, is personified in the concept of the devil who is said to be a liar. The lie is that the void exists.

As Jakob Boehme and others have defined it, evil is a partial good that takes over the whole by pretending to be the total good. Or, as Whitehead so beautifully says, 'Evil is the brute motive force of fragmentary purpose, disregarding the eternal visions.'³⁰ (Kelsey, 1995, p. 295).

Whatever detracts from or destroys wholeness we call evil, and whatever supports, furthers, or maintains wholeness we call good (Kelsey, 1995; Sanford, 1984). The problem of evil is one that philosophers and theologians have

struggled with over the years. It is an area that needs further exploration, as it has important implications for healing (Jung, 1944/ 1968; Sanford, 1984; Kelsey, 1995).

D. Why Did Smuts' Call His Re-Conceptualization Of Universal Energy, Holism?

If "holism" is actually the same universal essence that has been described across cultures for thousands of years, why did Smuts (1927) choose a new name to describe it? Perhaps he felt that the limitations of earlier views would confine the understanding of his readers to those held by previous generations or perhaps he believed that his vision of universal energy elucidated such a new and different understanding of the "action" of the universe that he believed it required a new name. Moreover, perhaps the strength of logical positivist movement of the 1920's convinced him of the necessity to present holism as objectively as possible in order to try to avoid the dismissal of holism as a subjective and metaphysical concept. Overall, I would suggest that Smuts' (1927) primary contribution in coining the term "holism" was his ability to enlarge the vision of universal energy and recognize holism as an embodied energy which constitutes, sustains, interpenetrates and undergirds all of nature and which provides the "driving force" behind evolutionary change.

Consequently, for the remainder of the manuscript, I will limit my discussion of holism to its use as an "organizing and regulating factor" in the universe as I believe this use of the concept undergirds all other uses of the term.

E. What Attributes, Antecedents, Consequences And Empirical Referents

Did I Identify For The Concept Of Holism?

Although I believe the description of the concept in chapter two remains valid, in this chapter I wish to expand the concept to include the idea of holism as the "conscious, purposeful, embodied, integrative action of the universe". Therefore, I will not review in detail what was said in the previous analysis.

In my description of the attributes of 'holism' I will focus on holism as the underlying activity of the universe and expand on Smuts' (1927) ideas by integrating data from the fieldwork phase with the theoretical phase, and the expansion of knowledge since Smuts (1927) coined the word holism. I will attempt to substantiate that holism is the underlying evolutionary action of the universe that interpenetrates, flows within, and comprises everything in the universe.

Moreover, as indicated earlier, I believe that dividing holism into antecedents, attributes and consequences is rather meaningless as wholes can be antecedents, attributes, or consequences of holism. I will therefore describe holism under the categories of essence, goal, context and process.

1. Essence

Although Smuts (1927) describes Holism as organizing and regulating principle in the universe, a careful reading of the document, demonstrates that he understands holism to be the underlying action of the universe. He suggests that energy is "too narrow and metrical a term" to describe the concrete activity of holism (Smuts, 1927, p. 335). He uses the term "Action" which he defines from the discipline of physics as "energy multiplied by time" (Smuts, 1927, p. 335). He reflects on Einstein's theory of relativity to demonstrate that the universe is nothing but activity and that matter is "nothing but massed energy" (Smuts, 1927, p. 335).

Once we come to look upon matter not only as active, but as self-active, as active with its own activities, as indeed nothing else but Action, our whole conception of the physical order is revolutionised, and the great barrier between the physical and the organic begin to shrink and to shrivel (Smuts, 1927, p. 57).

Today, we no longer understand matter to be passive and dead but active, a blend of action (pattern or principle) and structure (concreteness) (Smuts, 1927). Holism is the original unity (or blend of action and structure), from which matter, life, mind, and spirit evolved in a process of differentiation. The material and immaterial are thereby interwoven and not separate as they arise from the same stuff. It is for this reason, that we can view the world, as the unity of opposites, as described in chapter two. Moreover, this stuff seems to be some type of universal "action" similar to earlier concepts of universal energy. "Spirit is the structure of

matter" (Smuts, 1927, p. 93) and "the universal dwells in the concrete particular" (Smuts, 1927, p. 93). Therefore, neither can exist without the other (Smuts, 1927).

We say that holism integrates all of reality.

Thus the four great series in reality - matter, life, mind and Personality ... are seen to be but steps in the progressive evolution of one and the same fundamental factor... Holism constitutes the all, connects them all and, so far as explanations are at all possible, explains and accounts for them all. Holism is matter an energy at one stage; it is organism and life at another stage; and it is mind and Personality at its latest stage (Smuts, 1927, p. 329).

Moreover, Smuts (1927) recognizes that in holism there is something that is a precursor to what we call mind, and it is in some way even more complex than mind, as it moves evolution forward in ways that are purposeful.

We have seen a factor in matter making for structure; we now see a factor in organism making for central regulation and co-ordination of all parts." (Smuts, 1927, p. 62). Is it possible to have a fundamental concept of Evolution, of which matter, life and mind would be successive stages? (Smuts, 1927, p. 99).

Smuts (1927) suggests holism, is this fundamental concept.

Matter is now considered by many to possess an active principle (awareness or consciousness) which progresses forward in time to become mind.

This early "mind" is not separate from, but embodied in matter and participates in the ever forward transformation of the evolutionary process. At first the early mind it is not able to reflect on itself but in more complex organisms it develops a self-awareness.

Smuts (1927) view on holism also seems to agree with more recent views that suggest that communication may occur in other ways than through "mind" as we know it. Mind may be non-local in character. Smuts (1927) suggests that Telepathy may actually be the result of the evolution of this primary awareness that is beyond the known senses. Furthermore, Smuts (1927) suggests that psychic sensitivity is widely experienced in nature. "Sensitivity to appropriate fields is not confined to humans, but is shared by animal and plants throughout organic Nature" (Smuts, 1927, p. 349).

Holism might also be considered by some spiritual leaders as being equivalent to a universal energy called love or compassion, which gives rise to creativity (Fox, 1979). Bentov suggests that love is an energy or radiation that pervades the universe and may be the basis of what we understand to be gravitation (Fox, 1979). Similarly Smuts (1927) connects holism to the curved fields of gravitation in the universe. Fox (1979) asks whether compassion is the energy of the universe and notes spiritual teachers of both the East and the West have taught that "the purpose of living is to become an energy called love" (p. 150). "Perhaps compassion and creativity are in fact the same energy. For both seem to operate at the deep level of interconnections! Compassion is seeing,

recognizing, tasting the interconnections; creativity is about making the connections" (Fox, 1979, p. 127)

Although the participants did not directly state that holism is the activity of the universe, it was apparent that they believed that holism was realized in the universe through the movement of the Spirit of the Creator. This is in keeping with the description of vital force in most world views. Sybil associated the spirit with energy. "I think the spirit is energy ... I think that ... I guess its something very personal how one defines energy." Sybil expressed her belief that "spirit" was the prime mover in their ability to co-operate and work together to care for their mother. "That's the goodness of...the Creator that the spirit would move us to come together to do that". Sybil also indicated that she believed it was action of spirit that brought her to a self-help group "I actually think I was lead ... lead by the Spirit ... definitely." Additionally, Sybil and Sarah shared that the world progressed toward wholeness as a result of the spirit, which worked at conscious or unconscious level through dreams, intuition, and spiritual or psychic experiences. When asked what they thought was the basis of alternative and complementary and Eastern methods of healing, Sybil said "Oh, I think a spiritual ... seeking. An individual seeking to live a ... to satisfy that spiritual ... thirst."

2. Goal or purpose of holism: wholeness

Smuts (1927) asserted that the universe "is not a collection of accidents" but "synthetic, structural, active, vital and creative in increasing measure" (Smuts,

1927, p. 110). "The inner meaning and trend of the universe" said Smuts (1927) lies "in the creation of ever more perfect and significant wholes" (p. 108-109). "It is as if the Great Creative Spirit hath said: 'Behold, I make all things whole' " (Smuts, 1927, p. 109). Smuts (1927) proposes that purpose or Teleology is a human metaphor used to describe the control of "direction" or "inner trend" that holism exerts on the evolutionary process (p. 351) which moves in the direction of "wholeness", "fullness", "blessedness," "healing," and "holiness" (Smuts, 1927, p. 353).

In terms of the human personality Smuts (1927) submits that the holistic categories associated with human personality are "creativity, freedom, wholeness and purity" (Smuts, 1927, p. 300). The creativity of personality "refers to the ideal Values, rational, ethical, artistic and religious which it creates for its own spiritual environment and inner guidance and illumination" (Smuts, 1927, p. 300).

Holism strives to differentiate itself into unique wholes, while developing structures such as mind and values that have the potential to be used to maintain relationships between individuals.

The plant or animal body is a social community, but a community which allows a substantial development to its individual members. And its nature and structure are such that it can only perfect itself through the differentiation and development of the members which compose it (Smuts, 1927, p. 84).

The goal of wholeness is also to move in the direction of increasing consciousness. "The power of Holism in us moves at first unconsciously and blindly, as in other organisms, and later on consciously and purposively to certain ends which increase in complexity and difficulty as the capacity for abstract thinking and rational co-ordination progresses" (Smuts, 1927, p. 304)

The participants also saw wholeness as a goal and learning as a way to achieve that goal. Sybil said that the goal of spiritual seeking is finding the pearl. "When Jesus says its like the king of heaven is like finding a pearl ...well you throw everything else away to find that pearl ... nothing else is important. I feel a lot like that in my life right now". Sybil suggested and Sarah agreed that the meaning of life is "To learn lessons.... Well it would be to ... to learn the lessons if we were to come back again would be to learn the lessons that we haven't yet learned in this life. Smuts (1927) suggests that increasing freedom is also a goal of holism. When asked whether choice is involved in becoming whole, Sybil "definitely" thought it was. "I think that's why we repeat the same mistakes over and over and over until we learn a lesson".

3. Context: inseparability

"Every holon is possessed of two opposite tendencies or potentials; an integrative tendency to function as part of the larger whole, and a self-assertive tendency to preserve its individual autonomy" (Koestler, 1959/1991, p. 98).

Holism occurs within the context of the Space-Time continuum and all organisms,

including plants and animals and therefore, it is not just humans who feel the power and moulding effect of their environment (Smuts, 1927) Events, rather than bodies or things form "the real units of reality" in the inseparable nature of the space-time continuum because they "involve ...Action in Space-Time" (Smuts, 1927, p. 23) and "structure, definite organised structure, becomes the essential characteristic of the physical universe" (Smuts, 1927, p. 24). Therefore, the relationship between structure and action becomes the context in which holism continues to develop.

The nature of Holism is the nature of relationship and it is holism's ability to create relationship that is essential to the progressive evolution of the universe. Holism is evident in the relationship, which binds atoms together, and in the relationship between atoms, which form molecules. Later in evolution, relationship becomes the basis for co-operation at the cellular level, between cells, between organs and finally between organisms. Co-operative relationships are the basis of social systems within nature and results in the development of families and other social structures. In the latest stage of evolution, humans make meaning from relationships.

Bateson (1979) suggested that meaning is "pattern through time" (p.14). We exist in a world of relationships. "We are self-interpreting, self-defining, living always in a cultural environment, inside a web of signification we ourselves have spun. There is no outside, detached standpoint from which we gather and present brute data" (Taylor as cited in Koch, 1995, p. 831). Co-operative relationship is also the basis of the ecological system. The more complex and individualized the

ecology becomes, the more co-operation between systems is required to maintain its delicate balance.

Smuts (1927) also saw co-operation as the direction in which holism moves. "One cannot help being struck by the way in which the cells in an organism not only co-operate, but co-operate in a specific direction towards the fulfilment and maintenance of the type of the particular organism which they constitute" (Smuts, 1927, p. 81).

While information exchange is often cited as the goal of relationship, perhaps the goal is actually co-operation. Capra (1996) suggests that information exchange is a human abstract concept whereas nature functions by structural coupling that leads to the co-ordination of behaviour of two systems (Capra, 1996). For example, if a crow is robbing the nest of a black bird, the blackbird will call out creating a structural coupling with other blackbirds, the goal being the co-ordination of its behavior with other blackbirds who will also call out and join the attack on the predator. Similarly, Capra (1996) states that the human mind is not limited to the brain but consists of the structural coupling between the nervous, the immune, and the endocrine systems, which is mediated by sensory organs such as white blood cells, that provide the connection so these systems can co-ordinate their behaviour within the body and function as a system. Similarly in human relationships, structural coupling is mediated in touch and energy exchange between individuals as a way to co-ordinate behaviour. Communication, may serve to promote structural coupling, but unless the two individuals co-ordinate

their points of view, they will not be able to co-ordinate their behaviour to enable them to co-operate.

4. Process

My understanding of the process of holism did not change from the position I held in chapter two. However in this chapter I will briefly summarize my views on the process of holism and illustrate the process with diagrams. The process of holism reflects the effects of the Theory of Dissipative Structures.

In the process of holism (Figure 3), stable wholes are not static but are continually changing. As discussed earlier, a whole may be a biological system, a psychological state, a family, a culture etcetera. As disequilibrium occurs, the whole tends to rebalance itself through a process of self-regulation and repair, thus maintaining its stability. However, if the disequilibrium becomes severe, the system may disintegrate and die, or it may enter a state of transition from which creative transformation to a new order or form may occur. For example, in the case of evolution, when an environmental change occurs, death results when a whole is totally disorganized by the change, whereas those which survive adapt by the development of symbiotic relationships with other wholes or by the unfolding of creative structural changes (e.g. mutations). While mutations sometimes cause death because they further compromise the function of the whole, they may also be adaptive to the new environment and result in the development of a new stable whole. This process is irreversible and continues to move forward creatively.

Process of Holism

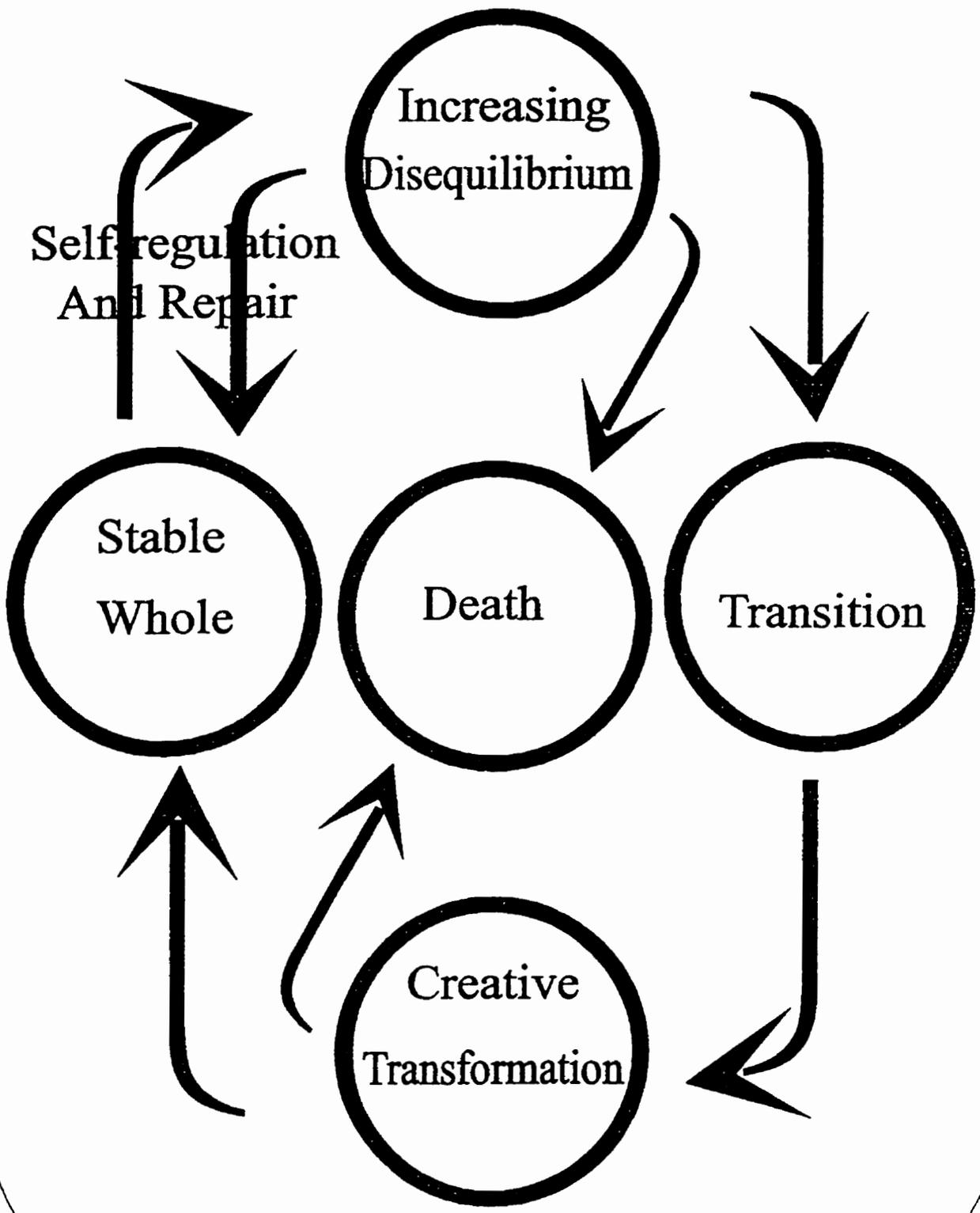


Figure 3

For this reason, the cause and effect of holistic process might better be understood to be spiral in nature rather than strictly circular.

