

Holistic Conceptual Development Model of Nursing Science

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Based on Plato's Allegory of the Cave - A Universal Nursing Approach

Σημείωμα προς τον αναγνώστη

Το «Ολιστικό εννοιολογικό μοντέλο για την ανάπτυξη και τη δόμηση της Νοσηλευτικής επιστήμης αποτελεί φάρο διεθνούς ακτινοβολίας προβάλλοντας το μεγαλείο του Ελληνικού πολιτισμού, ιστορίας και φιλοσοφίας. Η Εκδοτική επιτροπή του περιοδικού «Κυπριακά Νοσηλευτικά Χρονικά» αναγνωρίζοντας την μεγάλη αξία του έργου και κατόπιν εισηγήσεων αρκετών συνδρομητών για δημοσίευσή του, κατέβαλε κάθε δυνατή προσπάθεια όπως το μοντέλο παρουσιαστεί στις στήλες του παρόντος τεύχους.

Η επιθυμία μας για δημοσίευση του έργου στην Ελληνική γλώσσα, δυστυχώς, δεν γίνεται κατορθωτή στο παρόν στάδιο, λόγω δεσμευτικών όρων έναντι του συγγραφέα για αποφυγή Ελληνικής δημοσίευσης του μοντέλου πριν την επικείμενη έκδοση του σε βιβλίο. Η Εκδοτική επιτροπή αποδίδει εκτίμηση και σεβασμό προς τους όρους αυτούς και στη προσπάθεια της να ικανοποιήσει τις απαιτήσεις των συνδρομητών κατέφυγε στη μοναδική εναλλακτική λύση. Έτσι προχώρησε στη δημοσίευση του μοντέλου στην Αγγλική γλώσσα κατόπιν σχετικής έγκρισης από τον συγγραφέα.

Η Εκδοτική επιτροπή εύχεται η έκδοση του βιβλίου του «Ολιστικού εννοιολογικού μοντέλου για την ανάπτυξη και τη δόμηση της Νοσηλευτικής επιστήμης» να βρίσκεται σύντομα στη διάθεση κάθε Νοσηλεύτη και να στεφθεί με κάθε επιτυχία

I. About the term "conceptual model"

The conceptual model refers to concepts that offer a range of suggestions for the research execution. This range concentrates on the examination of structures and their function. Many of the theoreticians tried to adapt the conceptual or theoretical models to the formulation of one theoretic foundation for the Nursing science. The development of one such attempt is furnished by non-systematic but empiric observations and perceptions, which furnishes a new prospect for Nursing.

II. Plato's Republic, BOOK VII

(Translated by: Benjamin Jowett)

[Socrates] AND NOW, I SAID, let me show in a figure how far our nature is enlightened or unenlightened: BEHOLD! HUMAN BEINGS living in an underground den, which has a mouth open toward the light and reaching all along the den; here they have been

from their childhood, and have their legs and necks chained so that they cannot move, and can only see before them, being prevented by the chains from turning round their heads. Above and behind them a fire is blazing at a distance, and between the fire and the prisoners there is a raised way; and you will see, if you look, a low wall built along the way, like the screen which marionette players have in front of them, over which they show the puppets.

[Glaucou] I see.

[Socrates] AND DO YOU SEE, I said, men passing along the wall carrying all sorts of vessels, and statues and figures of animals made of wood and stone and various materials, which appear over the wall? Some of them are talking, others silent.

[Glaucou] YOU HAVE SHOWN ME a strange image, and they are strange prisoners.

[Socrates] LIKE OURSELVES, I replied; and they see only their own shadows, or the shadows of one another, which the fire

throws on the opposite wall of the cave?

[Glaucou] TRUE, HE SAID; how could they see anything but the shadows if they were never allowed to move their heads?

[Socrates] AND OF THE OBJECTS which are being carried in like manner they would only see the shadows?

[Glaucou] YES, he said.

[Socrates] AND IF THEY WERE ABLE to converse with one another, would they not suppose that they were naming what was actually before them?

[Glaucou] VERY true.

[Socrates] AND SUPPOSE FURTHER that the prison had an echo which came from the other side, would they not be sure to fancy when one of the passers? by spoke that the voice which they heard came from the passing shadow?

[Glaucou] NO question, he replied.

[Socrates] TO THEM, I said, the truth would be literally nothing but the shadows of the images.

[Glaucou] THAT is certain.

[Socrates] AND NOW LOOK AGAIN, and see what will naturally follow if the prisoners are released and disabused of their error. At first, when any of them is liberated and compelled suddenly to stand up and turn his neck round and walk and look toward the light, he will suffer sharp pains; the glare will distress him, and he will be unable to see the realities of which in his former state he had seen the shadows; and then conceive someone saying to him, that what he saw before was an illusion, but that now, when he is approaching nearer to being and his eye is turned toward more real existence, he has a clearer vision ? what will be his reply? And you may further imagine that his instructor is pointing to the objects as they pass and requiring him to name them ? will he not be perplexed? Will he not fancy that the shadows which he formerly saw are truer than the objects which are now shown to him?

[Glaucou] FAR truer.

[Socrates] AND IF HE IS COMPELLED to look straight at the light, will he not have a pain in his eyes which will make him turn away to take refuge in the objects of vision which he can see, and which he will conceive to be in reality clearer than the things which

are now being shown to him?

[Glaucou] TRUE, he said.

[Socrates] AND SUPPOSE ONCE MORE, that he is reluctantly dragged up a steep and rugged ascent, and held fast until he is forced into the presence of the sun himself, is he not likely to be pained and irritated? When he approaches the light his eyes will be dazzled, and he will not be able to see anything at all of what are now called realities.

[Glaucou] NOT ALL in a moment, he said.

[Socrates] HE WILL REQUIRE to grow accustomed to the sight of the upper world. And first he will see the shadows best, next the reflections of men and other objects in the water, and then the objects themselves; then he will gaze upon the light of the moon and the stars and the spangled heaven; and he will see the sky and the stars by night better than the sun or the light of the sun by day?

[Glaucou] Certainly.

[Socrates] LAST OF ALL he will be able to see the sun, and not mere reflections of him in the water, but he will see him in his own proper place, and not in another; and he will contemplate him as he is.

[Glaucou] Certainly.

[Socrates] HE WILL THEN PROCEED to argue that this is he who gives the season and the years, and is the guardian of all that is in the visible world, and in a certain way the cause of all things which he and his fellows have been accustomed to behold?

[Glaucou] CLEARLY, he said, he would first see the sun and then reason about him.

[Socrates] AND WHEN HE REMEMBERED his old habitation, and the wisdom of the den and his fellow? prisoners, do you not suppose that he would felicitate himself on the change, and pity them?

[Glaucou] CERTAINLY, he would.

[Socrates] AND IF THEY WERE IN THE HABIT of conferring honors among themselves on those who were quickest to observe the passing shadows and to remark which of them went before, and which followed after, and which were together; and who were therefore best able to draw conclusions as to the future, do you think that he would care for such honors and glories, or

envy the possessors of them? Would he not say with Homer, "Better to be the poor servant of a poor master," and to endure anything, rather than think as they do and live after their manner?

[Glaucou] YES, HE SAID, I think that he would rather suffer anything than entertain these false notions and live in this miserable manner.

[Socrates] IMAGINE ONCE MORE, I said, such a one coming suddenly out of the sun to be replaced in his old situation; would he not be certain to have his eyes full of darkness?

[Glaucou] TO BE SURE, he said.

[Socrates] AND IF THERE WERE A CONTEST, and he had to compete in measuring the shadows with the prisoners who had never moved out of the den, while his sight was still weak, and before his eyes had become steady (and the time which would be needed to acquire this new habit of sight might be very considerable), would he not be ridiculous? Men would say of him that up he went and down he came without his eyes; and that it was better not even to think of ascending; and if anyone tried to loose another and lead him up to the light, let them only catch the offender, and they would put him to death.

[Glaucou] NO QUESTION, he said.

