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Honorary Chairpersons Lecture From Caring to Caritas Praxis

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Caring science as a disciplinary foundation for nursing practice. By Praxis, it moves us beyond the routine practice that we think of just going in to do practice, it moves us to a deeper level of consciousness, of reflection, of intentionality. So my definition of caring praxis is really practice that is informed by our values, by our moral foundation, our ethical philosophical world view and theories and knowledge that inform our actions in the moment. The principles are informed by our authenticity, our authentic presence in the moment, our consciousness, our intentionality, and our informed theoretical ethical action that is helping us to see the phenomena that is right in front of us, who is this human being.

Underpinning this is our philosophical orientation and our value system. And one of the things we don't discuss much in nursing science is the concept of axiology. Axiology is actually a branch of philosophy that is dealing with the values and ethics, and aesthetics and the very foundation for human caring practices, at the starting point are our values. A colleague of mine in England has this wonderful expression about values. She puts it this way, "Any profession that loses its values becomes heartless, and any profession that becomes heartless becomes soulless, and any profession that becomes heartless and soulless becomes worthless." The values underpinning Caritas Praxis are those of peace, of harmony, of compassion, of loving kindness, of caring, of our shared humanity. In this framework, we move from human caring and embrace eco caring as one connection with all of humanity in our planet Earth. These are some converging themes that are coming to the most current thinking in terms of a unitary oneness of our connection with all, in terms of caring science and peace. For those of you who have studied Martha Rogers as well as caring theory, this is an integration and convergence of the two, where when you are practicing caring, what you are really doing is you are manifesting your intentions. You are bringing forth those values of preserving human dignity of love and compassion into this moment with another human being. And caring is also appreciated in pattern – the pattern of the field in which you are working, valuing and honoring that person and the dynamics of that situation. Caring is also attuning to the dynamic flow in that moment with that other person or in that field. For example, you would have to

pay attention to the subtle energy that you are detecting. And caring is being open to the - experiencing the infinite, being open to mystery to unknowns of possibilities that can happen. And it is inviting creative emergence, all the creativity, your talents and gifts that you bring to this work.

It's the moral philosophical principles underneath Praxis that we bring to this work as part of their discipline in our profession, is acknowledging that all creation is sacred and everything is connected, that all humanity belongs to infinite source that unites us, each person has the right to compassionate care and Caritas consciousness embodies peace. As we have this reflective pause, we invite ourselves to an evolved consciousness for this work in our world. When we step into this work and see it as global, we understand this is a metaphor for how we transient these borders and boundaries and walls that have been created and structured to separate us, and this is reflective of a project that I have been involved in with the nurses in the Middle East where you see the wall that separates the Palestinians from the Israeli nurses. This is one way just at a global level that this group of the Middle East nurses have made connections between this caring theory and putting it to practice as a test for the difficulties they have there. What they acknowledge is that when the nurse has this deep connection at the relationship level and the authenticity that caring goes beyond just doing conventional task. What this is also reflecting – is it okay, is that the nurse brings forth through these Caritas processes, which I will go into – through these relationship connections seeing the person as a whole and bringing forgiveness, compassion and love through these relationships considering the sacred space and eventually having this healing environment that contributes to the whole. It's just one example of making sense of how we put this together for healing, for ourselves and our humanity in these situations, where we have conflicts, but here we now acknowledge we have seven billion people on this planet. I think as a reminder, even Professor Yano was mentioning that this human caring needs to go beyond just nursing and really moving into society. For example, in Sweden, they have this framework for the whole society as having a caring – being a caring society and it's that kind of evolution that we bring to the world through nursing and through our commitment to human caring. We have this unitary connection where everything is connected to everything else. Where we are in terms of the maturing of the discipline of nursing is really seeing and making explicit the timeless values, the ethical foundation and unitary world view, our philosophical orientation toward humanity, of honoring the whole person, mind, body, spirit, acknowledging that we have a covenant for global humanity with these shared principles, converging our theories, using our lens of knowledge, and

expanding research. When we understand that we are the environment and practice caring praxis, we are contributing to peace and it moves us to a concept of caring literacy in the sense that some of our institutions today are actually illiterate with respect to knowledge and practices of human caring, which leads to all the problems that we have in the world with violence and lack of peace.