Figure 4 illustrates the consequences of disequilibrium on a whole. If we apply this diagram to a culture, we see that mild disequilibrium does not disrupt a stable pattern. For example, a culture may adjust to gradual changes. More severe change may result in the development of rules to maintain the cultural values. However, as the severity of the disequilibrium increases, the culture may enter a transition in which new belief structures are developed or if a new effective pattern cannot be developed, the culture may fall or "die".

5. Empirical referents

My understanding of the empirical referents also did not change from the understanding I had of them in chapter two.

F. How Can Holism Be Differentiated From Similar Concepts Such As Spirit, Qi, And Consciousness?

1. Spirit

In the literature, spirit is described in a very similar way to Smuts' holism and spirituality is described as the spirit within an individual (Barnum, 1996; Dossey, Keegan, Guzzetta, Kolkemeier, 1995; Goddard, 1996). Spirit is referred to as "vital force" (Dossey, Keegan, Guzzetta, Kolkemeier, 1995) or "guiding force" (Dossey, Keegan, Guzzetta, Kolkemeier, 1995) as "energy" (Barnum, 1996) in the universe and within humans. Epstein (1993) defines spirituality as connecting with

Consequences of Disequilibrium

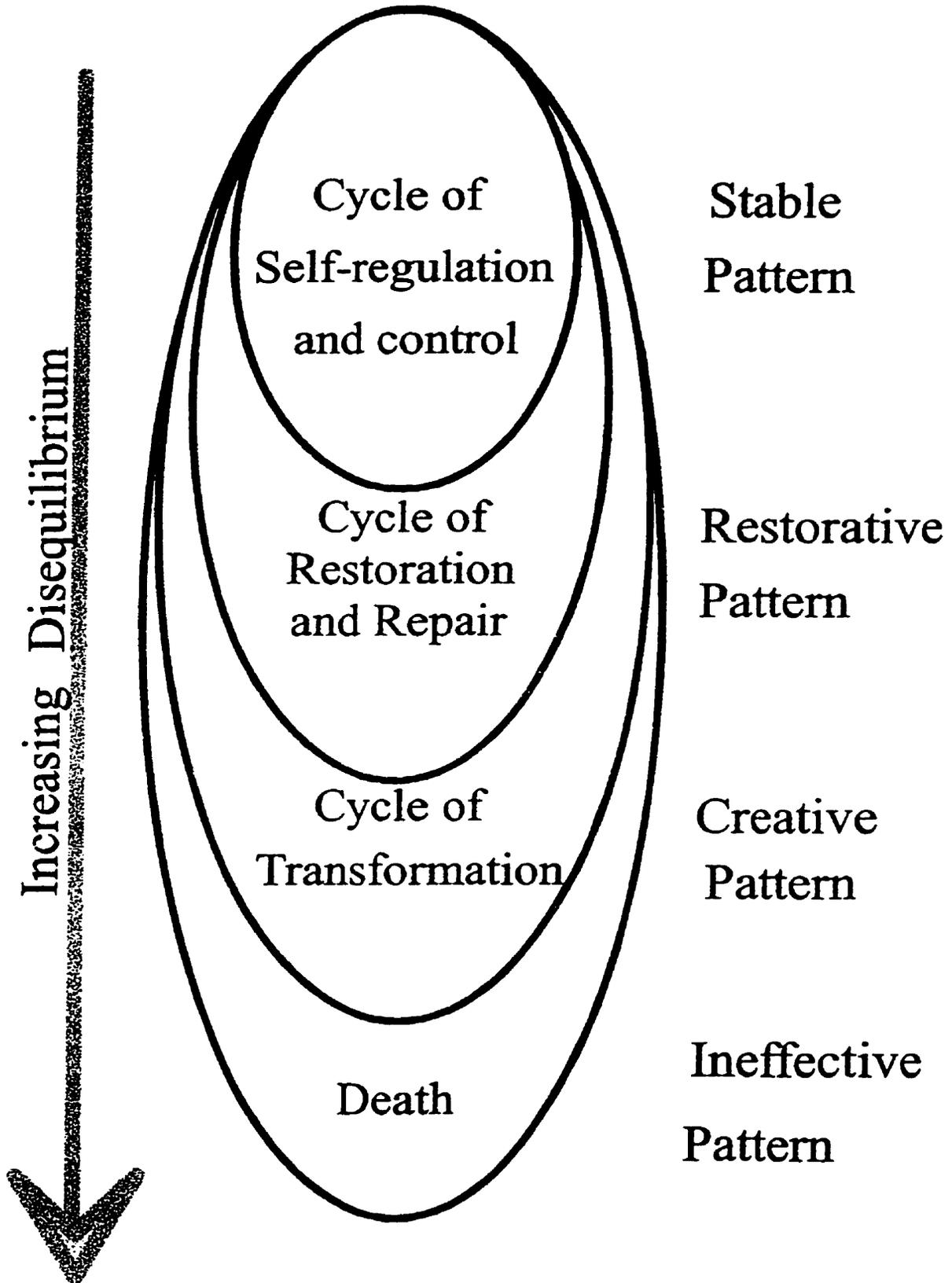


Figure 4

a universal force. "There is a force that is unfathomable, omnipresent, unnameable, and omniscient. This intelligent and loving force stands behind and guides the evolution of physical manifestation" (Epstein, 1994, p. 3). Spirituality has been called "the unifying force of a person," (Burkhardt and Nagai-Jacobson, 1997), "integrative energy," (Goddard, 1995), and "a way of life" (Fox, 1979, p. 25). Similar to holism, spirituality is characterized as "unfolding mystery, interconnectedness, and inner strength," (Burkhardt and Nagai-Jacobson, 1997). Like holism, spiritual elements are said to help persons find meaning, purpose and values in life and are associated with life, love, caring, integration and the ability to transcend life circumstances (Barnum, 1996; Burkhardt and Nagai-Jacobson, 1997; Dossey, Keegan, Guzzetta, Kolkemeier, 1995; Fox, 1979; Goddard, 1996). It is also associated with personal development and healing (Dossey, Kegan, Guzzetta & Kolkmeirer, 1995; Fox, 1979).

Goddard (1995) says that "the spirit must be considered the primary locus of healing, with the associated ability to influence general health" (Goddard, 1995, p. 810). The association between spirit and health or wholeness pervades both Eastern and Western concepts of spiritual energy. Both Ch'i and Hippocrates "spoke of the internal and external causative factors of disease. They agreed that the internal factor, the spirit, is overwhelmingly important in both patient and practitioner" (Pachuta, 1989/1996, p. 66).

Spirit is also associated with energy fields around persons as evidenced by the appearance of 'halos' in artwork (Wolf 1986). Additionally, it is also

connected with creation and is said to exist within individuals. Moreover, the goal of holism is wholeness, which is also the aim of spiritual growth (Barnum, 1996; Dossey, Keegan, Guzzetta, Kolkemeier, 1995; Goddard, 1996).

Therefore, the concept of spirit is much like holism. It exists within the universe and also within each individual whole. It is my opinion that spirit and holism are essentially the same essence, but Smuts (1927) reconceptualized the concept in a more advanced form which includes all of reality, not just humans, and includes the idea of the ability of wholes to participate creatively in evolution rather than being acted upon by an outside force.

Nevertheless, Spirit is a borderline concept when compared to holism because in Western culture, spirit is not generally understood to be indwelling in non-living things or in lower forms of life. Spirit is often limited to an existence in humans. While Smuts (1927) also reserved the concept of spirit to describe a complex form of human development, he acknowledged that a less developed precursor to spirit or psyche existed in all things animate or inanimate.

While dualistic views have often fathered the perception of universal energy as a separate substance which "magically" animates matter, Smuts' (1927) concept of holism is always embodied within matter and not something different from it. His idea differed somewhat from common views in Western culture, where spirit is often considered to be "incorporeal" (Goddard, 1995) and therefore is not always understood to be co-extensive with the material aspect of reality. However, Smuts

(1927) concept of holism closely approximates those spiritual views, which understand spirit to be embedded within the flesh.

Holism also closely approximates the view of many early cultures where spirit was considered to be the active force in the universe and was said to interpenetrate all of reality. In this understanding, the two concepts are also closely intertwined. Nevertheless, holism is also different from the view of spirit in early cultures, because the concept of spirit as an evolutionary force did not exist before Darwin's theory of evolution.

2. Qi

My search of the man Smuts suggested to me that he would have no difficulty relating holism to the Eastern concepts of universal energy such as Qi or Prana as they are clearly a blend of process and structure, compose all things, and are associated with the life force. Smut's (1927) description of holism as the underlying action of the universe is congruent with the Chinese and the East Indian concepts of Prana and Qi. Sarter (1987) states that the current meaning of Prana in Ayurvedic medicine is "organic energy, referring to the vitalizing energy that regulates and maintains organismic life processes" (Sarter, 1987, p.6). Qi is also considered to be the unitary energy of the universe from which everything is made (Bramlett & Chen; Pachuta, 1989/1996; Williams, 1996). Qi is understood to be the vital energy that is the source of all of nature and its movements (Bramlett & Chen; Pachuta, 1989/1996; Williams, 1996).

There are no distinct divisions in Smuts' (1927) concept of holism as there are no distinct divisions in Qi (Bramlett & Chen; Pachuta, 1989/1996; Williams, 1996). While the lines of demarcation are blurry, Qi, like holism has two aspects, structure and process (Bramlett & Chen; Pachuta, 1989/1996; Williams, 1996). In the Chinese system these two aspects are known as Yin and Yang (Bramlett & Chen; Pachuta, 1989/1996; Williams, 1996). Yin and Yang, like structure and process, cannot be clearly divided (Bramlett & Chen; Pachuta, 1989/1996; Williams, 1996). Qi is said to be on the cusp between yin and yang (Williams, 1996). Qi is "matter on the verge of becoming energy, or energy at the point of materializing" (Kaptchuk, as cited in Williams, 1996). Therefore, like the concept of holism, Qi acknowledges the deep connection and oneness of the matter and energy and its constant transformation from one form into the other. "Everything in the universe is composed of Qi, yet it is neither seen as some fundamental particle or substance nor as mere energy" (Williams, 1996, p. 31). According to Smuts (1927) holism composed everything in the universe, yet it is neither energy or matter, but "Action".

Smuts (1927) suggests holism is at the root of life. Similarly, the Chinese say "When Qi gathers, so the physical body is formed; when Qi disperses, so the body dies" (Kaptchuk, as cited in Williams, 1996). Smuts' (1927) holism and the concept of Qi (Bramlett & Chen; Pachuta, 1989/1996; Williams, 1996) both understand objects to be composed of massed energy which gradually diminishes

and extends beyond the limits of the visible object into a surrounding energy field which is influenced by and influences other surrounding bodies.

In the human body, Qi, like holism is the basis for a complex inter-related system that keeps the body healthy through a continual flow of energy through the body (Bramlett & Chen; Pachuta, 1989/1996; Williams, 1996). Although these are described somewhat differently by the two systems, they each acknowledge the importance of both structure and process in maintaining the human body. In Chinese, as opposed to Western medicine, the focus is on process rather than structure (Williams, 1996). For this reason, Chinese medicine describes the human body in metaphorical rather than the structural descriptions that we associate with the knowledge gained from anatomy and physiology (Williams, 1996). Holism would lay emphasis on both.

The concept Qi is not equivalent to holism, however, and is therefore a borderline case. Although both Qi and holism suggest that everything is constantly changing into everything else in a continual cycle, the traditional concept of Qi does not include the idea of creative evolution. Things change, but do not evolve. However, with the recent acceptance of scientific methods in Chinese culture (Wong, 1998), it seems reasonable that the understanding of the concept of Qi will gradually undergo a transformation that ascribes to it an evolutionary role.

The concept of Qi differs in another way from Smuts' holism. While, Smuts believed in a God of creation, the Chinese believe Qi was the basis of all being and did not attribute creation to God. The concept of Qi arises from a

pantheistic philosophy, which understands the universe to be God (Barbour, 1990). Although, Smuts did not agree with pantheism, neither was he entirely traditionally theistic in his views (Smuts, 1927) as theism is a view that tends to separate God from the world (Barbour, 1990). I would suggest that Smuts (1927) views on God were probably in close alliance with the modern theological position of panentheism a view that suggests a middle road between these two extremes suggesting that "the world is in God" (Barbour, 1990).

In my opinion, the concept of Qi bears a strong resemblance to the concept of holism and I believe they are similar descriptions of the same essence in the universe although the concepts are described somewhat differently. However, as the East and West continue to exchange ideas, I believe these two concepts will eventually merge to form one understanding.

3. Consciousness

I might also suggest that holism is equivalent to what some modern philosophies call "consciousness" or "awareness." There are many definitions of consciousness in the literature and consciousness, like holism, it is a difficult concept to define (Dossey, 1989). Nevertheless, in recent years, scientists and philosophers have been studying the property within things that is a precursor to mind. The evolutionary idealists, Whitehead and de Chardin, suggest that all energy is conscious (Sarter, 1987) and Smuts (1927) acknowledged the close similarity between his concept of holism and Whitehead's description of reality.

Although Smuts (1927) was reluctant to use the term mind or consciousness to describe the early activity in the universe, it seems that he saw holism in its early form to be something very similar but in a less developed form.

"Is life or mind implicit in matter, and are the characters just referred to an appeal of the human mind to immanent mind imprisoned in matter?We found in the organism and even the cell a perfectly adjusted system of co-operation so closely approaching the social in character, a complicated system of controls so closely approaching the mental in character as once more to raise the question of mind on a really extensive scale implicit in Nature.... how have we to conceive matter, life and mind to explain this overflow into each other's domain? (Smuts, 1927, p. 99).

From this description by Smuts (1927), I suggest that consciousness is a concept very similar to what Smuts called holism. When Smuts (1927) asserted that this primitive force in matter was a very "intelligent" force and when he stated that "organic regulation seems on that lower level to be even more effective than Mind is at a later stage" (Smuts, 1927, p. 61), he seemed to be describing consciousness, as it is defined, by some scientists and philosophers today.

This precursor to mind has been called consciousness by some while others suggest this early form of awareness should be called awareness rather than consciousness because consciousness implies self-awareness (Capra, 1996). As

mentioned earlier, Margulis defines consciousness "...the ability to respond meaningfully to sensory perceptions" (Margulis as quoted by Mann, 1991, p. 381).