[Socrates] THIS ENTIRE ALLEGORY, I said, you may now append, dear Glaucou, to the previous argument; the prison? house is the world of sight, the light of the fire is the sun, and you will not misapprehend me if you interpret the journey upward to be the ascent of the soul into the intellectual world according to my poor belief, which, at your desire, I have expressed ? whether rightly or wrongly, God knows. But, whether true or false, my opinion is that in the world of knowledge the idea of good appears last of all, and is seen only with an effort; and, when seen, is also inferred to be the universal author of all things beautiful and right, parent of light and of the lord of light in this visible world, and the immediate source of reason and truth in the intellectual; and that this is the power upon which he who would act rationally either in public or private life must have his eye fixed.

[Glaucou] I AGREE, he said, as far as I am able to understand you.

[Socrates] MOREOVER, I SAID, you must not wonder that those who attain to this beatific vision are unwilling to descend to human affairs; for their souls are ever hastening into the upper world where they desire to dwell; which desire of theirs is very natural, if our allegory may be trusted.

[Glaucou] YES, very natural

III. What the structure needs

For a structure to exist, an internal assembly is a primitive understanding of the existent.

We suspect and observe the deceptive appearance. Plato collected them into the tangible world, presupposing that this deceptive appearance is a shadow and a duplicate of the conceivable and only real world.

As picture and image, our world is similar to the world of ideas anyhow ... then where is the objectivity? We project our existence on a movie screen... Let's chase, let's go deeper, and let us not call the patient the "client".

When the construction is simply supported by observations that do not describe the totality, then it is unstable. Holisms, Universality, Totality are the slogans of acceptance of 21st century. We unreel and it is certain that our ideas evolve with us along with the primitive understanding.

The way that Nursing and nursing signifies itself through one holistic consideration is reflected in the opinion that its parts precede the Entirety (HOLON) and that the Segment, the parts, are interpreted by the Entirety and in reference to the Entirety.

In this manner, Health is a collective structure that contains the four fundamental considerations:

- The consideration of the Philosophy
- The consideration of the Science
- The consideration of the Civilization (Culture)
- The consideration of the Being

This application presumes the development of the each one of the abovementioned points independent from the other and as an Entirety. In the event that we can accept that the term that W.H.O formulates in defining Health, meaning to say that Health means the complete physical, sanity, social welfare and not the absence of illness or chronic

disease and this defines the Entirety, then we should search for the founding parts of the structure.

What does Philosophy mean? Is it the "science" of real being, of the essence of things? Perhaps Philosophy ventures one universal idea and interpretation of the conceivable and super-conceivable world. Does it infiltrate in the world of Ideas? Does it approach the Objectivity or does it move in the Theory of Knowledge, Ontology, Metaphysics, Politics and Cultural philosophy, philosophy of Ethics and Religion. Moreover, why should there be the philosophy in the consideration of the Nursing structure?

The answer of the concept human being through the development of experiences and admiration and the impetus of knowledge place us in the mast of the Ulysses' ship, to perceive from afar to where the horizon is lost in order to find the Ithaca as the poet (Constantinos Cavafis) says. The human being who suffers is held by the Cyclopeans and Lestrigones, because evolution presupposes the suffering.

In Ancient Greek drama, we come across the axis of Mistake> Sufferance> Experience. Perhaps, we can seek the cause of the illness there and philosophise the prevention as being the paragon, which will negate the chain of ancient Greek drama.

When the patient is in sufferance, we perhaps owe to give him such a healthy path that it resembles the natural one. It is entirely out of the burdens of logic to blame the cariniocerebral lesion on the ignorant movement of the sun from the east to the west. Who is the person that we think does not understand and who among us is the one who truly believe this lack of understanding?

If one finds himself in the jungle and hears the roar of a wild beast for the first time, it is certain that he will not possibly associate this to an elephant. One must name the beast and the registered impression of the roar, followed by the name of the beast, will give reality to the concept and a label of registration so that the next time that such happens, it is already processed.

This is the way everything is, the acceptance of the impressions provided that we do not have a similar impression to draw on apart from the one made, one of comfort and

relief in the face of an awakening of a new day or in the event of its setting, let us give the chance to the suffering to Exist in an environment with status and limits. Then we are perhaps able to treat him effectively. And if the biorhythm of daily life is important, then we can recite the situations and limits in the Existence as much for the suffering as for the healthy so that we can approach the essence of things.

Perhaps it is time to ask the question whether until today the nurse and any other professional in the field of Healthcare approaches up to what he sees and does not go beyond, and why he has not noticed himself within time and space.

The foundation of the structure of the theory of Nursing is based on the pillar of Philosophy, because only Philosophy can constantly agitate the problems that exist in the model and does not limit itself to the solutions. Being based on philosophy, we can achieve one continuous process of self-criticism and reestablishment of new limits, which stem from the doubt that we accentuate for everything that up until then we consider authoritative without even once seeking proof for them.

In order to support the knowledge of the human being that the nurse is called on to take care of, the investigation of the object is necessary, notwithstanding the need for Philosophy. The Human Being is regarded as the referred object associated with the universal concept of Health. The object is researched in an attempt to pinpoint those points that suppose the existence of universal health. The consideration of Philosophy is integrally connected to the consideration of Science, which is the second foundation in the conceptual structure of the model.

Ancient Greeks identified Philosophy and Science under the term of Knowledge. I wonder perhaps the Nursing as a science assumed presumptions that were not subjected to any control and registered prior results.

Could it be that the science of Nursing is not self-contained and borrows knowledge from other sciences? This is true, because otherwise it could not contain the Human Object as an integrity if it did not exchange knowledge with other sciences, such as Medicine, Biochemistry, Psychology, sociology

and many more, whose aim is to share the knowledge in smaller portions so that it can either be applied or help to conduct better research.

Based on this foundation, the Human Object sustains the ignition for continuous research of the model by Philosophy and the methodology for conducting such research by Science. In the second phase, Science can include the pieces that make the puzzle of the art of Nursing, through the rationale of nurses' actions that settle for the Assumption of diagnosis as the first influence through the philosophical surveillance for "observation" and registration of the conceivable world.

Observation is marked as the connecting link between Philosophy and Science once it is used as a medium that registers the conceivable world as a product of their mutual cooperation. This Observation is the foremost cause of philosophical and scientific thought and is analysed in terms of accepting the deeds within one determined time and space, where we live and move creating one synthesis and in this manner formulating a string of deeds, which is finally understood through human feelings.

We all notice in the same way, we all see the deed of one object in the same manner, or perhaps we must agree with and accept the understanding of Sopenhauer that the deed is external and the false image of "reality" in contrast with its deepest essence. If so, why then the unfolding cannot be developed through certain time and space when we understand one certain deed of the object as its essence through observation.

I think that the truth is random and if the theory of chaos and the understanding of disorder in nature and in the human exhibitions are really valid, then some of us will "randomly" and at one point in time and space obtain this unique, real and objective deed of the object with all its aspects and structures, which will be the understanding of the essence of the object. Until when we can tolerate the structure of one possible objectivity that in reality does not describe the Object but one that assimilates our understanding of the Object.

I wonder that we all see the same red apple on this table and who among us sees it redder, less red, rounder or less rounder? Then who among us sees the sick or the

healthy, whichever the case is of no importance, as he in reality is?

The random will undoubtedly happen, and then we realize what it is that in reality we have to register as the essence and the objectivity. Perhaps, then we discover how nature has its core, where all the structural materials for the construction of what exists come from.

This core contains the genetic matter and darts it at all the parts that form the Entirety and in this manner it reconstructs and is reconstructed. The way in which we ascertain our understanding of this "genetic matter is what we previously described. And if by random we perceive this deed of the essence of the reality, then do we change? Perhaps yes, perhaps no, it depends on the level of understanding that is developed by each one of us.

The example that follows can probably help you understand what the random aspect of the essence of reality exactly is.

As I was walking through the exit door after a night shift in the hospital, I accidentally and without any reason turned to look at the sky. Not discovering anything, I looked at the exit door again. Then I saw my body walk in a certain space and time as if I were an external observer. I proceeded towards the exit door, perhaps I felt a bit of fear and later on a strange feeling... that I noticed at that moment as if it had been the first time. How strange to feel absolute happiness, a taste that overwhelmed me, a love for everything. I paused, looked at the window of the clinic where I worked, and it was not an illusion. I knew that at exactly that moment I had discovered the essence of things, as if I had entered the world of Idea. When I got on the bus, and I sat down, I started looking back on the events of my night, what exactly I had done. I then realized that in reality I was never really at my work that specific night. How many nursing activities I had done for the patients at the clinic, how much good humor that I wanted to show, I had missed the essence of the reality. The only thing I had done was to have a blurred image of reality, without being able to get back to the real. I had changed then; I realized how all that I had learnt was nothing but fractions of the Entirety (HOLON) and not the Entirety (HOLON).