I am just going to highlight the universals of human caring that have been captured through these 10 Caritas processes. For example, when you are practicing authentically human caring, you are practicing loving kindness with yourself and others - You are enabling the faith and hope of another through your authentic presence. When you are practicing caring, it requires this ongoing sensitivity for your self-development, as well as your sensitivity to others and your own spiritual development. When you are practicing human caring, you are developing these authentic trusting caring relationships. You are allowing the expression of positive and negative feelings by listening to another person's story. And you move beyond problems per se and seek creative solutions rather than defining peoples' problems. You are moving beyond the ordinary teaching and giving information to relational teaching and coaching, actually coaching another person for their best health. And you are creating healing environments through the Caritas processes and assisting with basic needs as sacred acts, and finally, you are open to the existential spiritual unknowns, which allow for mystery and miracles that we can't explain. Here are some examples of Caritas literacy and practice from a Praxis model. These are things that nurses are doing on a day to day basis. For example, they are pausing before they enter the patient's room. They are radiating kindness and compassion from their heart to the patient before they even enter the room. When they open that door, they seek to read the field, so they are detecting the pattern is what's happening, the mood, the cinema, to the emotions of that situation of that person. They pay attention to their authentic presence. They have skill in knowing how to be still and to center themselves. If you have Caritas literacy, you are able to hold silence and be comfortable with silence, allowing yourself to authentically listen to the other person. And you caught of - the consciousness to have a quiet mind and an open heart in that moment. That's a caring moment you are awakening to. These are just examples, but they can continue like you have eye contact as culturally appropriate. You know how to energetically comfort or soothe or calm another person. You have the ability to accurately detect another person's feelings and stay within their frame of reference rather than your own. And you move from skills to caring and healing acts in the moment. You create space to acknowledge that every single human in the world needs to be seen and every single

human in the world needs to be heard, and every single human in the world needs to know that what they have to say matters. You honor their subjectivity. In continuing with Praxis as in for moral action, we have some exemplars of caring practice, where you have theory, research and practice and knowing and doing, and being, and even becoming as one.

Here are some examples from clinical practice. Nurses are doing this, I am not doing this, they are doing it. One of the things about nursing is that our practices are invisible, we don't see them, when you practice this, you make visible. In the hospital, you will see lots of visibility of nurses giving language and voice, and action to this work. These are just examples. For example, this is from nurses at a hospital in New Jersey and this is about connecting the Caritas processes and praxis to a specific patient experience and a birth experience. You can see how they identify Caritas process number 4, which is helping trusting relationship in relation to taking care of a birth – of a woman with her birth experience. These are just other images that nurses have created to be on the units. Again, acknowledging Caritas means to cherish. This is from a hospital in California. This is an example of a professional nursing practice model. I don't know if you do this here in Japan, but in the United States, many, many, many, many hospitals now have made explicit what their professional practice model is and this is one example. Now, this particular hospital happens to be a magnet hospital and some of you know what that is in the States. It's also a Watson Caring Science Institute hospital and it's relating the Caritas processes very specifically to safety, to satisfaction, to efficiency and best practices. One of the reasons, this is important is because they are making visible the language of caring and they are making it visible to themselves, to the public, to other practitioners, to visitors and so forth. This particular hospital has framed this model and it's in all the patients' rooms. It's used to communicate to others. The other important thing about the language of our phenomena is if you don't have language of your practices of caring, you are invisible and there is no way to look at outcomes.