Capra (1996) would prefer to call this responsiveness in matter "awareness" and uses the term consciousness to denote the higher level of development in which humans and perhaps some higher level animals have the ability to be "self-aware". Barbour (1990) suggests the term "panexperientialism" to describe this mind-like quality in matter. Although the term consciousness may be controversial, I believe modern theorists are trying to describe a very similar concept to Smuts' holism. As consciousness is considered to be implicit in matter, and the primordial factor in the evolutionary process, (Capra, 1996) it is similar to holism.

In her theory of nursing, Newman (1995) adopts the term consciousness to describe something very similar to Smuts' holism. Newman (1995) defines health as "the expansion of consciousness" (p. xxiii-xxiv). As health and wholeness are considered to be equivalent, and the goal of holism is also health, consciousness and holism seem to be very close in nature. Additionally, Newman (1995) suggests that like holism "the expansion of consciousness is unending" (p. xxiii-xxiv). However, the term consciousness, does not always imply purposeful activity (Lovelock, 1990) and in this way it differs from holism.

The philosophy of evolutionary idealism approximates Smuts' views in many ways, and I suggest that holism could be called conscious in the modern sense of the word given the description that Smuts makes of the early precursor to

mind. However, without an extensive study of the philosophy, it would be impossible to determine how closely Smuts' holism approximates consciousness in the overall sense and therefore I consider it a borderline case.

G. How Are Synchronicity And Intuition Related To The Concept Of

Holism?

The concepts of synchronicity and intuition frequently surfaced in my study of holism. The term synchronicity was coined by Jung to "a meaningful coincidence of two or more events, where something other than the probability of chance is involved" (Jung as cited by Slater, 1992, p. 21). Slater (1992) states that the significant features of synchronicity are a coincidence connecting two causally unrelated events that may or may not occur at the same time and to which the same or similar meanings are ascribed. Synchronicity can be illustrated the model case I presented in chapter two in which John noticed a bird fluttering around its mate at the same time as he was "fluttering around his mate". Although these two events seemed to be causally unrelated, John was able to find meaning in the coincidence of the event in terms of his distress over the impending death of his wife. A synchronistic future event can be further illustrated by Sybil's dream which foretold her future life as a lesbian.

Kelsey (1995) proposes that synchronicity is the interaction between the objective reality of the psychic and physical worlds and that humans may act as a bridge between these. Similarly, Jung and Plato both believed that we can only

experience the world of ideas through "irrational" means such as "prophecy dreams, healing, art and love," which are associated with healing and wholeness (Kelsey, 1995, p 280).

Benner and Tanner define intuition as "understanding without rationale" (as cited in Slater, 1992) and Rew describes the attributes of intuition as "knowledge as a whole, immediate awareness of the knowledge, and knowledge that does not result from linear analysis" (Rew as cited in Slater, 1992, p. 23). Slater (1992) suggests that intuition is a synchronous event. It is not based on rational cause and effect relationships. The application of Uncertainty theory suggests that intuition does not have a defined location in space (Wolf, 1986). Quantum physicist Wolf (1986) theorizes that in the brain intuition is a manifestation of momentum and a disruption in our intuition, gives rise to a bodily sensation that corresponds to a location in space. Similarly, Talbot (1991) proposes that synchronicities reveal that our thoughts are "intimately connected" to the physical world.

Quantum physics also suggests that the human brain may be a hologram in the greater hologram of the universe (Dossey, 1989/1996; Slater, 1992; Talbot, 1991). If this is true, then single minds are but a part of a greater universal mind (Dossey, 1989/1996; Slater, 1992; Talbot, 1991). Because the whole is embedded in every part of a hologram, synchronicity might be an indication that the human mind has knowledge of the whole universe embedded within it (Slater, 1992).

By coupling holographic theory with Einstein's elastic time, Slater (1992) suggests that synchronicity can be explained without using causality. However, Radin (1997) suggests that it may be possible to plan an experience of synchronicity. Radin (1997) discusses a series of eight experiments, which he conducted, that found that the consciousness of a group of people could affect the orderliness of random number generation of a computer. He suggested that these experiments are an illustration of synchronicity. However, Radin (1997) suggests that these experiments suggest that some forms of synchronicity may be able to be planned, as these changes were (Radin, 1997).

Intuition and synchronicity are also related to holism because they are often associated with the work of healers in the occurrence of non-medical healing (Kelsey, 1995). Moreover, we may recognize them as times we experience a glimpse of the whole. For example, in Sybil's communion experience, both she and the priest jumped backward simultaneously when she felt the powerful experience of oneness that went through her like a bolt of lightning. In their extension of Carper's Fundamental ways of knowing, Silva, Sorrell, and Sorrell (1995) add the categories of the inexplicable and the unknowable. Perhaps synchronicity and intuition are two experiences that are examples of these new concepts.

2. Revised Definition Of Holism

Holism is the conscious, purposeful, embodied integrative action (energy multiplied by time) of the universe and is its ultimate principle or operative factor

Holism:
Conscious, Purposeful, Embodied
Integrative Action of
The Universe

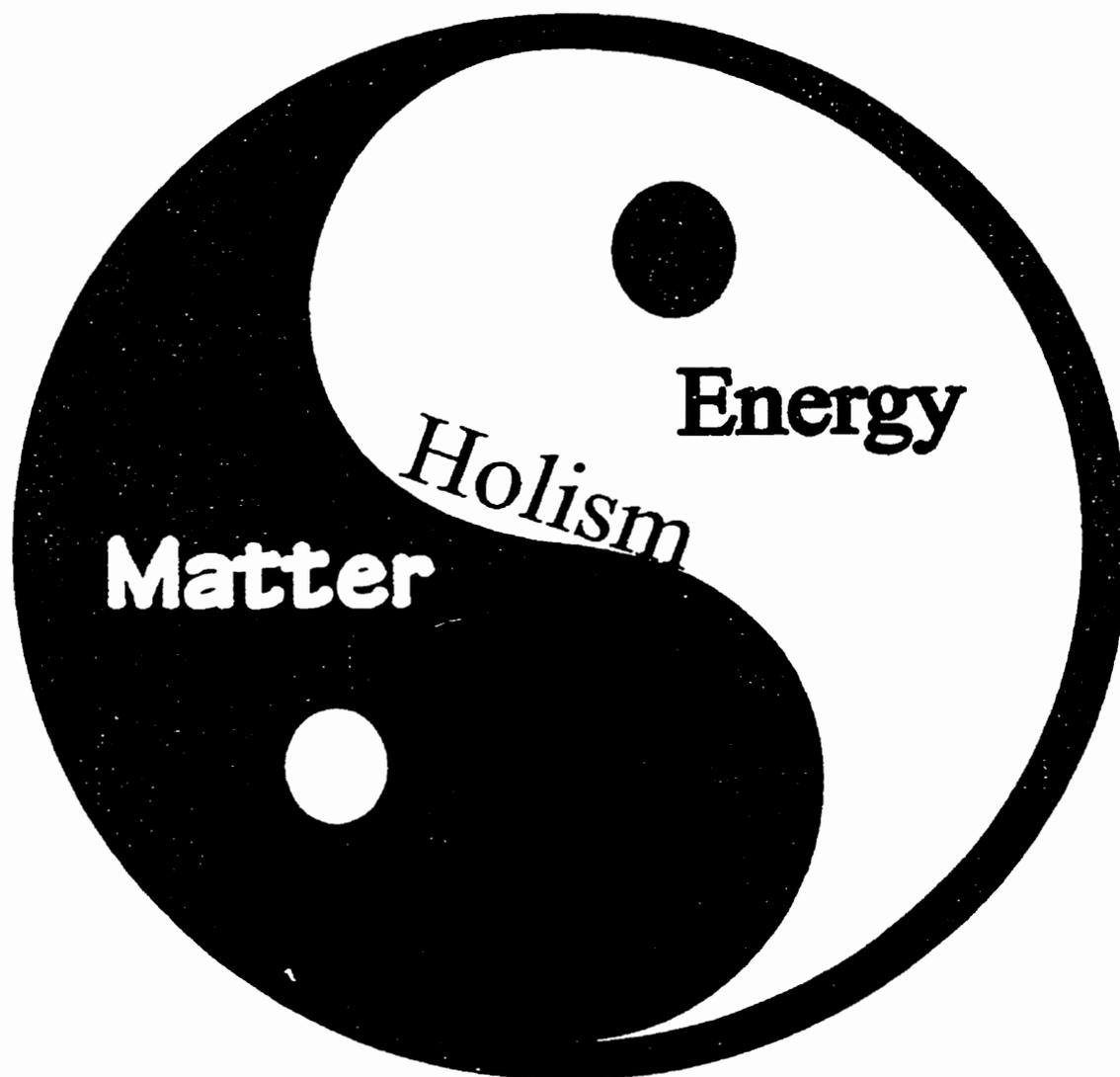


Figure 5

which acts at the cusp between matter and energy (Figure 5). It is creative, not of its own stuff, but of structures, forms, arrangements and patterns over time. It has evolved and continues to evolve through progressive transformations to form the web-like system of wholes and their fields that comprise the entire universe. The creative synthesis of holism acts through and within the wholes themselves in a gradual progression, from the development of matter, to life, mind and spirit.

3. Discussion

A. What Implications Do I See, For Nursing, Of Accepting Holism As Its Philosophical Base?

1. Components of "holistic" health care

The physical stuff of the universe is therefore really and truly Action and nothing else. But when we say that, when we make activity instead of matter the stuff of material of the universe, a new view-point is subtly introduced....the dethronement of matter in our fundamental physical conception of the universe and its replacement by Action must profoundly modify our general outlook and viewpoints (Smuts, 1927, p. 335).

According to Smuts (1927) holism has enormous implications for all disciplines and indeed all of humanity. However, space limitations require that I restrict my comments to the health care disciplines and primarily to the profession of nursing. In this section of my manuscript, I will examine whether a holistic

worldview is congruent with the underlying values and beliefs of the nursing profession. Additionally, I will explore the implications, for nursing, of adopting or rejecting holism as its philosophical base.

The purpose of my practicum project was to explore the essential nature of holism and find a way to define clearly its essence. In redefining the concept as the conscious, purposeful, integrative, embodied, action of the universe, I have taken a somewhat different viewpoint in defining holism than is described in the traditional nursing literature. However, it is my contention that Smuts would firmly support my position, and I believe it is congruent with modern scientific views and healing traditions since antiquity, including nursing.

As I believe that holism and the previously described concepts of universal energy are similar concepts, I believe that Smuts would support the use of energy in healing and consider it to be the energy of holism in action. I take this view because he supported quantum physics (Smuts, 1927), acknowledged the power of prayer (Haarhoff, 1970; Hancock, 1968), and acknowledged the influence of energy fields (Smuts, 1927). Smuts (1927) also asserted that while science severed life and mind from body it failed to understand how the mind and body influence each other. In his book, Smuts (1927) recognizes the deep connection between body-mind-spirit when he says that we "fail to understand how the immaterial entity or factor of life can influence a physico-chemical structure which obeys simply and solely the laws of energy" (Smuts, 1927, p. 164). Smuts (1927)

stated that an acceptance of the concept of holism would resolve these false understandings of life and mind.

My reading of his book and the description of his biographers, suggest to me that if he had lived today, Smuts would be supportive holistic philosophy of health care, which includes the following:

1. support the use of multiple scientific and philosophical methodologies
2. integrate the latest developments in science, spirituality and philosophy into the knowledge base
3. view energy as a healing force in nature
4. view spirituality openly and non-dogmatically
5. examine the use of complementary therapies through scientific exploration.

While I believe Smuts would accept the above, I do not believe Smuts would support views which claim to be holistic but split off the physical from the mental or spiritual or which view these as interactive entities rather than interpenetrating parts of a greater whole. These views he opposed clearly.

2. New Paradigm of health and healing

While the healing professions in antiquity, functioned primarily out of unconscious awareness, fear and superstition, they never questioned power of the energy of the universe to heal or destroy. Health, illness and death were within the power of the gods or the shaman as the intermediary. They understood suffering

to be the result of not pleasing the gods. The rise of scientific materialism allowed humanity to let go of many of these narrow-minded and one-sided views.

Unfortunately, like the swinging of a pendulum, logical positivism introduced equally narrow and one-sided opposing views, claiming that the "truth" had now been found. A materialist viewpoint negated the existence of the spirit and its role in healing and wholeness and focused on the physical causation of disease.

The role of the spirit (energy) in healing along with story, dreams and ritual were considered superstitious nonsense and were abandoned. All illness was deemed to be based on a physical cause that science would eventually unravel using logic and observation. Unfortunately, the logical positivist view has not worked out as planned. While very successful at dealing with acute diseases such as bacterial infections, modern medicine has failed in dealing with the more chronic diseases and persons within our health care system often feel abandoned by caregivers who have become task-oriented in response to the high level of demands placed on them by the modern health care system.

Holism, suggests that in our modern society, we have over-valued logical, linear thinking and under-valued intuitive and circular thinking. It is my belief, that the implementation of a holistic world-view, demands the integration of both types of thinking and the integration of scientific knowledge with that of the ancients. I submit that if nursing claims to function from a holistic base, as a profession we must be committed to care for the whole person body-mind-spirit as an individual, unique whole who is embedded in the larger whole of the ecology.

Smuts (1927) believed that it was hazardous to sever scientific investigation and philosophical inquiry. Capra (1996) suggests that even the study of quantum physics is not adequate to inform us about the nature of reality.

"Physics has now lost its role as the science providing the most fundamental description of reality....Today, the paradigm shift in science, at its deepest level, implies a shift from physics to the life sciences" (Capra, 1996, p. 13).

Furthermore Capra (1996) proposes that the new paradigm we adopt must shift us from anthropocentric or human centred values to values that are ecocentric or earth-centred.

If nursing truly embraces the philosophy of holism, it will require a fundamental shift in our focus from viewing illness as something to be controlled and conquered, to viewing it as part of the larger whole. Illness and suffering will always be with us, yet we need to recognize that it is our shadow that needs to be embraced rather than rejected. Only when we embrace illness will it cease to control us as an evil force. Illness and suffering tell us who and what we need to embrace in the world.

How can we learn to embrace and value what we have hitherto rejected? It seems much of the illness suffered in the world comes because we ignore the importance of learning to suffer with the world. When we reject the poverty stricken, the needy, the homeless, etcetera we are rejecting ourselves and our continued survival in the world as a species. We need to address the situation by

taking a look at the world on an individual level, a societal level, and an ecological level.

We have to focus on the ecology itself in the future and how we as human beings are part of that great process. We are not the top of the pyramid but a link in the cycle of a never-ending process. The initial conditions that we create can have great implications for the ongoing wholeness of our world, if not the greater cosmos. Our self-awareness, enables us to choose to move with the ecology toward our greater potential wholeness, or deny our connectedness with the universe and face extinction. If we do not let go of our old notions of hierarchy as a ladder and become open to change, we will miss the opportunity to find creative ways to understand our deeper connection with the ecology. We have become aware of our individuality. Now we need to reconnect with the whole.

Holism suggests that, health professionals, need to shift paradigms before we can make any significant contribution to the ongoing process of wholeness. Newman (1994) believes that "the health care system is moving from a paradigm of health as the absence of disease to one that recognizes a dynamic, evolving pattern of the whole. In the transition, we will repeatedly recognize that the 'old rules' are not working anymore and be compelled to seek new patterns and arenas of practice" (p. 134). I believe this shift has all ready begun; it is evident in the growing interest in holistic nursing practice in the East (Wong, 1998) and the West (Dossey, Keegan, Guzzetta, & Kolkmeirer, 1995).

Furthermore, it is my opinion, that the practice of holistic nursing as outlined by the Holistic nurses associations of both Canada and the USA reflect principles that are congruent with holism as I have defined it. The holistic nursing movement bases care on values, which emerge from a spiritual perspective. Additionally, they are as committed to the science of nursing, as they are to nursing, as an art.