The random will undoubtedly happen, and then we realize what it is that in reality we have to register as the essence and the objectivity.

How, then, can one offer someone else safety and treatment if the Entirety escapes him? The observation connects Philosophy and Science to construct the first functional part of action in the model of Health.

And if nature influences man, the total humanity in the time space of existence creates civilization (culture) so as finally to proceed to the essence of nature. Civilization (CULTURE) is neither preconceived, nor predetermined and even more no one can calculate its directions. The foundation of conceptual model is made because the soul that observes within the pillars of Philosophy and Science, mobilizes the wheels of dynamic development. Civilization means the evolution of man by man through evaluation of his abilities. It is sufficient that these abilities are verified essentially and in relation to the ENTIRETY so that there will be a movement towards the centre of ESSENCE. It is imperative to use the consideration of Civilization because only in this way we can describe the Human Object. The civilization is exclusively the man himself.

Have you ever thought how a resident of Greece and one of India can accept the nursing interference that a nurse is capable of exercising in the theme related to the prevention of AIDS? Do you believe that the acceptance of the nursing care will be the same? Probably not, because it is as if you demand two random visitors to show the same impressions when confronted with a painting by Leonardo Da Vinci.

Therefore, through determination of civilization (Culture), its local, national, ethical, religious, intellectual and aesthetic character should not escape us so that we can palisade the determined limits, needs that stem from the possible or existing illness.

It often seems quite natural nursing people of different culture. We neither think about it nor do we try to approach the eccentricities that originate from this culture. Rarely do we think of the achievements of intellect that categorize Man in different evolutionary directions.

Afterwards, in front of the fact of globalisation that is rapidly approaching as storm,

the special physiognomy of each human being will exclude him from the totality to which he belong, from the identification that he receive from the natural environment which influences him, and finally from the historical paragons that were registered in the development of his genetic code.

The development of a conceptual and structural model for the evolution of the scientific model presupposes the development of civilization within the interrelation and the dynamic interaction of philosophy and science. It is only then that we can cover the Human Object with the cloak of universal approach, which in turn, finds its harmony with the particularization of the ENTIRETY.

The knowledge that is produced by Philosophy and Science flourishes through civilization; the knowledge that connotes from the observation of Man through the model develops the Civilization.

We assume through observation, we conduct research through science, we apply by means of what civilization determines. The society of man is responsible for the Health that he obtains. The Society numbers the healthcare workers in one tissue that develops Altogether, and hence constantly acculturates without anyone being able to predetermine a limit to it, and like a nurse it tries to detect:

- Procedures of interactions of the Object
- Special verbal or non-verbal procedures with the Object with whom it interacts.
- The dynamic of family as a special cultural characteristic
- The self-determination of the Object
- The spirituality of the Object
- The bio-psychological maturation of the Object.
- It simultaneously becomes the helper in this

development process because it can formulate an assumption and interpret it through correct methodology so that the result is combined in the Health progress of the Human Object.

The Human Object is completed in the foundation of the consideration of Being and this describes the real essence of the Object more profoundly and retrogrades the

"appearance". Only if we approach the Being, can we be sure that an assumption, a survey and an application reach the essential and only recipient of this conceptual model.

The Being can include the essence of the Object as the esteemed entirety. The Being reaches to construct the HYPEROLON, which in turn is analysed in relation with the structure of parts and of the Entirety and presupposes a wider unit.

This HYPEROLON studies man as a unique individual placed in the social mass, as a social being, as a human intellect part of the world but simultaneously as a separate observer of this world. Only by understanding our own being, which we should observe as a movie in a certain time and place, external to us, that handles us, will we be complete, will we be able to make the universal evaluation of Man, of the Object and of our Own Self.

Therefore, prior to the fact that the Nursing science assumes to have its own unique theories, we must first determine the concepts and the structures of a holistic model, which can produce an assumption through the observation, which the nurses will be able to try by using certain development methodology and research and formulate the results as a base for one universal approach that is oriented to the ENTIRETY (HOLON) and can be analysed at the same time into parts that constitute the ENTIRETY.

IV. Nursing approaches through holistic structure

Many times, the theoretical models undoubtedly offer progress to the nursing practice. Sharing the opinions such as those of the Norwegian Kari Martinsen, who placed distances between the theoretical model that is oriented towards nursing goals together with the satisfaction of these goals and the theoretical approach of self-care, characteristic quality of the western culture, which is the idea that the individual must be independent and functional, I would like to proceed with the restatement of the entirety seeing that through this we can construct one tissue of nursing exercise with social entirety as its core.

This social entirety is represented by the part that constructs the society and is

associated with the fundamental structures of interpersonal relationships so that it can become the ENTIRETY (HOLON) in everyday life. Martinsen considers that the interpersonal relationships are compulsory and needed for the expression of human action. In the Politics, Aristotle states: "From these it becomes obvious that a city is natural existence and that man is a living existence that is limited by nature to live in organized society; one who does not live in organized society because of his nature and not due to an accidental event is absent, or superior to man".

With this phrase of Aristotle, it is easy for us to understand that the aim of Nursing science in developing the central concept of the term Health for all, is to be able to offer it to the ENTIRETY (HOLON) and in all its countenance.

This ENTIRETY (HOLON) can start from the infinity of the universe, pass through each planet and end up in each person separately through a long path, which exists and moves under the laws that are forced upon it by the social structure so that the existence can be determined.

The Nursing science unfolds itself in the framework of the society so as to bestow Health to this field and in this manner the Human Object could understand this approach.

Therefore, it is a must and a necessity to consider the concept of Health to be something objective or perhaps after 100 years our descendants will look in wonder at the definitions, excommunications and all the theoretical models that we try to fit onto our need for the creation of scientific identification.

Why should we act with certain plan of action, knowing the needs, setting goals and evaluating results seeing that it is certain that our subjectivity will function from the moment of acknowledgement of the fact that we are trying?

If you appoint one theorist of Nursing to offer care through applying the certain model that he believes in, you can be sure that he offers what he already has set in his mind and acts through a sequence and the interaction of certain impressions.

We all have wondered why we finally act

through organized plan, seeing that the human concept is subject to changes all through the duration of the time that we approach it once that it is dynamic and interacts with its surroundings. This environment is not necessarily defined and understood by all of us because we are again referring to something dynamic.

Really, is the discovery of the quality reservation related or not to the economic benefit? Let me talk harshly and believe in the self-evident. How can we believe the announcements of governmental healthcare services when they mediated in 1995 that the wound dressing materials were changed each 24 hours and in 1999 each 48 or 72 hours? Do we finally and possibly write off the results immaturely? Is it possible that the wound dressing manufacturing company X possibly wanted to increase its production in 1995 Was the nurse or the team that took on the research especially careful in applying the perfect technique of change of the dressings with the result of complete asepsis and antisepsis, which proved to be the cause of the increase of the change limit? I am only presuming by observation that my decade of dealing with patients allows me to do.

We are, based on common acceptance, at a marginal point, which will mark the scientific research of the 21st century - and perhaps it will continue into 22nd century if nothing unexpected happens: the tendency of merging the scientific branches in even wider unities. This tendency is the logical consequence of the same scientific method. Everything starts with the observation and registration. The less we know, the more circumstantial the description we give. However, we gradually notice that those that are apparently similar to each other essentially hide the one type or another or even the same mechanism, the first or the second structure. In this manner, our circumstantial description "descends" or "ascends" a level. We know that further below there are ten, twenty, hundred initial structures. The description is circumstantial and will be so for as long as we need to reach a deeper level and so on.

There is no other greater difficulty in this journey of understanding than the complete analysis and understanding of the awareness or the so-called awareness, of the understanding of the human behaviour and

of the groups' behaviour, and finally the understanding of the function of the systemized groups of people, the societies.