It continues with other examples. This is from Washington DC Veterans' Administration Medical Center and you can see again they have made explicit the Caritas processes, the healing environment, the ethical principles, et cetera, et cetera. Now, the other thing I want to say about this, about language is that we are in a postmodern era and it has been acknowledged that if you don't have your own language in this era, you don't exist. This is another reason for having the language of our phenomena of human caring and begin to document, make visible, and act on this, that you are actually intentionally

practicing human caring. Some of these others are just examples that I don't have to go through each one, you can just visually take them in. This is a hospital in Wisconsin and this model is used for the whole team. It's not just nursing. It's the whole staff, everyone. Another example, again, making visible the Caritas processes is the guide for human caring. I am going to point out something here. This particular hospital says to provide high quality customer-oriented, financially strong healthcare services that meets of those we serve. But I am going to point out customer oriented. The reason I point out customer oriented is because it's inconsistent with the human caring model and the ethics. Because when you step authentically into caring science, you don't have – you don't treat other as customer, it's a covenant that nursing as a profession has with the public and with humanity to sustain human caring and healing and health. It is not a customer model, even though people use it in their systems and I just wanted to point out that inconsistency. This is just one other example, this is from another veteran's hospital, where they are really talking about soul care for veterans these days and what is interesting here is it makes explicit if you can see caring science is the foundation for this care program at Atlanta VA. These are just other examples of nurses taking responsibility. This is a nurse leader. They offer these Caritas skills, fairs, and educational programs on a regular basis in their hospital to keep the staff involved and creatively evolving in this work.

In working with new forms of evidence, when you have caring science, we are looking for evidence of system wide human flourishing where there is evidence of creativity and meaningful work groups and new activities coming that are creatively leading to new possibilities for patterns of delivery of care. These are just examples of some of the staff at another hospital doing this work. These are other examples that nurses are taking responsibility to offer care for themselves, doing massage with each other, that type of thing is being introduced. They are starting to dim the lights and have quiet time, the nurses are taking responsibility for changing the feeling, field and the environment. When this happens, it slows everything down and nurses are encouraged to walk more slowly, rather than rush-rush-rush. Almost every hospital that is using caring science as their Praxis model, they have created a healing room for the nurses and they are all very different. It's very varied, but it's all – they all participate in having space for the nurses. Just examples. Sometimes, it's just a corner. Nurses are taking responsibility for sharing their caring moments and then you can find evidence of the Caritas processes in your own experience because you have had these experiences in your own caring moments. Nurses are taking a pause to rethink - the hand washing is so basic, but use it as a

transition – as a centering, as a way to consciously bless and release the last patient or situation to be more available to the next person. Other hospitals are putting magnets on the patient's door to remind the nurse to pause. They have compassion before they enter the patient's room. The other thing that's happening, our nurses are placing positive words like positive affirmations such as preserving human dignity as an affirmation, different statements are placed on the patient's door, like 'caring honors all', these are examples of positive affirmations versus complaints and negativity. This is an interesting one because this evolved from medication errors, where one of the hospitals had a lot of medication errors and they resolved it by the nurses making a commitment to support each other, but they ended up with wearing these reflective vests so they wouldn't be interrupted and distracted when they were giving medications. You can see from this that the literature shows that a nurse is interrupted about 36 times in the first few minutes of giving medications. So they were interrupting that pattern. This is just a quote from some of my work that when we include caring and love in their science, we discover that caring, healing profession and our discipline is much more than a detached scientific endeavor, but it becomes a life giving and life receiving endeavor for humanity. When we have – when we are practicing Caritas literacy and these basic, very concrete as well as more evolved perspectives, we are actually practicing peace and contributing to humanity. This is another hospital in California where they have made the 10th Caritas process, 'believe in miracles', just a beautiful work of art. This takes us a full circle back to the light and the candle that we are the light, and we bring the light of our humanity and we really are the source for change. This has been an opportunity to share the evolution from caring practice to caring praxis and Caritas Praxis and once you complete this translation of this part, I will be open to questions and discussions.