Holism suggests that nursing must value both art and science if it is to address adequately both structure and process. The art of nursing recognizes the ancient understanding that healing occurs within the unity of body, mind and spirit and in the context of a deep connectedness with all of humanity and the ecology as a whole. The science of nursing acknowledges the power of the scientific method to help to unravel or at least approximate the many secrets of the universe. Additionally, holism supports the use of the scientific method to analyse the parts as long as the scientist is willing to acknowledge that divisions between parts and wholes are blurry and parts and wholes influence each other. Therefore, we must study parts and wholes within the context of each other. Analysis without synthesis is insufficient. Moreover, the uncertainty principle asserts that scientific knowledge while valuable, remains approximate. The new paradigm needs to embrace the truth embedded in each of these. Both are congruent with the traditional values and beliefs of nursing.

Although a growing movement in health care, nursing as a whole does not practice from a holistic paradigm. Embracing such a paradigm shift, will mean that

as health care professionals, we must recognize that the deepest truths are often rooted in paradox. The resolution of paradox involves adopting a both/and position rather than an either/or position. Holistic care requires a fundamental shift in our focus from viewing illness as something to be controlled and conquered, to viewing it as part of the larger whole.

The understanding of the body in holism entails a shift from mind body dualism to the understanding of the body as a unified whole, which functions as a network nested in the ever larger networks, of the universe (Capra, 1996). Concepts and models from quantum physics, psychoneuroimmunology and other natural sciences suggest that "consciousness is not only reducible to neural or biochemical events but may, in fact, exert a superordinate organizing function over the biological functions (Pelletier & Herzing, 1989/1996, p. 379). In this role, Pelletier & Herzing (1989/1996) suggest, that consciousness may play a significant role in the health of a person.

The present scientific view of the human body does not support the traditional view of the body as made up of elemental bits but rather as a dynamic flowing energy system with indistinct boundaries in constant change with the environment. Today, science is able to demonstrate that by the end of five years, the material body has been entirely replaced (Dossey, 1989/1996). Dossey (1989/1996) suggests that the origins of health and illness can no longer be attributed solely to malfunction of parts. Therefore, adopting holistic philosophy means we need re-evaluate the meaning of healing, wholeness, health, illness within

the greater ecology and redefine what it means to be a healer in the broad sense of the word.

3. Examine philosophies and theories for congruency with holism

As wholeness is a deeply embedded concept in metaphysics, nursing leaders must examine recent philosophical, theological and scientific theories to help define and delineate the meaning and relevance of holistic health care.

Nursing needs to continue to explore what philosophy and modern science has to say about the meaning of the terms animate and inanimate and determine what a changed understanding of these concepts means for health care. For example, as humans we tend to associate spirit with the thinking part of ourselves, especially our brains. For this reason many people conceive animals may have spirits but have more difficulty believing that plants or rocks and other so called inanimate structures possess it. When we split off aspects of the ecology without recognizing our relatedness to them, we fail to take care of the very things that help to maintain our health.

We must also examine modern philosophies and their applicability to holism. Sarter (1987) suggests that the philosophy of Evolutionary Idealism is congruent with holism. Additionally, she states that this philosophy deals with the age old problem of reducing human consciousness to the physical level by asserting "that all energy is conscious" (Sarter, 1987). I have argued that this thesis is congruent with the philosophical position of Smuts (1927). Nevertheless, Smuts

(1927) did not agree entirely with the ideas held by evolutionary idealists. It may be that a philosophy of critical realism is more congruent with holism (Barbour, 1990). Critical realism views theories as representative models of reality and views the goal of science to be understanding versus control and prediction (Barbour, 1990). Moreover, perhaps nursing is best to take an eclectic approach, keeping open multiple perspectives as a way to view the whole. Kramer (1990) submits that nursing must explore various whole person views to distinguish those which are truly holistic from those which claim to be but are not.

4. Value other types of knowledge in addition to empirical

If nursing theories are to be relevant, we must base them on the latest knowledge developments across disciplines. "Development of knowledge for holistic practice will require not only a departure from the predominant value for empirical knowledge, but it will demand developing processes for creating, representing, and evaluating other knowledge patterns" (Kramer, 1990, p. 247). This will involve valuing the patterns of knowing which Carper (1978) identified in nursing 1. Empirics 2. Ethics 3. Personal knowledge 4. Esthetics. Additionally, there must also recognition of knowledge that is inexplicable and unknowable (Silva, Sorrell, & Sorrell, 1995). Kramer (1990) suggests that the first four patterns of knowing are useful to clarify values, advocate for persons, increase self-awareness, assess particulars for integration into the whole, and to move toward creative synthesis. Silva et al. (1995) suggest that it is also important to

acknowledge the reality of that which is inexplicable or unknowable in order to help self, patients and families "find meaning in the in-between and the beyond of their beings" (p. 11).

5. Explore new methods of thinking

Nursing must also examine our methods of thinking. Nursing leaders need to explore the limitations of traditional Aristotelian logic and examine more recent theories that utilize parallel thinking (de Bono, 1994/1995) and fuzzy logic (McNeil & Frieberger, 1993). Each of these theories, are congruent with holistic thinking in that they do not draw sharp divisions between categories and seek creative solutions rather than thinking in boxes. These theories are inclusive, and view the world from multiple viewpoints, taking a both/and rather than an either/or stance toward problem solving. De Bono (1994), the leading authority on thinking methods suggests that the mind is a self-organizing system and we need to shift away from the lateral thinking methods which limit possibilities and promote judgement and adversarial positions and shift toward parallel thinking which embraces both sides of a position as a means to design a way forward (de Bono, 1994).

6. Value spirituality within the profession of nursing

Perhaps the most profound influence on nursing, which would result from an understanding and acceptance of the concept of holism as it is defined in this

practicum, would be the acknowledgement of the deep interpenetration of the spiritual, mental and physical worlds. Holism values the spiritual no less than the physical and mental aspects of life. Therefore, holism suggests that to ignore or downplay any of these deeply interwoven aspects of the person, would be detrimental to healing.

In the last century, our culture has lost its connection with the spiritual and it is only in recent years that the effects of the loss of spirituality are being realized. We gave up a dogmatic belief in superstitious faith positions and traded it for a dogmatic and narrow scientific view. It is time to let go of dogma and blend the truths within the two views. The re-valuation of the mystical position and its recent blending with the scientific position leads to a more promising future for our world. If spirituality and science are viewed as irreconcilable opposites, we end up with narrow and one-sided views. However, if we are able to reconcile these two perspectives and see them as the tension that exists in the whole, we will leave a legacy to future generations of healers.

Unfortunately over the last century, nursing has essentially severed the spiritual from the modern medical system by the adoption of a scientific materialist point of view. The disparate amount of time spent on teaching about the body, versus the mind and the spirit in nursing indicates clearly the value placed on each. The focus in nursing has been the physical, less so the care of the mind, and very minimally, care for the spirit.

Although the severance of the spiritual aspects of care was never complete, most nursing programs today give lip-service only to the spiritual aspects of care. As very limited time is spent on spirituality in most nursing programs, it is clearly undervalued. Nevertheless, despite this limited focus on the spiritual within nursing education, many nurses have continued to incorporate spiritual care into their practice based on their own personal commitment to the importance of spirituality. However, because there has been weak professional education, many nurses are ill-informed of the difference between spirituality and religion, and are at risk of confusing the two. Many nurses today remain ill prepared to meet the spiritual needs of patients although illness and suffering are intertwined with the human spirit and patients frequently find themselves searching for answers.

Historically, we live in a time when the Western culture is re-embracing spirituality. Nursing also has begun to value, once again, the spiritual and those who value the spiritual often do so in connection with a holistic perspective. However, if nursing claims to embrace holism as its philosophical base, the profession will need to incorporate spirituality into every aspect of the profession, rather than seeing it as an "add on". Holism implies that the exploration of spiritual issues needs to be an integral part of nursing theory, research, practice and personal development.

It is interesting to note that a re-incorporation of the spiritual into the profession of nursing is beginning to happen. This trend is evidenced by the recent increase in the number of books and articles on spirituality in nursing and the rising

support for holistic nurse associations which integrate spirituality into practice (Barnum, 1996; Hover-Kramer, 1996; Dossey, Keegan, Guzzetta, & Kolkmeirer, 1995; Olson, 1997; & Rew, 1996). Recent nursing theories, such as Rogers (1990), Watson (1988), and Newman (1994) integrate the spiritual aspects of nursing into theoretical frameworks for practice.

Because the spiritual cannot be adequately measured by objective scientific methods, the role of healer and spiritual advisor became separate roles with the rise of scientific materialism. For this reason, we need to research the history of early healers and explore the possibility of re-combining these roles if we believe that healing happens on the physical, mental and spiritual planes.

Nursing departments in universities need to be much more closely connected to other departments in developing and providing courses and methods that will broaden the student's ability to apply knowledge from disciplines such as philosophy, theology and literature to nursing (Valiga & Bruderle, 1997). Cross disciplinary study would enable nursing students to develop a deep appreciation for myth and story, which would assist them to listen to the patient and assist him or her to identify possible meanings embedded in his or her life story. In this way, the nurse may be able to help the patient identify and address spiritual issues that are essential to healing. The study of philosophy and theology as it relates to nursing, would also broaden the nurse's knowledge of spirituality and its interface with multiple religious and philosophical views. It would raise personal awareness of

the nurse's own spiritual search and would provide an opportunity for meaningful dialogue with others.

Holism suggests that all humans are spiritual beings and as such they struggle with questions of meaning and purpose, love and relationship and so on, particularly at times of crisis such as illness or dealing with the illness and death of others. Holism implies that the experience of severe disequilibrium not only exposes the patient, but also the nurse to risk. Nevertheless, holism, also suggests that the potential exists for each to become more whole.

Often the shift in being develops within the context of relationship between individuals. Holism suggests that the experience of suffering has the potential to destroy persons or to move them to a new level of being. The gift of a non-judgmental and supportive presence within a reciprocal relationship may provide opportunity for individuals to find meaning within the experience of suffering.

It is within the context of community that the reciprocal act of giving and receiving care may have a profound impact on the individual. Nurses need to be aware of the process of moving toward wholeness, in order that they may be able to face their own fear of change and support their clients who are experiencing change. Conversely, nurses need to remember, that often it is the patient who teaches the caregiver about how to face transitions to new levels of being.

Nursing students need be involved in developing a specific educational plan (both theoretical and experiential) which will help them to develop their capacity to

search for meaning within their own lives. Theoretical education is not enough. Holism suggests that we learn through the experience of a whole situation. It is not enough to teach students that all humans have spiritual needs and that there is a difference between religion and spirituality. The educational setting needs to provide an opportunity for students to explore their own personal views and experience of religion and spirituality and how they interface. Perhaps in addition to classroom education, students need an opportunity to learn skills associated with spiritual care in much the same way as they do other aspects of care - by separating them and practising them in isolation before integrating them into the total care of the patient. Perhaps, students would benefit from the opportunity to spend some time providing spiritual care, under the guidance of the chaplain. They might also benefit by being part of healing circles associated with aboriginal practices or self-help groups. An optional course in clinical pastoral education would also help the nurse learn to identify and respond to the spiritual needs of patients.

Any plan to increase teaching about spirituality within the nursing curriculum will present definite challenges. The first challenge in teaching spirituality relates to the fact that a large number of nursing students are young adults, who are developmentally at a stage where they are trying to separate themselves from the views of authority figures, in order to establish their own views. For this reason, the mere mention of the word spirituality is often enough to cause persons in their late teens and early twenties, to "tune out" or skip classes

when the topic of spirituality is discussed. Conversely, some students will hold dogmatic religious viewpoints, which they are not yet ready to explore or question.

Consequently, discussing spirituality will require a sensitive and open instructor with a broad knowledge of both spirituality and religion who is secure enough within his or her own spirituality that he or she will not be threatened by the opinions and deep and difficult questions that this group will raise. Additionally, such a person needs to have the ability to lead the students to explore spiritual questions with an open mind and from a personal as well as global perspective. Only by becoming self-aware of their own questions and search for meaning, will the nurse develop the ability to be present to a patient struggling to find their own meaning in the face of suffering.

Finally, the adoption of holistic philosophy by the nursing profession, suggests that to be a nurse, one must value the spiritual, be able to recognize and address spiritual needs and make referrals as necessary. While this may be a stated requirement of a nurse according to professional practice, at present it does not seem to be a serious requirement of the profession at the practice level. We expect nurses to value and care for the body, accurately assess physical needs, and implement and evaluate care. This is not so with spiritual care. Many nurses find themselves inadequately prepared to identify, implement or evaluate spiritual care because of the lack of education they received in this area.

Additionally, although there are nurses who will openly state that they do not believe in the existence of the spiritual, or value it, this is tolerated by the

profession as long as these nurses refer persons to a spiritual advisor should they request it. Holism suggests that this approach is not adequate for the profession. Holism suggests that the deep interconnectedness of the body-mind-spirit in the process of healing means that the nurse must value and be prepared to provide spiritual care.

Clinebell (1995) suggests that spiritual growth is at the heart of all human wholeness or health because it has to do with those things that are unmistakably human. Additionally, he believes that spiritual growth provides a way of integrating growth and development, of mind, body and spirit, within relationships with other people, organizations, society and ultimately the ecology (Clinebell, 1995).

7. Reconsider the nature of healing, health and disease

i) Health as wholeness in all aspects of life

Bohr's idea of complementarity supports Newman's (1994) view of health and illness as being part of a greater whole rather than opposites. While they seem to be mutually exclusive opposites they are in reality part of the totality of health (Dossey, 1989). Moreover, holism implies that an individual's ability to move toward wholeness depends on the inherited aspects of the person's body-mind-spirit, the environment in which one lives and the personal choices the person makes. The same holds true for the experience of illness. "So, if we view disease as something discrete, something to be avoided, diminished, or eliminated

altogether, we may be ruling out the very factor that can bring about the unfolding of the life process that the person is naturally seeking" (Newman, 1994, p. 11). As healers, we need to look at the experience of illness holistically within the larger network, rather than focusing on the physical manifestations in the body, mind or spirit in isolation.

If health care workers challenged their preoccupation with pathology and deficits and focused on wholeness, and on what creates wholeness, our therapies and structures for health care would change. As we more clearly see what we have created we can free ourselves to create new visions for our health care systems (Benner, 1994, p. 59).

Holism also suggests that health involves the ability both to individuate and to develop connections and community (Kostler, 1959/1991). The study also implies that the concept of spirituality and health are closely related.

ii) Explore non-traditional healing

In recent years we have focused on technology rather than relationships and the natural healing ability of the body-mind-spirit. While science has brought us great gifts and these things are definitely useful, we are beginning to realize that these alone cannot bring wholeness to our population. Both Florence Nightingale and Hippocrates recognized that it was nature that healed, not the physician or the nurse. The job of the healer was to help create the right conditions for healing to

occur. Moreover, healing happens not only within people, but between people and in the context of the whole ecology.

We need to embrace the view that healing happens on more than a physical level. Holism suggests that healing may happen on three levels, the physical, individual mind/body and the nonlocal or transpersonal level. (Dossey, Keegan, Guzzetta & Kolkmeirer, 1995, p.13). Dossey et al. (1995) suggest that healing may take place on all these levels simultaneously. Dossey et al. (1995) suggest that mechanical, material or physical healing includes most allopathic medical treatments, acupuncture, herbs, and homeopathy. Holism also suggests that healing within an individual can be mediated by the mind/body and the relationship between individual's consciousness and body (Dossey et al., 1995).

Psychoneuroimmunology, biofeedback, counselling, imagery and relaxation therapies are congruent with an acceptance of mind/body healing. Moreover, holism also suggests that nonlocal or transpersonal healing within and between persons is also possible because mind is not localized in space or time. Therefore both diagnosis and healing may occur at a distance. Types of healing which would be included in nonlocal or transpersonal healing are healing through the use of prayer, some types of shamanistic healing, psychic healing and therapeutic touch (Dossey et al. 1995).