Having one confirmed understanding of the social structure, of the society and with the attitude that humanity is a miniature of the Entirety, we proceed to develop four different levels of configuring the Nursing role through the Social Entirety. These levels do not communicate with special structures in parallel but in sequence towards all directions. They are free, dynamic, developing and are recorded as the followings:

Interpretation and clarification of the Entirety through acceptance of attitudes that the Holistic Conceptual Model for the development of Nursing Science suggests.

Acknowledgement of connecting chains of understanding for the accomplishment of the central and only aim of the Nursing Science "Health For AH"

Interpretation of the Holistic understanding of Human Object as one integral structure of body, mind and soul with the aim of progress relief and complete cure.

Linking the recognition of the Human Object with the development of interventions with the Nurse as the medium of prevention, deterrence of appearance. The aim "Health for all" is the dynamic energizer and recipient with the nurse as the connecting ring.

V. Analysis of the four levels of configuration

At the 1st level of configuration, the interpretation and clarification of the concept of the Entirety is done through our path before our professional process of the structures of Holistic Conceptual Model even begins. Philosophy, Science, Civilization and the Being, general concepts, and perhaps abstract and intangible for many of us, are interpreted and clarified through the understanding of the Entirety. The understanding comes with the acceptance that the Part contains a segment of the genetic material of the Entirety.

We all know that one drop of water consists

of a proportion of elements of oxygen and hydrogen, therefore, by knowing the elements existing in one drop of water, we are in a position to know the texture of water all over this planet. However, what are the consistency relationships of two, three infinite drops of water that are concentrated in rivers, lakes and the oceans?

The Entirety seems distant to everyone who is external to us, however, the truth is within us, and some times, almost always accidentally we can feel its taste. The taste of the society, of the social entirety that I consider a miniature of the Entirety. It is possible to clarify it with the objective observation of own self, which is a part of it, lives and moves within the absolute self-existent time and space and exists through the verification that interaction with others gives him.

Let us take a look into the future. The virtual reality has already started to find entertaining, educating or other applications in human reality. How can one claim with certainty where it is found, when he enjoys day-break at Highlands while sitting in his living room? And if he wanted to observe himself with the method of external observation, at which of the two points will he be?

Having recollections of one's self means that one observes and the Nurses who act as exterminators for the social entirety will have to be prepared from university to observe. The schools of the tertiary education will have to function towards this orientation.

Without observation, we cannot move onto the 2nd level of configuration, which has the acknowledgement of the connecting chains of understanding as its shaft; in other words the relationship of observation, development and application for the evolution of "Health for all". The observation accompanies Philosophy and Science, while the combination of Civilization- Science interposes development. With the logical sequence of succession, Civilization applies to what that can include the Essence of the Object, to Being. Having the knowledge of the society, the nurse identifies the social model that contains his Object and constitutes of:

1. The wider environment to which the Object belongs
2. His experiences
3. The social status

4. The religion
5. His ethical and spiritual horizons
6. The family
7. The level of literacy
8. The psychological layer

The development of identification leads to the 3rd level of configuration so that the nurse would be able to apply his initial orientation of "Health for all" and is provided with the following axis through the analysis of the holistic structure of the Object:

The three parts of the axis create the ENTIRETY of the Human Object. When some of these structural elements suffer or operates with fault, then the imbalance or disturbance appears, At this point, the holistic analysis would clarify the disturbance so that we proceed with rendering of the care with a view to progress, relief and treatment.

The Nurse's interaction with the Object is obvious. For this reason, we cannot set goals and aims because in this manner we would solve problems that we believe they exist or really exist, which we did not identify in relation to observation of our self with the Object. Relate the way of Nursing intervention to one patient.

Is it the same as observing your own self to intervene in a nursing manner with the Object and is it as simple as seeing the Object as the recipient of the interventions? Definitely not, because in the first case, we substantially observe, identifying and analysing the holistic structure. The axis of Body, Mind, Soul functions uniformly and integrally and because the three inter-com- prise and develop, then relieve and progress.

The abovementioned reminder of observation functions catalytically in the prevention of wrong nursing intervention, meaning to say that the danger of mistake is drastically minimized and depending on the Nurse's exercise of the observation technique it probably reaches a nil percentage proportion.

The 4th level of configuration refers to the interaction of the medium of application of Health for all and of the Object with a view to preventing and averting the exhibition of disturbance paragon.

The Assumption here that in the 3rd level of configuration the object interacting with

the Nurse is identified as holistic structure. The Assumption comes in a completely natural manner through the development of preventive methods and averting the exhibition of disturbance paragon so that the nurse can effectively exercise prevention only through the framework of knowledge (acknowledgment) of the needs of the Object, under the assumption of observation, of identification and finally of the Assumption that the intervention in Social Entirety would yield Health for all and would sanitarily improve the genetic material that possibly suffers because of our ignorance up to the farthest point of the exhibition of Entirety.

VI The exercise of observation

Despite the fact that we used the 4 levels of configuration of the conceptual model, the basic assumption for its complete understanding is that we exercise the observation technique.

I do not consider it necessary to register special matrixes for the accomplishment of the recollection of the self. I simply care to make it absolutely clear that there is no immediate relationship between observation and the substitution of a police staff or of the Superego.

It would be tragic if the umbrage of our existence did not exist and we exclusively depended on our relationship with others for our existence so that they and our interactions ensured the existence.

The room or much simpler the space where you are right at this very moment exists now. Turn around and look and observe your surrounding carefully. You are sure that it exists and that you exist in this certain space.

If you would like to experiment, stand up and leave the room. Close the door and walk on the road. You are certain that the room exists behind you, are you not?

Who gives you this information seeing that the sense of sight does not confirm it? Therefore, the umbrage of existence includes observation whether provided by the mind or by our self -conscience, or by any kind of definition that the philosophical thought had given through the passage of centuries.

In a debate of the scholars, a question

arose " How do you understand that you are when you are alone, when there is no one around you, when you lie on your bed and in absolute darkness let yourself to sleep?".

Another scholar answered, "...I can feel (hear) my heartbeat..."

Then the debate was incited in a class of students and the third scholar expressed his question: " Many times, the hour that I think that I am asleep or the hour exactly when I fall asleep, I hear a strong shout that calls my name, what is it? I wonder

Another scholar saying The mind itself, which mischievously tries to rule at the moment when all the other senses are dormant, gave the answer. The mind itself, which if you observed it you would verify that it is not where it should be but where it wants to be. The mind itself that interposes a new image each second, which you probably do not notice as you have not learned to observe your own self

We all must learn to observe and because through the agonized upbringing that our family, the school or even the society itself provides us with we are disoriented, we do not assume, we do not wonder, treading down the pathway of silence that according to Heraclitus characterizes "many", common people who forget what they do while awake in the same manner that they forget their dreams

In order for anyone to observe his own self through space and time, one must use a kind of directed and conscience fantasy. The initial steps are taken through the study and the acceptance of the principles of the holistic conceptual model and experimenting in the recollection of our own self. At the initial stages, keep your eyes closed, reconstruct the space in which you are at that specific moment. This has to be done many times during the day and in each and every detail so that you strengthen the memory. Gradually, the exercise is completed by the observation of your own self within this space and time in each moment of everyday practice.

The professors of the theoretical model are obliged to direct the nurses gradually through this exercise. The team's spirit and the exercise within this framework have the advantage of exchanging views and thorough examination at different levels of understanding.

VII. Synthetic constitutions

The observation, which connects Philosophy with science, comes forth as the connecting ring between them and then the wondering, the assumption and the methodology of research and the proof weave the first gradual synthesis of one intellectual level, which we call the mental constitution.

This mental level contains the thinking ignition and balances only when the transition from one to the other can exist in a two- way direction path.

What the philosophical thought produces and the research confirms leads to the development of the civilization, which as we aforementioned cannot be predetermined.

When Florence Nightingale travelled on the Nile and in Greece, she knew the philosophy and the occultism of the two Gates of the West towards the East. Her passage through Mediterranean made her to incorporate the ideas of Hippocrates, of Plato, of Galino and praise the life-giving Nature as a paragon of a. dynamic development of the Health of man.

"Allow nature to react onto the patient, so that it brings the best possible result Hippocrates' understanding, which reveals that Florence Nightingale left a legacy for the future nurses and perhaps no one ever understood what it really meant.

Nature is known through observation, it is developed and forms civilization, it is applied so that it brings the completion of the Human Object from the Part towards the Entirety. The science and the civilization with the connecting ring of development create the physical (body) constitution.

The civilization and the Being with the connecting ring of Application, i.e. the combination of the smallest possible distillation of the results of Observation and Development creates the psychic constitution.

The psychic constitution brings forth the smallest, the most treated for the completion of the acquaintance of taste and essence, the Part towards the Entirety.

So, the holistic structure of the Human Object as an integral total of mind, body and soul becomes obvious from the first level of configuration and through logical analysis.

If the object balances in all the three

parts, it will not show malfunctioning, the imbalance that leads to illness. If the society balances through the synthetic constitutions, the mental, the physical and the psychic one, then Health and well-being exist for all the parts of the social Entirety.

The Mind, the Body and the Soul cannot be independent parts, the contrary causes disturbance, which is exhibited physically, psychically and mentally depending on the part that suffers. The trisomy of 21 spreads the tissue of disturbances through the three constitutions. The mother gives birth to a child with mental retardation, together with which there might be cardiac anatomic abnormalities along with strong mongoloid characteristics and afterwards the two disturbed constitutions join each other in the duration of socialization with psychological turbulence. This case describes one total imbalance that has no possibility of improving or healing. Therefore, if there is total disturbance in two or more synthetic constitutions, we observe that we cannot bring back health. On the contrary, in cases such as cancer, the body befalls physical disturbance, delimited with the diagnostic methods. Afterwards, this physical disturbance is expressed in proportion with the mind and the psychic constitutions and can produce constant fields of imbalance with the result of the patient's death in a very short period of time. On the contrary, the holistic therapies that are applied to this field cares for the physical health through the reinforcement of the mind and psychic constitutions using many methods with amazing and recorded results.

Any disturbance of the segments of the social entirety (closed populations, groups, etc in any one of the three synthetic constitutions inflicts either mind, physical or psychic malfunction. If we want to analyse the war as one synthetic power, which hits each and all the synthetic constitutions, we will end up with different results and in proportion with the ruling disturbance in each synthetic constitution. For this reason, the war victims are classified in the three synthetic constitutions.

Where is the Nurse's role? May time have come for the delimitation and the clarification through the prism of universal approach of disturbances that accepts the social entirety? I am afraid that I become the accuser and I

will be judged as the accused because I study, this holistic understanding and reinvigorate it with all the strength of my voice where I act, live and exist.

I do not reject the technological development, the modern methods, which are judged to be the results of development of the connection of Science and Civilization, I simply proceed one step further wanting to restore the application to the Being, to the essence.

Within the zero year, in the dead year of the 21st century and one new millennium, I create a new caste of human strength that wants to discover the essence of the self, of ego, of Being as an ally and worrier, which, at the same time and with the knowledge of synthetic constitutions, offers elixirs of prevention, treatment and relief through identification.

The nurse offers to everyone; he does not accept technical delimitations, teaches and anticipates. This can happen either through our family environment or in the place where each one of us lives.

A first shock of consciousness through the remembering our own selves is enough to enable us to relocate, to recognize and to apply; that the perfect nurse and philosopher ... once that the relative science forgot the command of Galino since it ignored the consideration of Human Object, as one integrated axis of mind-body and soul.

VIII The Consideration of Individual, Health and Nursing Profession through the term Holistic Conceptual Model

Without including limitations in the progress of Nursing Science, we notice that the alternative treatments have developed a special branch in the Nursing that entered as the object of post and pre graduate and constant education in the university foundations in the United States of America, Europe and Australia.

Unions of nurses with holistic character and orientation confirm the importance of this movement through the acceptance of the Human Object as an integral axis of mind-body-soul. Verifying the increased response

of the people towards the homoeopathic, theory of reflection, chiropractic, Ayurveda and other alternative methods of treatment, which many times are not exercised by the Health professional or which come in contrast with the classical medical science.

The holistic conceptual model follows the same path as the classical medicine and accepts each intervention that is proven and measured as far as its results are concerned. Furthermore, it becomes the advocate of the Nursing diagnosis, but separates itself in the Nursing practice as far as the Human Object is concerned, the Health and the consistency of the theory and of practice.

The Human Object fails under the laws of physio-chemistry, interacts with the environment and tries to secure balance in the axis of mind-body and soul with the influences it receives. In this manner it is characterized by the existence of a dynamic energy that in different religions, customs and philosophies receives different names and terms, such as nature, soul, vital energy, natural inclination, spirit and is not subjected to the material or mechanical consideration.

The newly-on-the-scene quantum of medicine justifies this dynamic energy as something that cannot be measured as amounts, but only on the basis of expressions of exhibitions can we have a relationship with the prevention, reinstatement and treatment of the existing illness. However, the handling of this energy comes from the balanced work that each person applies either separately, or in a team through the evidence of remembering the self.

Health is not delimited in the absence of points and symptoms of one illness, but as a free, natural, susceptible, mental and psychic choice that imports welfare, balance, ease, vigilance, and submission in the life of the Human Object.

Through this point of view, health and the patient find a united axis, where the Human Object is healthy or ill depending on the weights of disturbance that burden and determine the slope of the axis towards health or illness.

or symptom of one tissue, organ or system that suffers, once the Part is disturbed, the disturbance moves towards the ENTIRETY.

Microbial or bacterial disturbances are constantly recognized as the causes of illnesses where, as is the case with the simultaneous therapeutic approach of medicines and self observation, can be treated faster or prevent a wider mental and psychic disturbances. The positive thinking has registered wider results in the progress of the illness. In this manner, if we assimilate the holistic Nursing approach as empirical, we notice how its proof of beneficial results relates exclusively with the recovery period of the patients. It is obvious that the Nursing practice can and listens to the sick or the healthy and also records the information it receives. The difference with other models is that at the same time of the registration, observation is made that brings about the immediate satisfaction of the needs that appear through the recording.

This point can only be characterized as positive once that the dynamic of Human Object functions when it has to without needing to pass through the stages of rationalization, so that we extrapolate conclusive aims that will have to satisfy in time. We help the patient in this manner so that to understand the necessity of letting nature reacts on him.

When this practice is exercised through the space of the Hospital, it is understandable that the Nurse uses more time with each patient or ratio 1:1 must be followed.

The community accepts the Health care in this framework and time without having expressed the analysis of one holistic understanding. This happens because of the instinctive acceptance of the community as a Part of the Community of the ENTIRETY The action of the nurses in the community was never needed in the development of theory to support the practice, which covers the holistic axis of soul-body and mind, but more it created them through practice in need to give euphoria, well being, welfare, balance, vigilance and submission to the parts of the community.

For the Human Object to accept this change of example, the nurse as a ministrant and medium of health will have to live the example that he represents, that is in balance with his own self and verified element of

Health for All from now on, in the family, at work, in training or in whatever other activity he invests his role.

IX. Conclusions

The holistic conceptual model for the structure and the development of the Nursing Science is empirical and stems clearly from the observation and maybe from my premonition that a new century delimits certain understandings. I, in my turn, ever since the conception until the time of its writing, have not solved the problems of my professional horizon, neither did I help my own self, which is because I placed myself in constant remembrance of my own self and I confirmed that I have made many mistakes during my day or night shifts at the clinic where I work. Despite these, I believe that the essential different is distinguished in the acceptance of interventions by the patient that is hospitalised.

Furthermore, I believe, surmise, or you can use a relevant verb, how the conceptual model can help more development. The successive levels of configuration can find application in all the Nursing roles, it is only sufficient that the Nursing science is reoriented, Health for all" - is stable and the observation is exercised responsibly in our daily activities.

"For those who believe, no proof is necessary,

For those who do not believe, no proof is possible"

Peter Russel

X. On meaning, structure and theory

Forming a theory is like developing of a childhood puzzle with few pieces. This puzzle experience contains meanings that in reality are the structural stones. These meaning are absolute when they refer to the measurable items and quantities and abstractions when they refer to situations and object qualities. The meaning has a direct relationship with the utterance and the linguistics pathway of each civilization. The meaning also changes from one language to another as a word or symbol can be branched out in another similar or connected with each other.