Bell's theorem provides a possible explanation for non-traditional healing methods. Bell's theorem suggests that long-distance faster than light connections do take place and may be the basis of psychic, spiritual and other kinds of healing

which occurs at a distance (Dossey, 1989). Moreover, because Bell's theorem supports the interdependence of all things, non-locality suggests that the body is non-local and in the broadest sense there may be only one body in the universe (Dossey, 1989). From this perspective, it becomes clear that we must provide health care more equitably across the 'body' of the world.

With the help of other disciplines, nursing must also broaden our concept of healing methods and explore openly non-traditional therapies (Hover-Kramer, 1996). The complementarity principle reminds us that two seemingly irreconcilable points of view may on a deeper level be different aspects of a whole (Dossey, 1989). We need to remember that what we presently call alternative and complementary medicine is mainstream medicine for over 80% of the world and what we call traditional medicine is only about two hundred years old (Colt, 1996). We must study holistic interventions and explore non-allopathic ways of healing because these have a history of being useful over many generations and because there is an increasing interest within mainstream society to use them. We must therefore separate fact from fiction, to prevent abuse by charlatans, and we must teach people how to discriminate quacks from real healers.

Colt (1996) reports that many prominent medical schools in the USA are beginning to teach complementary medicine. We need to introduce similar courses, in health care professional schools, as a way to broaden perspectives, explore the results of current research, expose harmful traditional therapies and help health care professionals implement practices that promote healing.

Non-allopathic methods of healing abound. I will briefly explore a few of these.

a) Dreamwork

Philosophy needs to continue to ask questions about the meaning of reality. For the North American Indian, as well as many other cultures, dreaming is part of reality. They consider it to be another sense (Solomon & Higgins, 1993). It senses the spirit world. Therefore, they regard dreams highly, and use them to verify waking experiences (Solomon, & Higgins, 1993). Holism suggests that we need to value dreams as having the potential to inform the dreamer and act as a healing force in the dreamer's life.

b) Placebo effect

"In studies of drug tests and disease treatments, the placebo response has been estimated to account for between 20-40 percent of positive responses. The implication is that the body's hard, physical reality can be significantly modified by the more evanescent reality of the mind."⁸ (Radin, 1997, p. 148). Can you imagine what a profound effect we could have on health if we could find a way to tap into the reality behind the placebo effect? In this century, the placebo effect is usually treated as a disrupting variable in scientific discoveries and double-blind studies help to eliminate this effect (Dossey, 1989/1996). However, it is a very powerful source of healing and we need to study it actively (Dossey, 1989/1996). Holism suggests that healing happens from within the body-mind-spirit in natural ways, which we do not fully understand. Talbot (1991) suggests the holographic

model may account for the placebo effect because the body is unable to distinguish between an imagined reality and a real one. Factors, which affect placebo's effectiveness, demonstrate how our ability to control holographic images in the body/mind are affected by our beliefs.

c) Energy and healing

Energy as a source of healing is rooted in historical experience and is supported by modern science. There is increasing evidence from the field of quantum physics that all matter has its own energy fields (Wolf, 1986; Zukav, 1979; Hover-Kramer, 1996) and research is beginning to show a strong correlation between the imbalance of these energy fields and human illness (Hover-Kramer, 1996). Hover-Kramer (1996) notes the appearance of over 300 research studies on healing without contact and research is lending increasing support to energy based methods of healing. Such healing methods acknowledge that healing occurs on more than a physical level and involves the whole person.

In his book "The Uncommon Touch: An Investigation of Spiritual Healing" Tom Harpur (1994) states that since 1950 there have been over 150 articles on energy based healing in published in regular medical journals. Harpur (1994) relates how well respected Canadian researcher Bernard Grad performed double-blind experiments involving a well-known healer named Oskar Estebany and was able to demonstrate the presence of a bioenergetic force whenever Estebany's healing was in progress. He concluded that "the healer's intervention had a profound effect on the rate of healing" (Harpur, 1994, p. 111). Rather than

using human subjects to assess effectiveness of the healer, Grad studied the response of plants, animals and yeasts and found that healing was significantly improved by the action of the healer (Harpur, 1994). "Grad points out that the most reasonable conclusion to be drawn is that the biological effects observed in these experiments were caused by a force or energy released or exercised by the laying-on of hands" (Harpur, 1994, p. 112-113). Harpur (1994) states that Grad is presently trying to find a scientific explanation for how the energy works.

d) Spiritual healing

"Miraculous," healings also seem to occur (Harpur, 1994). As these were previously unexplainable by scientific methods the modern world has often discredited this type of healing. However, newer models of healing which embrace paradigms of modern physics, provide a theoretical basis, to suggest that such healings, while rare, are within natural phenomena and are not supernatural events (Wolfe, 1986).

e) PSI (psychic) healing

In the past shamans, witch doctors, wizards and others claimed to heal with various types of mental intention. Radin (1997) states we need to study this area in depth, as his experiments suggest that conscious intention of a group of people can affect random number generation of a computer to become more orderly. Radin (1997) asks us to imagine what profound effects conscious intention may have on living systems if consciousness is able to affect the functioning of a computer.

f) The nurse as an instrument of healing

Holism suggests that the relationship between persons, and specifically between patients and nurses may have a profound effect on healing. Lang & Krejci (1991) found that shorter recovery times were associated with relationships between patients and health care providers that were described as synchronous as opposed to dissynchronous. Therefore, we need to explore interaction effects rather than viewing them as something to be eliminated in research studies.

Holism also suggests that all things are connected and when we do not care for others and the world around us, we do not care for ourselves. Healers are persons who need to connect their inner and outer lives if they are to assist others in their own healing because "our potential to heal is closely related to our capacity to love, and that is closely related to our openness and experience of the continuing love of God seeking to flow into and through us" (Kelsey, 1995, p. 313).

Moreover the flow of energy does not only flow in the direction of the patient. In a caring giving situation the energy flows between and through the participants and each may give and receive in the exchange (Miller, 1995).

8. Examine the broad ethical, economic, political, and socio-cultural implications of holism.

Holism suggests that ethics and values are products of holism at work in the world. Therefore, we can no longer tolerate value free science as these "are

not peripheral to science and technology but constitute their very basis and driving force" (Capra, 1996, p. 11). If we consider wholeness, to be the goal of life, it means we must consider the ethical, economic, religious, social and political barriers that block healing in our world. To do so we need to develop holistic frameworks and models to help us approach these issues. We need to look at global issues in addition to individual and local issues. We need place emphasis on world-wide health promotion as well as caring for the ill and suffering. We need to promote human health in the context of promoting a healthy ecology and we need to look at the allocation of scarce resources and find ways to determine how best to share them.

9. Compassion for the world and its people

Holism implies that we need to learn to embrace and value what we have hitherto rejected. We need to address problems by taking a larger scale look at the world both on an individual level as well as a societal level. We have to focus on the ecology itself and how we as human beings are part of that great process. The initial conditions that we create can have implications for the ongoing wholeness of our world, if not the greater cosmos. If we do not let go of our old notions of hierarchy as a ladder, and become open to change, we will miss the opportunity to find creative ways to understand our deeper connection with the ecology.

10. Re-define the Western health-care system

The implications, for the Western health-care system, if we adopt a holistic philosophy are enormous. If nursing is to become a truly "healing" profession, we need to continue to look beyond logical positivist ideas and open ourselves to the wealth of knowledge, which is available in other disciplines, that may have direct application to nursing.

Cribb, Bignold, and Ball (1994) believe that the introduction of holistic care would present a number of challenges growing out of the fact that person-centred care and disease-centred care cannot be seen as mutually exclusive options but must be integrated to form a new whole. To do so will require a great deal of discussion and co-operation as holistic care is open-ended and we will need to place limits on what we can accomplish realistically, given economic constraints.

An acceptance of holism suggests that we may need to redefine the role of the nursing profession within a framework that emphasizes healing in its broadest sense (Kelsey, 1995). Such a model will need to emphasize the importance of relationships with other nurses, other health care professionals, other disciplines and health care recipients recognizing that these roles overlap. A holistic model would also need to emphasize that health is an individual as well as community responsibility.

An acceptance of holism suggests that we need to change the nature of relationships between administration and staff, teachers and students, patients/families and staff. We need to base these on caring, partnership type

relationships that help people to become more open rather than using relationships that oppress (Harpur, 1994; Newman, 1994a). The implication is that we need to improve communication, share responsibility for decision-making, and use a systemic approach with health care providers as well as health care recipients.

An acceptance of holism, also suggests that the health care system needs to re-examine the concept of time. If we let go of our linear view of time, we will no longer see death as the ultimate enemy, which we need to fight against at all costs (Dossey, 1989). Instead we may be able to shift our focus to quality of life and the distortions in space-time that increase pain, suffering and anguish helping people find ways to shift their world views in ways that help them remain connected rather than feeling fragmented in a hostile world (Dossey, 1989). Dossey (1989) sees this goal as the main task of those who would call themselves healers.

Additionally, as organized complexity is too complex for analysis and too organized for statistics, we will need to do much work in the area of systems theories and the theory of dissipative structures (Weinberg, 1991) and their application to human health care. Dossey (1989) suggests that the application of the principles of chaos theory to our understanding of health issues implies that the disorganization experienced by persons is not illness but rather a resource of rich information and contains the seeds necessary for the body-mind-spirit to reorganize the worldview of the person on a profound level.

Similar views have been traditionally expressed in stories, which speak to the personal growth or spiritual development of a person. Change in individuals

most often surfaces at a time when the distress of the moment forces the individual to relinquish control and live in the midst of confusion and disorganization until able to experience the gestalt of new understanding which may come in the form of a new insight, a dream or a vision. It comes with the action involved in the experience of life rather than with the intellectual understanding of the cognitive process. It is a response that involves body, mind and spirit. Moreover, it is often only within the context of a caring and supportive relationship that one can choose to risk looking at a situation from multiple viewpoints and create a new pattern of meaning.

If the theories about communication presented by Capra (1996) are true it has a profound effect on how we relate to clients. Communication is not about information, but about structural coupling and co-ordination of behaviour. In other words, giving information is not enough. Newman (1994) suggests that we have to be in synchrony with the clients. Non-compliance may be the result of not resonating with the client's perspective and discounting it (Newman, 1994). Instead we need to be able comprehend the model from which the client operates. In doing so we will be better able to help the client explore the need for "re-patterning" (Newman, 1994) his or her beliefs. It may also allow us to re-pattern our own beliefs and broaden our outlook.

11. Personal and professional development

Newman (1994) suggests that one role of the nurse in the new paradigm may be to provide an organizing force in the midst of chaos. Therefore, personal and professional development must include intensive workshops on healing. We must base health care curriculums, on holistic principles, and blend the humanities with the sciences, using a variety of approaches, which engage reason and experience (Benner, 1994; Valiga & Bruderle, 1997).

Holism also implies that criteria for selection of applicants to the healing professions must be re-developed to reflect the view that the person of the healer is as important as his or her ability to do well theoretically and technically (Downie & Telfer, 1980). We need to select caregivers with values and attributes, which facilitate healing, as these are difficult to teach (Downie & Telfer, 1980).

Holism also points to the need to understand that caregivers must be self-aware to be healers (Rew, 1996). Self-awareness is important as a nurse can enter into suffering with another, only if she or he has explored his or her own suffering. "Since the therapist can take his client no further than he himself has gone, the therapist's own individuation is of crucial importance. It is not so much what the therapist does that matters, but who he is" (Sanford, 1977, p. 113-114).

Nursing schools need to make personal growth a required part of the curriculum much the same as schools do that prepare persons to be therapists. Additionally, in the workplace, we need to foster the nurses own personal growth

as a way to help nurses deal with the continued stress and losses experienced in their role.

12. Location of care

Holism suggests that home may be the best place for healing to occur provided there are loving and supportive relationships within this context. Therefore, we need to develop frameworks, which will allow us to support persons home environment, as much as possible, and if they need to be institutionalized, to make the stay as short as possible and incorporate the family within the care. To do so will require frameworks which work with the family systematically and co-operatively to develop and implement a plan for the provision of supports on an individualized basis as needed. Additionally, care in the home may provide an opportunity for the new role of the parish nurse to emerge. Such a nurse works within the context of a congregation and has additional education to increase the knowledge of spiritual care and integrate it with nursing (Barnum, 1996).

13. Assessment of healing

The primary difference between Western and Eastern philosophy is the Western focus on structure, as compared to the Eastern focus on process. The concept of holism suggests that we need to recognize the interrelationship and interdependence of both structure and process. "Dossey (1989) suggests that if there are no discrete parts we cannot suggest that one entity causes another and

we need to recognize the circular causation of mind-body relationships to enlarge our view of health. "Physicists have transcended the Newtonian-Cartesian model: they no longer speak of a world of substance, but rather of process, event, and relation; they now regard the objective world as inseparable from the observer" (Skeikh & Skeikh, 1989, p. xxiii).

There has been a recent acknowledgement in the East of the need to study structure as evidenced by a gradual acceptance of Western quantitative scientific methods that focus on the material. Wong (1998) notes that much research is being conducted in the East to study traditional Chinese medicine, and integrate those methods that demonstrate scientific validity into the health care system. Holism suggests that the best health care will integrate these two perspectives.

To integrate Eastern and Western methods, researchers will have to explore new research paradigms. For example, the philosophy of critical realism proposes that the goal of science is understanding rather than prediction and control (Barbour, 1990). Ramos (1987) suggests that nursing needs to explore Toulmin's Evolutionary model as an alternative to Kuhn's revolutionary model. While Kuhn's model is takes a classical empiricist approach, Toulmin's model combines the importance of empirical data with modern thought and acknowledges the need to interweave practice, theory and research (Ramos, 1987).

A philosophical position based on holism indicates a readiness to accept both empirical and non-empirical methods to study holism. We may understand the world, within limitations, using a materialist and reductionist approach.

Nevertheless, because organisms "behave more like processes and fields than self-contained, isolated objects," (Dossey, 1989, p 410) non-empirical methods are also necessary. We must acknowledge at the outset that Heisenberg's uncertainty principle suggests that unknowability is essential (Dossey, 1989) and therefore science has certain limitations. Paterson and Zderad suggest that traditional nursing values are opposed to control and taking a narrow focus on a problem (Boyd, 1993). "We strive to comprehend the whole largely through relating the parts to the whole, and the dominant paradigm in nursing 'jams' this orientation (Paterson & Zderad as cited by Boyd, 1993, p. 14).

From a similar perspective, Kramer (1990) suggests a number of changes we need to make in our assumptions about research. First of all we need to recognize that that traditional concept of control is not possible and needs to be abandoned. Secondly, we need to relinquish the idea of hierarchical knowledge.

For empirics to be consistent with holism, descriptions need to be valued for the knowledge they impart, and not seen as the first step to explanatory and predictive knowledge....Holism supports the view that there are multiple descriptions of the same phenomena, as well as multiple explanations and predictions not connected to a stable reality base....It is quite possible to evolve clinically useful and valuable predictive knowledge without first describing and explaining the underlying phenomena" (Kramer, 1990, p. 249-250).

Thirdly we need to recognize the limitations of language if we are going to be able to grasp the complex reality of nursing practice. Finally, Kramer (1990) says that when empirics are used, parts must be studied in relation to whole, and variables must be operationalized as holistically as possible (Kramer, 1990).

Newman (1994) promotes the development and refinement of holistic research methods as a way to grasp the interconnectedness of a living systems and the nature of the processes of negotiation reciprocity and empowerment. Newman (1994) has suggested a protocol for research on health as the expansion of consciousness in the appendix of her book. Similarly, we need to develop nursing practice research methods, which will enable study within the context of a whole situation, recognizing that strict objectivity is not possible (Boyd, 1993) because the new physics suggests that it is not possible to separate the observer from the participant (Dossey, 1989). Moreover, the interaction between the observer and the observed is evident in the relationship between the caregiver and the patient and have powerful effects on healing (Dossey, 1989).

Schoenhofer (1994) suggests that Einstein's concept of time is also important to integrate with nursing enquiry. Time as moment, time as quality, time as a three dimensional phenomenon are crucial issues for nursing to explore as "distancing from the heart of nursing, unarticulated working conceptions of nursing, and methods of inquiry and practice that no longer (and perhaps never did) fit nursing" (Schoenhofer, 1994, p. 1).