In this manner, the definition of the meaning can be included under the generalization that it represents the characteristics of an object, a team of relatives or homogenous objects and they are all rendered in one "key word or one paraphrase. The analysis of the meanings can be qualitative or quantitative depending on the depth and the width that describe one certain meaning and provide the researchers with the modern scientific way for some complete and partial understanding.

The Health Science expresses meanings that can guide modern scientific research. While the meanings connect to each other in order to make the tissue of one theory, they also form sentences that describes the relation of meaning a with b, with x, with y and with z, in a manner that there is one clear logical consideration in the development of a foundation. While these are observed, in fact, their structures are not known for the compilation of the theory as they constitute all the meanings and originate from intellect. If this manages to make it in the field of scientific knowledge, then the structure will rise from the theoretical and practical lucidity of an entirety that previously exists.

The question that I am putting forward is that if there is the necessity for expressing one basic theory for the Science of Health, which can distinguish situations and facts noticeable by whoever worker of the Sanitary field.

The opinion that the theoretical models are not usable has already been put forward as they are without boundaries and in this manner they become abstracts and very difficult in their practical application. However, in fact this is more of a superstructure than the middle spectrum of the theories once they have the tendency to produce their practical applications at every scale that the at-the-time researcher could distinguish.

Today, more than ever before, the Sanitary Science tries to articulate the speech and in particular, philosophical speech so that it can re-determine its renewed social role through this.

The Health tissue of the world is united due to the existence of the nurses, who are justly characterized as the backbone of Health. In fact, the nurses are guided by certain policies that are begot through the

educational policy of different countries towards the development of a social role with limited breadth of possibilities and this happens because it has become understandable that they can easily unite their knowledge as much for the medicine as for other sciences with the character of human being as the center. Maybe this will prove troublesome in the end once the manifold of nursing role provides the chance of development of nursing science that I name the Sanitary Science, when its orientation is to render the goods to human being and its role is multi-factor.

The evaluation based on the logical fermentation of the nursing role, brought me face to face with its need for re-wording and re-determination in a society of people that is apportioned and is going towards completion of knowledge knowingly allowing half of this planet undeveloped.

The slogan "Health for all" of the international health organization stands as a landmark in the fight of Nurses. However, even I tend to ignore it, even if this half of humanity, which is tested, suffers exchanges activities with the rest of the population that tests.

The completion of the human kind is perhaps a slow and painful process because the spiritual freedom that it seeks in order to participate in the objectivity of the knowledge, free from praises, superstition of ethics, fanatics, beliefs, and faiths can never come because we move through subjectivity forgetting our own selves.

To blazon Aristotle's manning of human being as a political being has a great difference from understanding it. To understand the politician, politics and the social pseudo, even vaguely, within which we live, we were born and die is important, however it ends in objectionable behavior if we do not try to change it.

Some time ago, I believed that the revolution is a very important manifestation of freedom of mankind against anything that makes him revolt. In reality, man cannot separate himself from the social Whole and the society itself uses any kind of revolution as God's instrument to expiate man who suffers, from the very first moment of his life and at regular intervals of historic existence.

The Christian theology places man's suffering on the ancestral mistake and does not grant the suffering man the Experience,

except only for the future resurrection of the Dead. The ancient Greek tragedy managed to exist for 2500 years an active presence because it grants the hero the expiation and thus bringing the human drama to life at the international level. The Platonic believer of the deep cave becomes a participant in the truth through his resurrection from the shadow and his "return" to the places where the intellect gives birth, where nothing is hidden from the light of the sun. I feel that the Platonic comparison of the cave certainly has uncountable levels of understanding, maybe more objectively than what I can express. In spite of these, man does not see these objects as they are, lucid, but he sees a part or projections of these with the active parts of his understanding. We could assume that this is because of un-inherited punishment that we transfer.

Therefore, we can talk about maturity or development of mans spirit, when in reality we do not discern the same world or we do not know how to do this.

The science of Health discovers new fields of activity and development for its ambitions. One of the theorists of nursing, Martha Rogers, took the first step towards the verification of entirety. She recognized the united existence of man and defined the suffering man as entirety. At the same time she pinpointed the existence of open systems between man and his environment, under the theory of active fields that are constantly open, have organization and source. These fields interact and are always in the process of creative and constant change. It is at this point that the Science of Health was characterized as Humanitarian with its aim being the development of the maximum possible comfort within the framework of our ability. However, the basic shortcoming of these theories on Health is that they are oriented at the human object without the active Subjects, which allow the recognition of the Object in its Entirety. Ignoring that is the basic social completeness and the fact that the parts are interpreted in reference to the Hole.

Therefore, I remain of the opinion that we have to return towards the means realizing Delphian self-knowledge, studying our own selves first. Its Socratic acceptance that we don't know anything, which in ancient Greek

language is expressed with an important verb of knowledge, marks a new beginning for each one of us who wants to revive Health as truth uncovered in the sun-light, out of the platonic cave. And if we really taste this for one unique moment, you can be sure that this taste will be the disturbance of our lives.

The process of universal way of thinking about truth is far from what our eyes can see, even more so from a predetermined intellectual effort and, I guess, that it is a matter of metaphysical conception. This process is the THEORY and it resists the senses.

How can a theorist of the Science of Health form a theoretical model? Do the borrowed meanings and proposals connect satisfactorily and describe universally the Science of Health? Are the clarity, continuity, the logical development, and the level of advancement of the theory the criteria for the evaluation of the theory? Or perhaps the force that is developed in the form of spiral, with three-dimensional imaging ascending wheel can offer the merit to its acceptance.

I believe that one theory does not follow pre-marked roads and it shouldn't. Its progress will depend on its importance, distinction and absoluteness.

XI. The understanding of phenomenalism

The philosophical understanding of phenomenalism according to which human beings recognize only the phenomenon and not the things clearly according to their metaphysical essence, gives a reason for participating in the clear meaning of things during lifetime.

Emmanuel Kant, supporter of this theory, taught that we cannot penetrate the metaphysical essence of things in this way, but the meaning of the world becomes known to us in forms of proctorship and meanings. We see things within space and time, which find their place by the organization of the awareness of the subject they observe.

Therefore, the philosophical search for truth, which starts from the subjective understanding of things, ends distinct. The awareness of this situation would have to host the feeling and acceptance of a life, which is knowingly untrue to man, however, the truth

is that there is a proposal of the structure of the world of phenomenon between understanding of the world and that of things. This is the point where we get the taste of its manifestations.

Apart from these, Plato's "goddess of ideas" can lead us to the participation in the clear essence of things in such a way that is more of metaphysical and less gnoseology. Living in a world without objective knowledge of it, we understand according to our predetermined visual forms and in this manner none of us understands the reality itself but its manifestations. He concludes on the human intellect that an object has as many faces as sensory observation do. How can we participate in objectivity? What is the taste of objectivity? Will the impulsiveness of man and the freedom of different approaches cease to exist in the participation of the truth? Are we, perhaps, replicas that once knew the truth of ourselves? The acceptance of this theory means that we take the first suspended step. The hunting of the truth frees the man from the national laws, changes the awareness of time and space and takes the man to where the mind is born.

Have you ever noticed the functioning of your mind? The mind has the unique power to produce thoughts neither with logical connections and external stimulant nor with the intellectual process at the time. The mind may never have stopped but for the first breathing of the fetus in the mothers womb.

Our mind connects with the world of hyper senses that we might never have noticed, and perhaps, this is the only thing that can understand the truth which is declared with moments understanding of it.

XII. Setting limits for the Science of Health

Nursing as a science has had a very short life regardless of its duration as employment for centuries. I think that there is no need for this description to contain ethics and rules but the Science of Health needs to be reinstated more through the following axes:

1. Man (Human Being)
2. Ontology of the Science of health
3. Theory and the philosophy of the science

The union of these axes can give us scientific principles and values of a Holistic inspection of the Science of Health.