14. Participant's views suggest holism important to nursing

The participants I interviewed in my practicum believed, "definitely," that nurses should possess a holistic philosophy. They associated caring, sensitivity, compassion, respect, and sincerity with nurses who valued a holistic approach. These qualities were not associated with age or years of experience in nursing but with the nurse as an individual. Sarah suggested that she had met new graduates who "are very caring and nothing gets by them and you know ... I just think its great". On the other hand she has met experienced nurses who "don't really seem to care about the patients". Sybil suggested that a holistic philosophy should be evident on admission to the program, whereas Sarah suggested that it could be taught within the program provided the student had a caring attitude and a desire "to care for the whole person First of all ... they have to care about that [holism] ... sincerely care about it." A caring attitude was closely associated with holism, and it should be a trait that is evident on admission to the program as they weren't sure that caring could be taught. They felt holistic philosophy had to be incorporated into the program in a way that helped the student learn about holism through experience, such as caring for dying patients.

14. Negative aspects of holism

Griffin (1994) cites four dangers of adopting a holistic philosophy. Firstly, because holism is so all inclusive there is the potential not to focus on specific issues when necessary. For example, in an emergency situation it is important to

focus on the essential task at hand rather than trying to provide a broad range of care. Secondly, because we do not as yet have many methods to study the whole, we often have to depend on much information derived from the study of parts. Thirdly, the idea of paying caregivers for caring is not congruent with the concept of deeper human relationships. Finally, when considering the deep inter-relationships between body-mind-spirit, one must guard against any view which "blames the victim" for his or her circumstance.

B. How Can The Concept Holism Be Operationalized?

Often, the purpose of concept analysis is to define, operationally, a variable, as a way to isolate it for empirical research. However, as defined holism could be described as the ultimate variable, which is present in all variables. If we are ever able to isolate this variable, it will serve the opposite purpose of isolation, that is it will demonstrate that in reality, things cannot be isolated. Empirical science orients itself toward structure and infers that we must know things by examining their structure. Holism, on the other hand, may best be known through direct experience. It falls into the realm of the presently unexplainable and much of it in the realm of the unknowable (Silva, Sorrell & Sorrell, 1995). We need to study holism from the perspective of process, using a systems theory approach. The data set in holistic research must include intuitive insight, empathetic mindfulness, the full context of the situation and observations from multiple perspectives (Boyd, 1993).

C. What Are The Strengths And Limitations Of The Study And What Effect Did The Research Design Have On The Participants (Researcher/Caregiver And Family)?

1. Comments on the design of the study

Perhaps the strengths of my study were also its weaknesses. While the breadth of the study was wide, it limited my ability to look deeply into any discipline. On one hand, the cross-disciplinary study over time, allowed me to understand holism in the context of its historical development, and its broad applicability across disciplines. Conversely, I felt my background in nursing did not prepare me for in the depth study, analysis and synthesis, I required, to explore the disciplines of philosophy, theology, psychology and physics. For this reason I had to depend a lot on secondary sources. However, even the use of secondary sources and interpretations of others did not reduce this journey to a sizeable task. I often felt I was "in over my head" and I am not sure that I always understood fully, the theories presented by other disciplines to ensure that I did not make any errors in their interpretation. Nevertheless, I believe that the study demonstrates how important it is for nursing to explore the work of other disciplines as they relate to the philosophy, theory, practice and research of the nursing profession. The main strength of the study I feel is its fruitfulness in providing another perspective from which to define the concept holism, which to my knowledge, has not been described before. My view of the concept will provide others who wish to explore holism with substantial material for discussion.

The project was far too ambitious for one person to undertake especially as a first research project. Similar studies need to be conducted by a multidisciplinary team of experts in varied fields of study. Walker and Avant's (1983/1988) methodology was very useful to explore the literature but, if I were to do it over, I would not analyse the concept twice as it doubled the length of the study and made it difficult to organize and complete the final manuscript. The practice research method (Boyd, 1993) and the Schwartz-Barcott and Hesook design (1993) were a very valuable tools that helped me identify and articulate "what I and the family already knew in our hearts".

The case study, although limited to one family and a short period of time, grounded me and helped me place it in a nursing context. I needed both to get a whole picture of the concept. One without the other would not have been as valuable. I was very fortunate to have had the opportunity to work with the particular family that I did. Without their story I do not believe I would have come to a new definition of the concept. At times I found concept analysis linear in its approach and I often felt it boxed me in. I often wondered if a method of concept analysis could be developed that reflects holistic process. Holism's view of time does not fit with the linear process of antecedents, consequences and empirical referents. Additionally, empirical referents seem to be rooted in logical positivism.

Conversely, it was the process of trying to fit holism into rigid categories, which emphasized for me its circular nature. I also appreciated the synthesis afforded by the cases. Here again however, I discovered that firm dividing lines

cannot be drawn. Nevertheless, I believe I agree with Smuts (1927) when he said "Analysis and discrimination may appear to be unholistic, but even they are but means to an end in the synthetic process; the analysed and discriminated elements being but a stepping-stone to more effective selective syntheses and groupings" (Smuts, 1927, p. 269).

2. Impact of the study on the participants

The fieldwork phase of the study had a significant impact on the development of my new perspective on the concept. Although the fieldwork phase of the study was short, it helped to change my view of holism from body-mind-spirit to conscious, purposeful, embodied, integrative energy. I wrote the following in my journal shortly after completing the fieldwork phase of the study.

My interview data "refocused me and helped me see what I knew from experience but had not included in my attributes!!! One can miss the forest looking at all those trees. It helped me to refine my ideas and articulate them. It also supported Carper's ways of knowing. I 'knew' what I was finding but had not articulated it in the left brain analysis work from the literature. I had been looking at the concept so globally across disciplines and now it was time to relate it to human wholeness. Going back to the family helped me to see what I already knew and articulate it. It also brought me back to

earth and made me remember that I am doing this to find out how nursing needs to change. I need to relate my research to the real world of the nurse and the client in the field of practice.

The fieldwork phase of the study also allowed me to function as a nurse as well as a researcher. It confirmed for me on a personal level, my belief that the best data is gathered in the context of a caring and supportive relationship. It also helped me to recognize gaps in the system. For example, if the family and patient had not changed their mind about having an IV in the home, it would have been very difficult to get one through the normal channels as the patient did not meet the criteria of the home IV program and would have had to be transported to hospital to have a PIC line inserted if she did go on the program. Additionally, it took me three hours to secure enough additional injectable Morphine for the client to meet the amount she might possibly need over the weekend. Since the completion of the study, a change in the system, has made it much easier to obtain medications quickly for patients in need.

The fieldwork phase also gave me flexibility in the type of care I provided because I was not being paid for the care I was providing. Had I been working for an agency, it would have been difficult to document care provided for reimbursement because a considerable amount of time was spent researching and copying material for the family, and making phone calls to other professionals and the family. Nevertheless, I felt that in so doing I was able to individualize the care

to the specific needs of the patient and family rather than taking on the direct caregiver role.

The design of the practicum allowed me to "be a nurse" to this family. As a result I also experienced a lot of personal satisfaction in this role and received as much from the family as I gave. The family also expressed appreciation for my dual role and were pleased to be able to not only receive nursing care but to offer me something in return by expressing their opinions on holism. One of Sybil's motivations for participating in the study was her strong belief in a holistic approach. "I really believe in that". At the end of the interview Sybil demonstrated concern for my project by asking if what they had told me would be helpful to me in my studies.

Another rewarding part of my dual role, was helping the patient and family prepare for death at home. Fortunately, the patient's family doctor was very supportive of the patient dying at home, visited regularly and provided prescriptions for drugs I thought I might need to control symptoms in the final hours of life. The family and I felt the patient had a "good" death and I strongly believe, the supports given to the family, enabled them to provide her care at home.

However, the greatest reward I received from the fieldwork phase came many months after the death when Deanna had coffee with me and told me how much she had learned from me and how much she appreciated the care I had given. This comment was particularly meaningful to me because at the time, I always

sensed that Deanna had difficulty trusting me and I was never sure if my care was helpful to her or not.

The use of concept analysis, in my design, also provided opportunity for personal growth. For weeks, I struggled to put holism into the boxes of concept analysis. I could not. When I tried, I ended up with a huge number of attributes, many of which contradicted each other. It was far too complex to be captured by boxes and the boxes couldn't capture the process, which is what holism is all about. At times I felt concept analysis was a static process with a beginning a middle and an end. At the same time I felt that I was failing if I described the process because I was not following my research design. I went back and forth between trying to develop a left brain description of holism and the right brain feeling that suggested I needed to describe it as a process. I found myself in major disorganization. I would write, and write, thinking for a while that it was "good" but then I would reject it as "bad". I diagrammed the process and would start explaining as a process, and then would stop because I wasn't "doing my project right". Looking back I realize that I was afraid to do "what I knew inside" all along.

Finally, in desperation, I let the old way go because it just wouldn't work. I focused on completing and refining the diagram and went to bed. In the morning a realized that the diagram I constructed was a mandela figure. The result resembled those diagrammed by many other cultures over the years. When the flash of insight came that I had created a similar model to that developed by people all over the world, I suddenly felt vindicated. It was okay to do it this way.

The experience was evidence of my own personal growth, which cannot be pushed or hurried. I needed to let go of the "rules" of concept analysis and give up on it as a structure, which would meet the present need. I had to enter the confusion of not knowing what to do. I had to face the fear of "not following the rules" and "not doing it perfectly" and "let go of the feelings of fear" before I could allow my creativity to emerge.

D. Was The Selection Of The Concept Justified?

Although a very broad and all encompassing concept, I believe the concept selection was justified because holism is so commonly used and has enormous implications for the nursing profession. However, I do not see the analysis of the concept holism as a variable in the way as is the usual result of concept analysis. Perhaps holism is the ultimate variable and serves to demonstrate the connectedness of things rather than the differences between variables

E. What Suggestions Do I Have For Further Research?

The analysis of the concept holism left many unanswered questions and suggested that there are many things in this world, which are inexplicable and unknowable (Silva, Sorrell, & Sorrell, 1995). As holism is a concept that raises metaphysical questions as well as scientific ones, it provides multiple opportunities for further cross-disciplinary study. It will demand the development of research

methodologies appropriate to the holistic paradigm, which blend empirical methods, with naturalistic methods.

Sarter (1987) proposes that nursing needs to develop a metaphysical foundation for holistic nursing theory. Therefore, until this is accomplished it will be necessary to examine the philosophical base of research methods to ensure they are congruent with holism. For example, the phenomenological approach of Husserl would be inappropriate as it is based in Cartesian dualism, whereas Heideggerian hermeneutic phenomenology may be more holistic in nature (Walters, 1995). Evolutionary idealism (Sarter, 1987) or critical realism (Barbour, 1990) have been suggested as possible choices of philosophies that are compatible with holistic research.

Holism as conscious, purposeful, embodied, integrative energy will require further research and debate to explore whether my description of the concept is justified. The assumption that holism is the locus of healing will also need exploration as will holism's relationship to spirit, consciousness, Qi, Prana, the origin of life, evil, and so on. Additionally, it might be interesting to explore more fully the concepts of Qi, spirituality and holism and their evolution over time and ascertain whether the meaning of these concepts are converging in our pluralistic society.

An important area for further study is the relationship between spiritual and psychic experiences and the human movement toward wholeness. Perhaps the best

way to accomplish this task might be to study the stories of a larger group of people and examine the influence of "holism" in their lives.

Smuts (1927) suggested that it may be that the universe "evolved out of a prior order which lies beyond human ken; that there is an infinite regress of celestial Evolution into time past; and that the physical universe as it now appears to or is conceived by us is the evolved result of inconceivable prior developments" (Smuts, 1927, p. 335). Einstein searched for a way to unifying the four great forces in the world, that of gravity, electromagnetism and the weak and strong nuclear forces (Barbour, 1990). Although science has not yet been able to accomplish this feat, there has been definite progress in this area. Perhaps holism is this yet unidentified unitary energy. It would be interesting to compare the view scientists hold of a unified field theory with the characteristics of holism herein described.

Holism, suggests that we need to explore our theology and keep an open mind. Smuts (1927) did not take a traditional view of God, nor did he reject God. The traditional Western theistic position "separates God from the world" (Barbour, 1990, p. 232). This view seems incongruent with the philosophy of holism that connects everything. On the other hand Smuts (1927) clearly rejected the traditional Eastern pantheistic position which suggests that "the world is in God" (Barbour, 1990, p. 232). We are left with the question of how God fits into holism.

F. Conclusion And Summary

Based on my exploration of holism, I suggest the following as assumptions about holism.

1. **The whole and the parts are interwoven:** The whole is greater than the sum of the parts, but a change in the parts or within a part may re-define the nature of the greater whole.
2. **Change is dynamic and varies in significance:** Re-definition of a dynamic whole is perceived within a range of insignificant to extremely significant.
3. **Circular causation of wholes and parts:** The whole determines the nature of the parts and the parts determine the nature of the whole
4. **Analytical thinking is limited:** The analytic approach as typified by the physico-chemical sciences proves insufficient when used to study non-linear questions and is limited by the time, money, current research methodologies, and the available human resources needed to conduct research.
5. **Intuitive thinking is limited:** The intuitive approach, as typified by individual insight, proves insufficient when used to study linear questions and it can be substantiated by faith and by the consensus of the wise over many generations.
6. **Reciprocal relationship between the whole and the parts:** Knowledge of the parts is increased by studying the whole and knowledge of the whole is increased by studying the parts.

7. **Whole brain thinking:** Knowledge cannot be gained by the exclusive use of empirical or intuitive methods. Only through the combination of these approaches are we able to increase our knowledge of the "truth".
8. **Limitation of the knowable:** It is not possible for temporal human beings to verify the reality of the universe as a whole or the nature of its parts, however, it is possible for our spirit to apprehend glimpses of the whole.
9. **Meaning found within the search and acquisition of knowledge:** Meaning is found in the search for knowledge as much as in the acquisition of knowledge.

Rew (1996) states that "the purpose of identifying the philosophical frameworks fundamental to a discipline is to state the explicit assumptions, values, and beliefs upon which models or theories for practice are based The goal of a philosophy of nursing is the pursuit of understanding the truth about the discipline and its phenomena of concern" (Rew, p. 23-24). It is my hope that this work provides a place to begin to examine holism as a philosophical base for health care.

In summary, I suggest that Holism as a worldview is a deeply spiritual position, which understands the material and immaterial worlds to have evolved from the "Activity" (energy multiplied by time) of the fields of Space-Time. Holism supports the idea that the universe was created by a Creator using the natural process Smuts (1927) named holism. The factor called holism is the continual active interweaving or integration of structure and process from which the universe gradually evolved. It is present in simple forms in what we

traditionally classify as inanimate objects, and in a much more complex form in wholes such as human beings. Holism asserts that the universe is good, and it is in the continual process of becoming. It began as material structures as the result of massed energy, it progressed forward to become life, and more recently to include the presence of mind and spirit in the created world. Holism is the precursor of body-mind-spirit as an essential unity. However, this essential unity has evolved over time to become more and more complex.

When Smuts (1927) says that spirit did not exist in the beginning, he does not seem to be suggesting the absence of a Creator, rather he suggests that the capacity spiritual experience and the development of a capacity for meaning making and the creation of values and so on is a later development in the evolutionary forward movement in time as is mind and self-awareness. Nevertheless, these capacities did not appear without beginnings. At a rudimentary level, the ability to form structures, life, mind and spirit was present within the unity of the primitive holistic factor. As wholes developed and became more complex, the holistic factor within each whole exerted influence within itself and its surrounding field. Therefore, while there is an essential unity, there is also progressive individuation and freedom of wholes as evolution continues its forward march through time.

A holistic worldview is not a pantheistic in its belief structure as it does not equate the Creator and holism. Neither does it seem to be a traditional theistic philosophy which separates God from the universe. It may be that Smuts' position

might most closely approximate the modern panentheistic position that asserts that God is in the world but also greater than the world. Alternatively, Smuts might take the position that the universe is the body of God. What is clear, is that Smuts would not hold fixed religious views and would support continued exploration and expansion of the concept of God and the nature and origin of the universe.

If a nurse as an individual or nursing as a profession claims to support a holistic worldview and apply it to the practice of holistic nursing, the implications of such a position must be realized. First of all, the stance implies a willingness to embark on a spiritual path of discovery of self and the universe. It means acceptance of the belief that healing happens within the context of a relationship, not a hierarchy of control. It means that healing is a reciprocal event which happens not only for the client, but for the nurse, in the context of a relationship. It means there must be a willingness on the part of the nurse to become a searcher of meaning, purpose, love and relatedness, as this activity will contribute to the expanding consciousness of the universe. It means that the nurse must develop a capacity for openness and an ability to wonder at the world.

Additionally, it means a willingness to explore other philosophies and theories on which to base nursing theory, research and practice to assess for their congruence with and ability to critique, and broaden, the holistic worldview. It also requires the wise use of qualitative and quantitative research methods to benefit the entire human community within the context of our embeddedness in the greater ecology. Holistic nurses must keep in mind the importance of not

separating research from philosophy and ethics as the present power held by modern technology can not only move us toward increased wholeness but can be destructive of this purpose.

It means exploring non-allopathic healing and integrating those modes of healing which prove fruitful into the health care system. It means that we can no longer define health and illness as opposites. The exploration of the meaning of illness may hold the key to creative ways to increase wholeness within the individual or greater society. It means that nurses who value wholeness must look beyond illness care, and work within a systemic framework with other disciplines to tackle economic, social and political barriers to health in addition to the physical, psychological, and spiritual issues. Illness focused care is comparable to putting a finger in the hole of a dam, it does not address the deeper issues, which prevent persons from moving toward the achievement of their potential.

If nurses cannot accept these primary theses of a holistic worldview, they should not profess to be holistic in their orientation. If we are to be healers in the world, we must "realize that identity, individuality, and autonomy do not imply separateness and independence" (Capra, 1996, p. 295). Instead we must remember that we live in a world of relationships that we sustain through communication. Therefore, our action must be to co-ordinate our behaviour with our world in a way that recognizes our deep oneness and connectedness with it. In this way we can facilitate the movement toward wholeness in our world. For those of us who profess to be holistic in our orientation, this goal must drive us to

passionate and ongoing action! In tackling such a large task I suggest that we need to remember the butterfly effect. The question is: Are we willing to believe that we hold the potential to be that seemingly insignificant initial condition that can re-organize the concept of health and health care in a way that will be compatible with the greater ecology?

CHAPTER VI

EPILOGUE

The most beautiful and profound emotion we can experience is the emotion of the mystical. It is the power of all true science. He to whom this emotion is a stranger, who can no longer wonder and stand in awe, is as good as dead. To know what is impenetrable to us really exists, manifesting itself to us as the highest wisdom and the most radiant beauty ... this knowledge, this feeling is at the center of all true religiousness and spirituality (Albert Einstein, as cited in Pachuta, 1989/1996, p. 67).

INTRODUCTION

I would like to conclude my study of holism with a story, which I wrote a number of years ago. I could call this story, a model case of holism. However, in reading it, it becomes apparent that it also contains elements of other cases, and thereby acknowledges that it is not possible to separate the whole and the parts without changing them.

The story emerged at a time when I was feeling very angry with a group of people whom I experienced as being narrow-minded and judgmental. My rage was consuming me and I was unable to let it go. My intuition told me that perhaps if I

did some writing about it, I might find a way to heal the anger within me. The writing took the form of a parable.

I confess that at the outset, the parable, was designed to be a condemnation of the persons with whom I was angry. In my mind, I could visualize a conclusion which would "put them in their place". But something happened to me in the process of creating the story and one morning when I awoke, a new ending descended on me without conscious effort. The new conclusion widened my perspective and provided a new sense of peace and release which allowed me to recognize the limited perspective of my own thinking and begin to recognize a need to forgive those whose narrow-mindedness blinded them to the injury they had caused. It is a story which holds deep meaning for me and marked a sudden shift in my thinking and moved me a forward on the path of personal growth.

When re-reading my story recently, I noted that it contains all the attributes I have identified as being descriptive of holism. Apparently, on an unconscious level, I had identified the aspects of holism which I deem most important and I had done so a number of years before I began my literature search on holism. I offer it as a personal story of healing and whole-making and as an example of the wisdom which comes from within. I call the story, EFIL, which is life spelled backwards.

EFIL

In the beginning, the CREATOR fashioned a beautiful, diverse and immense universe called EFIL and through it flowed a life-giving river which the

people named **THE RIVER OF LIFE**. The river provided a bountiful source of food, water and energy to maintain the integrity of **EFIL**. Nevertheless, the river was not without its inherent dangers. The only way to travel through this mountainous land punctuated by beautiful valleys was to travel on the **RIVER OF LIFE**. However, people were afraid that if they strayed too far from shore they would be swallowed up. Thus, it was not uncommon for a person to live his or her entire life without ever having visited a village in another part of the land.

One village in the land of **EFIL** was named **WOLLEY**. The **RIVER OF LIFE** flowed through this village in a southerly direction and the people honoured the river because they believed the Creator was its source. They held ceremonies each week by the riverside in order to give thanks for all the river provided. At these gatherings, people would tell many stories of how the river continued to be the fountain of life over the years. The stories were passed down from generation to generation and were helpful in teaching the people about life. Eventually they were recorded in a book, **THE BOOK OF LIFE** so they would continue to be remembered. These writings became sacred to the people because they contained deep truths about life.

Many of the authors began their stories with the same introductory line: "The southerly waters of the **RIVER OF LIFE** flow thorough **WOLLEY**". In later years, the priests began interpreting these stories and the children were taught their meaning in school. They were told that the sacred book clearly states the flow of the **RIVER OF LIFE** is in a Southerly direction and that to believe differently was

a sin. Persons holding differing beliefs were expected to repent and it became the duty of the others to not associate with them until they let go of their false beliefs.

At the same time as the people of WOLLEY were recording their truths, other villages were also writing sacred books which contained the essence of their faiths. In DER, a neighbouring community, the RIVER OF LIFE flowed in a Westerly direction and the people came to believe that West was the singular direction in which the RIVER OF LIFE could flow. Similarly in ETIHEW, the people came to believe the RIVER OF LIFE flowed only in a Northerly direction and in KALB, the belief was that it flowed only East.

One day, a man and woman named MADA and NAMOW were fishing on the RIVER OF LIFE and a terrible storm arose and they were unable to return to shore. They were tossed by the wind and waves and were soon many miles from home. Suddenly, they were swept over a steep waterfall. At the bottom of the falls they were washed ashore and lay badly injured. They were found by some people from DER. The DERITES took them home, cared for them and nursed them back to health.

However, MADA and NAMOW soon discovered that their new friends believed that the RIVER OF LIFE flowed only in a Westerly direction and having learned this, they feared that they had fallen into the hands of sinful people. Nevertheless in time, the love and care these strangers showed them, convinced them that they were good people who knew the Creator.

When they were well enough, MADA and NAMOW went down to the RIVER OF LIFE and discovered to their surprise that the RIVER OF LIFE did flow West in DER. Inasmuch as MADA and NAMOW loved the DERITES, they felt compelled to broaden their perspective by sharing with them that the RIVER OF LIFE not only flowed West, but also flowed South. Yet, when they did so, the people called them evil and became so angry with them that the couple had to flee for their lives.

And so, MADA and NAMOW began the long journey back to their native village of WOLLEY. When they arrived, they told their friends and family about the storm and the people who had befriended them and then renounced them. Additionally, they shared their new insight about the RIVER OF LIFE. Enraged by this heresy, the people told MADA and NAMOW that they must repent and they quoted passages from the sacred book to prove that the RIVER OF LIFE flowed only south.

MADA and NAMOW loved their people and hoped that their community would eventually come to accept what they had seen with their own eyes. The people could not. When the villagers continued to insist that they denounce their belief that the RIVER OF LIFE flowed in two directions, they were saddened but realized that the villagers needed to see in order to believe. Thereupon, they packed their belongings and moved to a village called WASI. In this community, any person from any village in the land of EFIL who held unacceptable beliefs could find refuge.

The people of WASI welcomed the couple and asked why they had fled their village. At first MADA and NAMOW were hesitant to share for fear that these people might refuse them refuge if they revealed the conviction they held about the RIVER OF LIFE. To put the newcomers at ease, the people began to disclose their own painful stories of rejection.

A man from ETIHEW told of being excluded by his community when he discovered that the RIVER OF LIFE flowed not only North as his people believed, but also East. And a woman from KALB spoke of how her people threw stones at her and turned her children against her when she discovered that the RIVER OF LIFE flowed South as well as East.

And so MADA and NAMOW made their home in WASI and were loved and accepted by their new friends. They lived a long and happy life in the community and continued to learn new things about the RIVER OF LIFE until the time of their respective deaths.

The village of WASI continued to be an accepting community for many years. Because of the various painful experiences they had suffered, the villagers tended not to judge people who held beliefs different from their own. They did not question the fact that the RIVER OF LIFE flowed South and West and North and East, but they were unable to explain how this could be possible until a wise elder suggested that the RIVER OF LIFE flowed in a circle.

This was a great insight and the people rejoiced and wrote this in their sacred book along with their other beliefs and stories. And so it was, that

eventually, the belief that the RIVER OF LIFE flows in a circle became so accepted by the people of WASI that they began to teach their children that to believe otherwise was a sin. Eventually the village of WASI no longer accepted newcomers who held beliefs different than their own fearing that they would lead their children astray.

Then one day a young couple, who were named MADA and NAMOW after ancestors of the past, went out from the village of WASI to fish on the RIVER OF LIFE. A terrible storm arose and they were unable to return to shore. They were tossed by the wind and waves and were soon many miles from home. Suddenly they were swept over a steep waterfall. At the bottom of the falls they were washed ashore and lay badly injured. They were found by some people from EVOLI. The EVOLITES took them home, cared for them and nursed them back to health.....

And the Creator looked down on the land of EFIL. There were tears in Her eyes but His heart was filled with hope. She spoke, and His word echoed to the ends of the universe but the cares and fears of everyday life blocked the people from hearing part or all of the message as He proclaimed "MY PEOPLE, I LOVE YOU WITH AN EVERLASTING LOVE. CONTINUE TO LIVE AND DISCOVER THE RIVER OF LIFE AS I REVEAL MY TRUTH TO YOU. BUT KNOW, THAT ONLY IN DEATH WILL THE TRUTH BE FULLY REVEALED. THE RIVER OF LIFE DOES NOT FLOW ONLY SOUTH OR WEST OR NORTH OR EAST. NOR DOES IT FLOW IN A CIRCLE. IT IS

MY TEARS THAT ARE THE SOURCE OF THE RIVER OF LIFE, AND
THESE WATERS FLOW FROM MY HEART IN AN INFINITE NUMBER OF
DIRECTIONS LIKE THE RAYS OF THE SUN REACHING TO THE ENDS
OF THE UNIVERSE AND BEYOND." (Whitford, 1991).

APPENDIX A: CONSENT FORMS

Client Consent Form

You are invited to participate in a project to examine ideas about care for the whole person (body/mind/spirit), also called "holism". The project will be conducted by myself, Linda Whitford as part of the requirements for a Master's Degree in Nursing. The study has been approved by the Ethical Review Committee of the Faculty of Nursing and will be carried out under the supervision of three persons associated with the University of Manitoba.

Dr. Pat Farrell	Faculty of Nursing
Dr. Erna Schilder	Faculty of Nursing
Dr. Micheal Harlos	Palliative Care Physician

If you agree to participate in this project, I will have two roles — nurse and researcher. As a nurse I will become the primary nursing care provider for you and your family in your home. I will work co-operatively with the VON nurse to provide nursing care and will encourage you to be involved in planning your care in a way that you believe unifies care for the body, mind and spirit. This will include the provision of palliative care and if you so desire may include the exploration of complementary therapies. I will not however, participate in the provision of any complementary therapies deemed unsafe by the palliative team. Should you require hospitalization, I will remain involved but will not be planning and providing nursing care, except perhaps to help with meals, hygiene and so on during my visits if you wish me to do so. As a researcher, I will periodically ask you to share your ideas and experiences surrounding "holism". This will usually be done informally during my visits as you choose to share with me your experiences with the health care system and caregivers. In addition, at times that are suitable to you, I will ask you to take part in two or three interviews, about holism lasting about one hour, which will be tape recorded. The time, number, and length of the interviews, and the number of family members participating in each interview is flexible and will consider your current level of energy.

After the interview is over, the information will be typed out by a typist. All the information you give regarding holism will be kept confidential, will not become part of the information I record in the chart, and will not be shared with other members of the health care team. Your name or the name of your relative(s) will not be used on any reports about the study or in any future publications and specific details that might identify you or your family members will not be included. The benefit to you is that an additional person, who is experienced in palliative care and VON nursing care, will be involved in your care.

There is no cost or risks involved in participating in the study but you may experience some uncomfortable feelings or memories. You may refuse to answer any questions at any time and if a tape recorder is being used, you may ask that the tape recorder be turned off at any time. Your participation is voluntary and should

you wish to discontinue your participation at any time during the study you may do so by calling my advisor, Pat Farrell at 474-6375. Discontinuing participation will not result in any consequences to your eligibility for continued provision of home care services.

Your participation will be held in confidence. All identifying data and non-essential details about you and your family will be omitted or altered in the final report. I will be only person who will have access to both your name and all the information you disclose regarding your views on holism. My advisor, Dr. Farrell, will have knowledge of the data you disclose but will not know your name. Dr. Harlos will know your name and have access to the finished report, but not the detailed information you tell me about your views on holism. Dr. Schilder, will review my report, but will not know your name or see the detailed information you share with me. The VON nurse will know that you are participating in a practicum project but will not have access to the information I will be collecting on holism.

As I will be providing nursing care, I will need to read and make notes in your chart according to the standards expected by the Victorian Order of Nurses regarding your care. If there is any concern about what data will and will not be written in the chart, I will discuss this with you. Additionally, if you are hospitalized, I request permission to read your hospital chart.

My ability to assist with the provision of nursing care is quite flexible until the end of August. However, as I am returning to full time employment in September, should care continue to be required, I will have to relinquish the role of primary nursing caregiver at this time. However, I will continue to visit a minimum of once a week until VON services are discontinued.

You have had an opportunity to have all your questions answered. Any additional questions you may have can be asked at any time.

You have been offered a copy of the summary of the project.

I agree to participate in this project along with any of my children who are under the age of 18 years of age.

Your signature _____ Date _____

Investigator's signature _____ Date _____

Names of investigator and practicum committee members:

Linda Whitford
18 Venus Bay
Winnipeg, MB. R3T 0Z3

Dr. Erna Schilder
Faculty of Nursing
University of Manitoba

Dr. Pat Farrell
Faculty of Nursing
University of Manitoba

Dr. Micheal Harlos
Dept. of Family Medicine
St. Boniface General Hospital

Adult Family Member Consent Form

You are invited to participate in a project to examine ideas about care for the whole person (body/mind/spirit), also called "holism". The project will be conducted by myself, Linda Whitford as part of the requirements for a Master's Degree in Nursing. The study has been approved by the Ethical Review Committee of the Faculty of Nursing and will be carried out under the supervision of three persons associated with the University of Manitoba.

Dr. Pat Farrell Faculty of Nursing
Dr. Erna Schilder Faculty of Nursing
Dr. Micheal Harlos Palliative Care Physician

If you agree to participate in this project, I will have two roles — nurse and researcher. As a nurse I will become the primary nursing care provider, in your home, for your ill family member and will provide support for you. I will work co-operatively with the VON nurse to provide nursing care and will encourage you and your ill family member to be involved in planning nursing care in a way that you believe unifies care for the body, mind and spirit. This will include the provision of palliative care and if you so desire may include the exploration of complementary therapies. I will not however, participate in the provision of any complementary therapies deemed unsafe by the palliative team. Should the ill family member require hospitalization, I will remain involved but will not be planning and providing nursing care, except perhaps to help with meals, hygiene and so on, during my visits to the hospital, if your ill family member wishes me to do so.