Man (Human Being): Man was defined in a manifold, some time as a dynamic total and at another time as a static image. Man was defined as the combination of the soul, mind and body and was analyzed through the philosophical waves of each era. The Science of Health defines the meaning of man through the expression of the human existence through the organization of Aristotle's society and gives it the following characteristics:

1. Social identification by registering the objectives of existence.
2. The right of free will
3. The right of social, cultural choice
4. The right to maintain the socio-politics principles
5. The right of free faith and the manifestation of worshipping god
6. The need to put limits on the existence through the development of interpersonal relations of all kinds
7. The self knowledge
8. The balance and harmony in all levels of the existence
9. The basic acceptance of human energetic matter as the structural element of the universe.

The consideration of the human existence is needed in order to develop methods of advancement, prevention and relief of human Health, of social groups or the entire society.

The Ontology of the Science of Health: Many of the theorists of the Nursing Science tried to give a complete definition describing the methods, policies, theories that regarded the Nursing as a human act that tried to launch the welfare using one scientific data base and axes. However, no attempt with this regard could ever cover and describe the role of the Science of Health to its full extent.

Today, Health is an unquestionable right of each human being and social group with the aim of promoting the global Health, the planet health. The Science of Health is an act of withdrawals, of causes, of diseases, of preventing them and promoting the physical, psychic, mental, and social Health which is

based on the individual recognition of each patient as he is the part of the ENTIRETY, and the verification that this ENTIRETY can suffer or be disturbed at short or long term.

The basic principles of the role include:

The interaction between the nurse and the patient

The interaction between the nurse and the social unit

The interaction between the nurse and the social ENTIRETY

It becomes obvious that this interaction is based on the communication between the parts of one or multiple systems with the presumption of its knowledge so that we can provide genuine care.

The Science of Health is part of the inter-cultural science and behaves with a unique elasticity ignoring faith, convictions and ideas that the Subject follows in his daily life. However, the professional appointing the Nurse develops his self-awareness and improves his existence, offering his small share of welfare to the social group he belongs to.

The theory and the philosophy of the Science of Health

Nursing developed by using knowledge from many sciences and for this reason its theories is characterized by their majority to be borrowed and not unique. From the major theories that describe the Ontology of the Nursing Science and the middle layer that covers the theoretical practices of the Science of Health, I can safely conclude that its main aim is to organize the knowledge, creating a core of understanding that is not static, but it is dynamic and developing when the nurses help in the fertilizing of the matter that surrounds the means. This fertilization is performed by research that leads to the acceptance, improvement or re-wording of certain variables that were mentioned in one research problem.

On the other hand, the development of the Philosophy regarding the Science of Health is the natural result of the development of the theory and perhaps its maturing, now that the opinion that this needs new ways for the construction of its sound philosophical evolution and its usage as a means of developing methodological approach to

the problems caused by the productive, promotional and even insightful method. The value of philosophy can remain unfelt and indiscernible, but the first knowledge, the clear knowledge that seeks to exceed what we already know.

XIII. Clarities of the results of observing the Nursing Practice

Until today, the connection of the basic theories of the Nursing Science along with their practical applications has not achieved to become a personal regard. The international nursing community cannot conduct a dynamic, intercultural theoretical placement, which describes the Subject and the Object at the same time, and there are no provisions for the patient, the human, the unit, and the society, the Entirety.

To explain the procedure of developing a relationship of trust, cooperation, control, ability of exaltation of needs, satisfying and clarifying these needs is an attempt to pacify the ocean without the help of Poseidon.

If we do not use the self-observation as a policy in life, we cannot understand the need of the Object. The formulation of principles and theoretical forms assimilate the agony of a child that has now begun to collect words, connects them and use sentences. Some may be meaningless and others may manifest fundamental needs.

The child's phrase to the mother "I want water" describes his need, such as the words "I thirst" can describe the child's situation and its wording. In both cases, the mother knows the situation, as she finds herself in this position at regular time. The patient, when hurting, acts either orally describing his situation, or by biological, psychical and physical mechanism when he cannot use words as a means of communication. In the first case, despite the fact that the Subject before the patient has no idea of pain, using practices that he has learned during his training period can satisfy the need. In the second case, however, he must be able to recognize the pain by observing the Object with whom he interacts. This is only possible when he has the total supervision and then he can recognize the situation that the Subject is in.

This is not the recognition of the phenomenon

but it is beyond and behind the phenomenon. The phenomenon, according to Cad is simply one spiritual imaging interpretation of the thing and never the essence itself. However, it could never become the object of external sensory understanding if it does not have its mental image, for whose recognition, there must be an understanding of time and space.

This practice induces a more complete coverage of the kind of needs that emerge from the communication of both systems and interact, i.e. the Subject observes the Object that is placed in the observation position and who represent the patient, the man in general, the team, the family, and the society.

In this manner, we do not use a plan of action and coverage of the needs but a system of observation, which will verify:

1. The communicating relation of the systems involved in the observation, i.e. the Nurse and the Human Object

2. The immediate recognition of needs for a deeper and more objective recording of the observations

3. The identification of needs that enter the system and are determined by a certain time and space that the observation is executed, i.e. environment

4. The satisfaction of the needs of the Object, which does not have hierarchical structure and in this manner produces the greater results. Because it detects the dynamic development that can be provided to the Object.

XIV. The improvement of the synthetics components (crisis) and the Man's developing ability

Developing a Holistic Conceptual Development Model, we mentioned the existence of gradual synthesis crisis, which is based on the recognition of the Object as an entirety, of mind, soul and body. These three synthetic crisis emerge from the development of structures between the two fundamental theories (philosophy, Science, Civilization, Being) for the development of the model and they are divided into:

1. Intellectual crisis

2. Physical crisis

3. Psychological crisis

Analyzing each in detail will produce formulas and practices that can help us with our daily dealings with the Human Object. The object refers to the patient, or any other person individually, to company, to social groups and to the society in general.

I mentioned my understanding that the philosophy and the science in their synthesis with the aim of the observation form the intellectual crisis. This originates as fact, thought, creativity and recommends the ability of an individual to produce original ways of dealing with different problems or different ways of organizing a matter that pre-exists within the sphere of the mind. In reality of this mental crisis, where the Philosophy that wonders and the science that develops lead to the birth of creative thoughts. This contains the understanding of the problems and at the same time tries to reword the new solutions, to devise new formulas combining knowledge of all the other sources. These sources are primarily internal and registered in the form of experimental data and then recorded in a recall mechanism so as to lead a systematic research of each item, which represents a certain item, that is homogeneous and /or ID.

The mental crisis can cover a wider area of activities of the science of Health such as:

1. The wordage of the research problems with the determination of scope, case and search for the variant

2. Development of the creative thinking which goes beyond the phenomena that can be observed and reach the understanding of a problem that exists or can appear and try to solve by repositioning of the Subject where he acts.

3. The development of a special educational training, which is based on the transfer of new or basic knowledge that is judged every time used to unite the experimental data regarding their results. In this manner the knowledge only produces the chance for the repositioning and the critical analysis, which already exist and can produce new knowledge and practices.

The physical crisis refers to the synthesis of the Science and Civilization and is connected

to the proposal of development. The assimilation of the nature with Science emerges from the identifying of the study with the dynamic phenomenon of matter and the partial development of the natural philosophy or the natural science in general.

Man proceeds beyond the situation that he inherited from the nature and is guided towards self-development. He has to accept the power that the nature inserts in the development of the mental crisis in order to bring about changes in the nature, which in turn affects man. This process is not always visible but is verified by the history of civilization. The natural environment is altered through this procedure and hence the human existence is maintained as it goes through changes and develops the civilization.

The physical crisis describes the energy field of man's existence within whose balance man develops. The nature and the man's development are always synthetic and each phase of development is more so than the one before, keeping, however, two main principles to maintain its existence. These basic principles follow the laws of nature and those that govern the man's existence. They are classified as:

1. The principle of exchange of energy The term energy refers to a force that produces work, changes and brings results It is not correct to say that the Science of Health will analyze the different forms of energy, which is described by physics and as Einstein assimilated the matter with energy. Therefore, as the universe consists of energy, this energy changes into matter in the form of masses, where it consolidates and vice versa. That is to say that the energy is the extended form of matter. As energy and matter are the "essence" of the universe, man is formed from the same essence, and hence he can interchange with any part of the ENTIRETY, to which he belongs. This energy, regardless of its quality, changes, producing work but it is never lost.