As a researcher, I will periodically ask you to share your ideas and experiences surrounding "holism". This will usually be done informally during my visits as you choose to share with me your experiences with the health care system and caregivers. In addition, at times that are suitable to you, I will ask you to take part in two or three interviews, about holism lasting about one hour, which will be tape recorded. The time, number, and length of the interviews, and the number of family members participating in each interview is flexible and will consider the current level of energy of your ill family member and the family as a whole.

After the interview is over, the information will be typed out by a typist. All the information you give regarding holism will be kept confidential, will not become part of the information I record in the chart, and will not be shared with other members of the health care team. Your name or the name of your relative(s) will not be used on any reports about the study or in any future publications and specific details that might identify you or your family members will not be included. The benefit to you is that an additional person, who is experienced in palliative care and VON nursing care, will be involved in providing nursing care.

There is no cost or risks involved in participating in the study but you may experience some uncomfortable feelings or memories. You may refuse to answer any questions at any time and if a tape recorder is being used, you may ask that the

tape recorder be turned off at any time. Your participation is voluntary and should you wish to discontinue your participation at any time during the study you may do so by calling my advisor, Pat Farrell at 474-6375. Discontinuing participation will not result in any consequences to your eligibility for continued provision of home care services.

Your participation will be held in confidence. All identifying data and non-essential details about you and your family will be omitted or altered in the final report. I will be only person who will know both your name and all the information you disclose regarding your views on holism. My advisor, Dr. Farrell, will have knowledge of the data you disclose but will not know your name. Dr. Harlos will know your name and have access to the finished report, but not the detailed information you tell me about your views on holism. Dr. Schilder, will review my report, but will not know you name or see the detailed information you share with me. The VON nurse know that you are participating in a practicum project but will not have access to the data I will be collecting on holism.

As I will be providing nursing care, I will need to read and make notes in the chart according to the standards expected by the Victorian Order of Nurses. If there is any concern about what data will and will not be written in the chart, I will discuss this with you. Additionally, if your ill family member is hospitalized, I have requested his or her permission to read the hospital chart.

My ability to assist with the provision of nursing care is quite flexible until the end of August. However, as I am returning to full time employment in September, should care continue to be required, I will have to relinquish the role of primary nursing caregiver at this time. However, I will continue to visit a minimum of once a week until VON services are discontinued.

You have had an opportunity to have all your questions answered. Any additional questions you may have can be asked at any time.

You have been offered a copy of the summary of the project.

I agree to participate in this project along with any of my children who are under the age of 18 years of age.

Your signature _____ Date _____

Investigator's signature _____ Date _____

Names of investigator and practicum committee members:

Linda Whitford
18 Venus Bay
Winnipeg, MB. R3T OZ3

Dr. Erna Schilder
Faculty of Nursing
University of Manitoba

Dr. Pat Farrell
Faculty of Nursing
University of Manitoba

Dr. Micheal Harlos
Department of Family Medicine
St. Boniface General Hospital

APPENDIX B

Introduction of study to potential participants requesting release of their name and telephone number to the researcher

A registered nurse who is a graduate student enrolled in the Master of Nursing program at the University of Manitoba is working on a practicum as part of the requirements to complete her Master's degree. She would like to work cooperatively with a VON nurse to provide nursing care for a family on the palliative care program who has expressed interest in care for the whole person (body/mind/spirit), sometimes called "holism". She has previously worked as a Victorian Order Nurse and is also experienced in palliative care nursing and would like to take responsibility for providing most of the care .

The project is being supervised by a committee of three persons associated with the University of Manitoba and has been approved by the ethics committee of the Faculty of Nursing.

The general purpose of the practicum is:

(1) to provide care for the whole person (body/mind/spirit) to an individual who is living with advanced cancer and his or her family (significant others) in the home setting

(2) to engage in discussion with a family regarding their perceptions of the nature of holism and care for the whole person with the intent of helping the nursing profession learn more about this idea.

She would like your permission for me to release your name and phone number so that she may phone you and explain her project to you and request that you consider participating. If you agree to have her phone you, it does not mean that you agree to participate. Participation is completely voluntary and if you decide you are not interested there will be no pressure to participate and it will not change your eligibility for home care in any way. May I release your name and phone number to her?

APPENDIX C**Telephone message to family member with advanced cancer**

Hello Mr. or Mrs. _____, my name is Linda Whitford. I am a graduate student in nursing from the University of Manitoba. Recently, _____ told you about a project I will be conducting in the community regarding care for the whole person. I would like to tell you about the project and I would greatly appreciate the help of you and your family with the project. Is this a convenient time to talk? May I review with you the purpose of the project?

The general purpose of the study is to explore the idea of care for the whole person (or holism). If you agree to participate in this project, I will have two roles — nurse and researcher. As a nurse I will become the primary nursing caregiver for you and your family in your home. I will work co-operatively with the VON nurse to provide nursing care and will encourage you to be involved in planning your care in a way that you believe unifies care for the body, mind and spirit. As a researcher, I will keep informal notes which will not be recorded in your chart regarding information you wish to share with me during nursing care visits regarding your views on care for the whole person. Additionally, I wish to interview you and your family, to learn more about your thoughts on care for the whole person. This will involve two or three interviews. The number, time and length of the interviews will be flexible with consideration to your energy levels

and in total are expected to take 2-3 hours of your time. Do you have any questions?

If you and your family are willing to consider participation, I would like to meet with your whole family to provide an opportunity to explain the project to all of you and allow you to ask questions. Participation is completely voluntary and you may change your mind and withdraw your participation at any time. If you decide to participate, I will ask you to sign a consent form. Are you and your family willing to meet me in your home to explain the study to you?

Situation 1: the person is unwilling to meet

Thank you for your time. I appreciate your willingness to allow me to tell you about my project. Goodbye.

Situation 2: the person is willing to meet

Thank you for your willingness to meet with me and learn more about the project. When would be a convenient time for me to meet with you and your family?

APPENDIX D

Interview Guidelines

The interview guidelines are based primarily on the structured and unstructured interview techniques described by Lincoln and Guba (1985). Unstructured interview techniques will be used primarily during caregiving visits and semi-structured techniques will be used primarily for the two to three planned interview visits. The purpose of the interviews will be to obtain data on the perceived attributes of holism and holistic care. Brief note taking during or immediately following caregiving sessions will be used to record data collected during caregiving sessions. For semi-structured interviews a tape recorder will be used.

I will prepare for data collection by reviewing the purpose of the study with the participants and ensuring they know that data will be collected informally during caregiving visits and on a more formal basis during two or three visits set aside for this purpose. I will seek to develop an trust relationship with the participants and will initially ask general questions to allow the participants to become more comfortable before initiating more in depth questions.

During caregiving visits, I will use opportunities that arise to explore the participants' ideas about holism. It is anticipated that participants may have difficulty directly stating the attributes involved in holism. Nevertheless, participants' viewpoints are expected to surface as they tell me "stories" about their

past, share present life experience or talk about events anticipated in the future. The world view of a person is often embedded in the stories they tell (Lankton and Lankton, 1989; Savage, 1989; Snyder, 1992). Listening carefully to the stories persons tell often reveals repeated metaphors which symbolize a person's world-view. The listener can then check this out with the person telling the story for validation. When such opportunities arise, I will explore the participant's perception of what it means to be a whole person or what it means to receive holistic care. For example, an opportunity may arise as a participant tells reminiscence about past events such the experience of the diagnosis or treatment of cancer and how persons have responded to the family in ways which were helpful or unhelpful. It may surface as the person describes how having cancer has changed him or her as a person and caused a re-evaluation of his or her ideas about the meaning of life and death.

In addition to informal data collection, two or three semi-structured interviews will be conducted. Times, number and persons involved will vary and will be negotiated with the family with a view to energy conservation. These interviews may provide an opportunity to reflect more in depth on a point of view which surfaced in a caregiving session or they may provide an opportunity to explore the participants' views by doing a life review with the person. The interview will be used to help clarify the person's world view with respect to his or her views on connectedness/separateness, the whole/parts, the relationship between body, mind and spirit and health. Open-ended questions will be used to

encourage the individual to express his or her world-view. The following are examples of questions which might initiate the relating of a participant's world-view:

"Tell me how the experience of cancer has affected your family"

"What memories, both positive and negative, stand out for you when you reflect on your relationship with health care professionals since you were diagnosed with cancer?"

"In what ways, if any has _____'s cancer changed your view of the world?"

"Do you believe that there is a connection between body, mind and spirit and if so, how would you describe that connection?"

"What advice would you give to a student nurse about working with a family in which one member has cancer so that the care addresses the needs of the whole person?"

Semi-structured interviews will also provide an opportunity for "member checking" to ensure I have correctly identified the world view of the participant. For example, I might say, "When you told me such and such a story, I got the impression that the experience of cancer has helped you to clarify what is really important to you in life. It is not material things but the connection you feel to other people and to the universe as a whole. Is that correct?"

Additionally, the semi-structured interviews will give participants a chance to reflect on their participation in the practicum. This will occur during the final visit to achieve a sense of closure. To elicit information on this I might say "I

wondering how it has been for you to be involved in his project. Can you tell me, how you think being involved has affected you? Can you tell me ways in which it has made the experience more difficult? Can you tell me ways in which it has made things easier? If I were to this again with another family, how would you suggest I do things differently? What things should I leave the same?" I will share with the participant's the meaning the experience has held for me and will thank them for their willingness to participant in the project.

APPENDIX E

Observation Guidelines

Observation guidelines are based on the suggestions of Lincoln and Guba (1985). I will act in the role of participant-observer. Initially, Lincoln and Guba suggest that observations are unstructured. As data is collected and the families' beliefs about holism become more obvious the observation may become more structured.

Non verbal behaviour may help identify areas of discussion to pursue. For instance a person who believes in the connectedness of body, mind and spirit might have a book on the coffee table which reflects this view. Another person might be observed using mediation or imagery to help control his or her pain. A young child might be observed giving a parent in pain, his favorite stuffed toy to "help you feel better".

Observation will also include being aware of my own behavior and responses so that they can be recorded in a reflexive journal. I will be particularly attentive to my own insights on holism which surface as I work with the family as well as being aware of my own values and beliefs which influence my responses to the family.

The University of Manitoba
FACULTY OF NURSING
ETHICAL REVIEW COMMITTEE

APPROVAL FORM

Proposal Number N#96/04

Proposal Title: "AN ANALYSIS OF THE CONCEPT 'HOLISM' USING PRACTICE RESEARCH."

Name and Title of
Researcher(s):

LINDA WHITFORD
MASTER OF NURSING GRADUATE STUDENT
FACULTY OF NURSING UNIVERSITY OF MANITOBA

Date of Review: FEBRUARY 05, 1996.

APPROVED BY THE COMMITTEE: FEBRUARY 05, 1996.

Comments: APPROVED WITH SUBMITTED REVISIONS DATED MARCH 4, 1996.

Date: MARCH 13, 1996.

Karen I. Chalmers
Karen I. Chalmers, PhD, RN
Associate Professor
University of Manitoba Faculty of Nursing

Chairperson

Position

NOTE:
Any significant changes in the proposal should be reported to the Chairperson for the Ethical Review Committee's consideration, in advance of implementation of such changes.

Revised: 92/05/08/se

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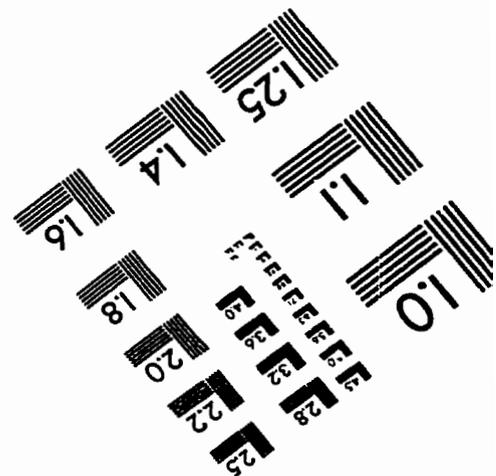
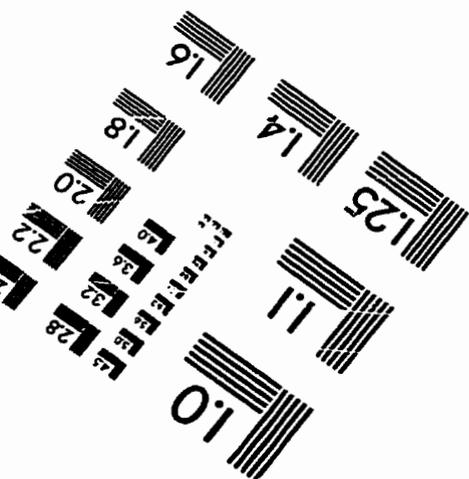
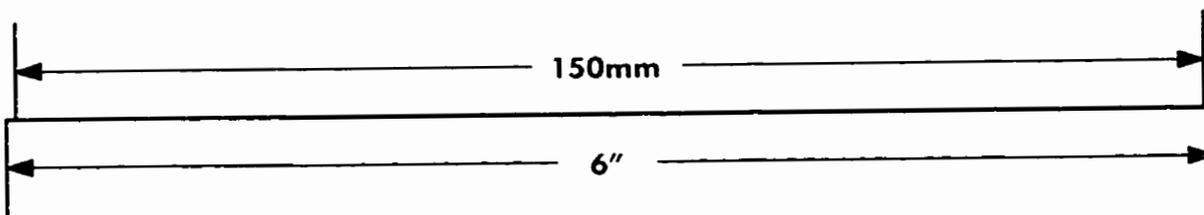
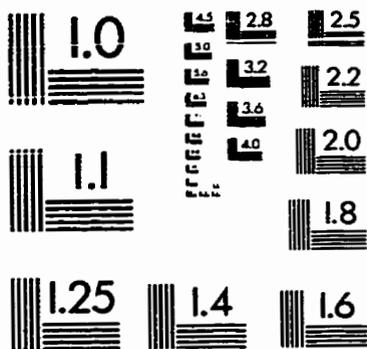
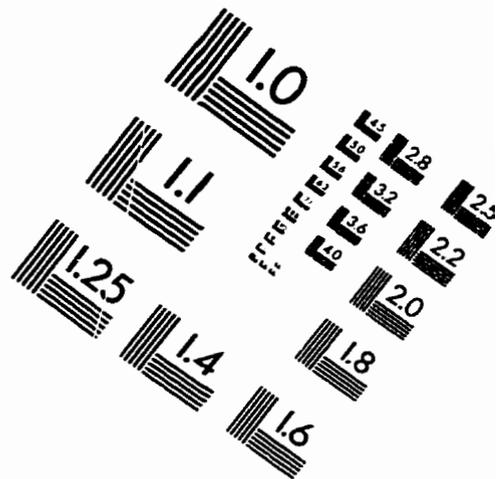
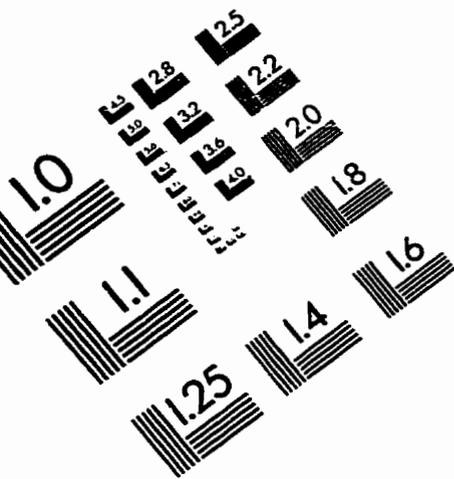
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IMAGE EVALUATION TEST TARGET (QA-3)



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