2. The Principle of adaptation. According to this principle, man adapts himself to any kind of situation and environment using choices that emerge from the development of civilization and creating conditions that the new structures can be formed. The future transferring of the planet Mars in a friendly environment of Men will follow the application

of Material -technical Civilization as well as the search for social, spiritual, psychical as well as the biological structures for a balance exchange of energy so that man will not be absorbed in his past and the influx of different qualities of energy that will deteriorate man directly. This discovery of new structures is the savior box of man and the synthesis of new and higher synthetic structures that describe the developing path it follows.

The last of the synthesis is the Being, described as the psychic crisis. It refers to the world that of nature, in which we participate. It is the last of the core of the world of phenomena and to most of us, the memory that guides us to knowing what really exists, in the essence and idea.

The unconscious taste can emerge from the union of subject and object world. The example that can cover it is the invisible happiness called love the soul governs man and remains immortal and intact. Birth precedes natural death.

The platonic soul prescribed in the dialogue between Phedon and Phedros is the spiritual being exists prior to the body in which it stays and from which it leaves. It is a substance invisible, placeless, timeless, self- motioned and has only the characteristic of the Being, the Existence to a higher degree. This understanding verifies the opinion that the world is made of matter that vibrates. The more often the vibration, the finer the matter and vice versa and because soul is energy and participates in the ENTIRETY going through each molecule of matter. The soul is not the Creator; it pre-exists by its nature unfolded in a timeless and placeless field. We can all know the ENTIRETY. All we need is the correct timing so that we can understand it at its point where it is folded in a united field from where the basic forces of nature are manifested.

XV. The Application of self Observation

The observation of oneself at a certain time and space constitutes a revolutionary practical soul searching beyond the present, which I have to admit that has absolutely no connection with whatever kind of psychological soul searching but it is a subject for intelligent processing.

None of the researchers of the Conceptual Model can fabricate supervisory forms of exercise of the self-observation. On the contrary a successful policy combines the mental imaging of the space-time with the directed fantasy or otherwise set moral imaging.

The practice assimilates the methods of many eastern systems, designs and religions as far as its dominance of the mind is concerned. The reason for existence in the Holistic Conceptual Model is founded on the strength that exists within because of exercising self-observation and can bestow us with objective understanding.

Its materialization is neither an easy nor a difficult case. It simply stands beyond the etiquettes that mind can impute.

The self-observation must take place by each person in a quiet and unadorned place, where there will not be many external stimulants, so that the mind is not distracted easily by the external sensory stimulants.

It is recommended that the person should previously relax the body and choose a comfortable position (e.g. lying down, sitting down comfortably in an easy chair), In the first phase, the eyes must be closed and turned within). The introspection starts with the reconstruction of the body image as it is situated in a certain space-time. Our attention must be directed towards the mind. Notice with clarity the "distracted simian" that shouts, yells, claims, intrigues takes delight in, desires, and, and try to find the stimulant of all these thoughts that enter the mind. Simultaneously, remember where you have left your body at each moment. The exercise of observing will start to function instinctively in time and in all the daily activities.

Nevertheless, the scholars will become able to observe the diastolic mind movement until they apprehend this unique essence of "cosmic spark, which is founded on the known sphere of perception in the source of the Gullible. According to the degree of knowledge of each person, the degrees of the real world escalate in four levels, one of guesswork and faith where each one of us comprehends, one of intellect that we can face the path of ascension towards the true world and one that we mentioned before as the sphere of the mind, of the real and true essence of real perspicuous. This highest

scale of understanding the real world is situated exactly before the moment in which the mind would want to accentuate, to give life to an idea or a new proposal.

The entire enterprise looks like an attempt to reveal the structural elements of the matter, reaching one and unique basic, infinitesimal point of non-existence, where after the "Big Bang", a Universe unfolded in space and time, from one state of exaggerating density and heat in one state where the "cosmic spark" created space and time, specific, definite and expanded.

The universe was created from the alleged cosmic core, the "cosmic atom" of Lemetre or the cosmic daylight of the science of Metaphysics, where in all cases, it was placeless, timeless and it developed into Genesis and Manifestation, expanded from the central point of unfolding. Everything that was created afterwards from the "Great Explosion" and expanded itself, considered everything as the center of the manifestation its own core.

Man is the only creation of the manifestation that understood that there is a central point, a point of reference of the beginning of the manifestation, now that it has the understanding of the ternary of the texture and the metaphysic instinct of its interaction with the Domain.

The exercise of self-observation in the certain space-time will give the ability of participation to the pan-dimensional and manifested Universe. Without creating super-humans, we owe to show how to coordinate the three natures of Man in one modern scale of evolution. Then we could follow one systolic movement so that we can return to the initial point, to the comic mother.

The benefit? The true and unselfish approach of the society of men. Even if one human being can today face the objective truth, then he will descend from the place of happiness again in the dark, underground platonic cave. He will deal with the pain of darkness over his eyes, he will feel the sneer of the captured and perhaps he will sign the death sentence, but he owes to give the chance to the rest for the participation in the Truth of Gullible.

The Science of Health has the aim to reintroduce the united Man as the indivisible ENTIRETY and the nurses are the responsible

ones for this re-introduction, under the assumption that they understand the ternary nature as one and integrated totality.

XVI. The Brave New World

During the recent years, more and more researchers of the Nursing Science connect the Science of Health with the development of human existence. Intentionally or not, they ascertain signposts through the exercise of the nursing work. These researchers have as orientation the self-development of each man.

On the other hand, the Brave new world of Huxley takes us away more and more from our personal Ithaca. The viability of the Truth, either activated by the ancient Greek teaching, or through the cultural and religious procedures of each people, is a personal road full of obstacles, pain and internal battles. The Truth is as personal as the death of each one of us.

Have you ever wondered what your last strict thought will be before you cut a silver chord? Will we, responsible ones for the Science of Health, suspect the agony of each man as to the image of death through our reflective professional bio.

The nurse daily nourishes, as no one else does, the bio-psychological and social maturity of the Man of Objective and if the Nurse has the developed sound judgment to separate the in vain search for bodily and material happiness that the modern way of life offers.

I do not reject the miracles of the modern scientific through, of which I am a part, I am simply trying to show that there is another road beyond that on senses, matter and body and is related to the spirit and the majesty of the soul, of the Being. The composition of the modern scientific and technological progress with the road could shield the threat of one "humanity" without vision and objective, without the conscience of its existence.

More and more people, who possess a life with all the comforts that modern civilization

offers, go through internal depression of long durations, living a situation, which assimilates every uncompleted condition for which they cannot find a reason that justifies its existence.

This spiritual and psychic estrangement, I call it internal indigence, I call it cultural, political and social unconditional subjection to a world that runs with rage to wear the same clothes, eat the same fast food or have fun with the same music. In a world that ceases to communicate not because it does not want, but because it lacks expressiveness.

Where are the languages of nations, which are their special characteristic? Only simple repeated phrases are preserved to facilitate the idiotic blissfulness of the modern man. Man unrestrainedly thinks that he has overcome the Chaos, the Erebus, the Night, the Ether, the Day, the Moro, the Kyra., the Death, the Sleep, the Dreams, the Momus, the Drudgery, the Destiny, the Nemesis, the Pleasure, the Anility, the Silence, the Pain, the Fear, the Dissension, the Wars, the Battles, the Wounds, the Plague, the Deception, the Obscurity, and the Oath/ Man starts to forget the Theogony, the personified Divinities that describe conditions and feelings of anatomy of human personality, against the shallow sensuousness and the mass subculture .

Today, man is delighted only with what he eyes behold as beautiful and esthetic. His oriented knowledge that discerns only, creates the new world, the magnificent new world that retreats to his living room, sits in front of his TV but feels (and this maybe more psychic) that he misses something, without, however, suspecting....that he is already sleeping in a situation of imbecility, and tortuousness.

The Science of Health and its carriers can revive the meaning of man because they have one unique privilege, one of their participation revivals of new life and guide it with the dignity that suits its end.