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AN IDENTIFICATION AND ANALYSIS OF FUNDAMENTAL CONCEPTS OF HOLISTIC THOUGHT AND THEIR IMPLICATIONS FOR HEALTH EDUCATION.

THE OHIO STATE UNIVERSITY, PH.D., 1979

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AN IDENTIFICATION AND ANALYSIS OF FUNDAMENTAL CONCEPTS
OF HOLISTIC THOUGHT AND THEIR IMPLICATIONS
FOR HEALTH EDUCATION

DISSERTATION

Presented in Partial Fulfillment of the Requirements for
the Degree Doctor of Philosophy in the Graduate
School of The Ohio State University

By

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***

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1979

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Prologue

On the horizon a day is dawning

when man will take the magnificent achievements

of science and technology,

and fuse them with the art of sensing the

wholeness of the universe....

A day when human energy will not be wasted

on hostilities toward nature, or man...

when the rising tide of individualism

within the unity of one universe,

will initiate the perception of a single whole -

to which all energy is directed - -

and - from which all energy is derived....

A whole dependent upon

each individual part responding fully to its own needs...

to achieve continuance....

Gwen Frostic, The Enduring Cosmos, 1976
CHAPTER I
INTRODUCTION

A continuing quest of humankind involves a search for the meaning of human existence. Throughout the ages, man has struggled with the questions: Who am I? What is the real meaning of my life and my death? What is the nature of my relationships with my fellow humans and the world in which I live? How can I get in touch with the full range of my potentials in order to live as rich and rewarding a life as possible? In the process of pursuing the answers, new visions of the nature of human life are formed.

One of man's perennial problems in understanding the meaning of life has been to determine the most appropriate procedure for investigating the nature of living organisms. Over the centuries, many theories have advocated the reductionist or analytic method; the focus of such a technique is to reduce living organisms into component parts which are examined separately. Other theories have advanced the organismic or holistic method; this approach argues that the reductionist method is not appropriate for investigating living organisms since the parts of an organism cannot be considered merely as so many independent units which happen to be aggregated into a single system. Rather, the holistic approach proposes that organisms be examined as a whole.1

Twentieth century Western thought has focused primarily on the analytic method, especially in the physical sciences. The medical and
health care systems also have adopted an analytic mode of inquiry and a reductionist world view of health and disease. This is illustrated in a system which fragments man into physiological problems to be treated by a physician, psychological problems to be dealt with by a psychiatrist or psychologist, and spiritual problems to be attended to by a member of the clergy. As Donald Tubesing, an associate director of the Wholistic Health Centers, Inc., points out:

"Specialization now demands that the sick go from one 'healer' to another - one for each organ, one for each aspect of illness - searching for answers, trying to understand the information supplied by superspecialists who don't seem to relate to one another, trying to find the key for reducing the pain in their lives, trying to regain a desired measure of health in their lives. Little care is available that focuses on the whole person, the whole context of life, the whole of what it means to be healthy or sick."²

The medical and health care systems also have emphasized one facet of the life of the human organism, either disease or illness, to the exclusion of the range of wellness levels manifested by individuals. Dean Challes, publisher and editor of the Holistic Health Review, suggests that:

"'Health Care' in America is actually disease care. Almost all health services treat symptoms of disease, and intervene in medical crises and traumatic conditions. As the established 'health industry' becomes more specialized, fragmented, and mechanistic in its orientation, it increasingly loses its focus on the needs of the individual or of the general population. The client is treated less and less as an integrated, functioning whole who requires an integrated healing process."³

This primary focus on disease is analogous to breaking down white light into the various colors of the spectrum. If we merely attend
to red or yellow or violet, we are not seeing the range of the light spectrum nor are we cognizant of the white light, the whole.

Recently, there has been a reaction to the reductionist approach to health care. Many individuals and groups opposing this point of view maintain that an approach which fragments humans into isolated parts and stresses the diagnosis of illness and the treatment of disease is inappropriate for dealing with the health and well-being of living organisms.

Richard Palmer, M.D., President of the American Medical Association, referred to the notion that factors other than disease and illness constitute the full spectrum of the health of humans. In the June 6, 1977, issue of Newsweek, Palmer states:

"The best estimates are that the medical system... effects about 10 percent of the usual indices for measuring health. The remaining 90 percent are determined by factors over which doctors have little or no control."^4

It is to this 90 percent that various individuals are focusing their attention. The emphasis is on wellness, growth, self-actualization and alternative methods of achieving the quality of life and health not being fully realized by the present system. This reaction, this direction is identifying itself as the holistic health movement and basing its philosophy on the principles of holism. It is calling for a redefinition of health, a reorientation of the medical and health care system, and ultimately a new paradigm of thought on the nature of man.
STATEMENT OF THE PROBLEM AND SUBPROBLEMS

The purpose of this study is to identify the fundamental concepts of the theory of holism and the associated concepts of holistic health and wellness, and to investigate the relationship of these concepts to future directions in the field of health education.

The subproblems are:

1. What Western twentieth century writings reflect the fundamental concepts of holistic thought?
2. What basic principles and components constitute the essential characteristics of holism and holistic health?
3. To what extent do professionals in the field of health education perceive selected characteristics of holism and holistic health as congruent with their point of view about the nature of health education?
4. Based upon the responses of health educators, what implications do the concepts of holism and holistic health have for future directions in health education?

SIGNIFICANCE OF THE STUDY

At the present time, the terms holism, holistic health, and wellness are fast becoming popular words employed by numerous people, professionals and non-professionals alike, in a variety of settings and situations. The meanings of these terms, however, appear vague and nebulous. There is considerable confusion regarding the significance and essence of these concepts and their relationship to current points of view about the nature of health and health
education. There has been some difficulty in pin-pointing clear statements of the central ideas of holism and holistic health, resulting in a corresponding difficulty in accurately responding to and evaluating these principles. Thus, one objective of this study is to come to grips with the fundamental ideas and key concepts of holism and holistic health. This requires a review of the vast body of literature which deals with holistic thought, a synthesis of the major concepts of holism and holistic health from the literature, and a presentation of these concepts in an organized fashion free of misconceptions and ambiguities which could spring from cultism and commercial exploitation.

The holistic health movement, embodying the concepts of holism, holistic health, and high level wellness, is gaining momentum nationally and appears to be a potential force for shaping the present conceptions and definitions of the nature of health and health education. At the same time in the field of health education, there has been a concentrated focus on philosophical directions and a corresponding interest in examining the meaning of health and the nature and scope of health education. Therefore, this investigation of the implications of holistic thought to future directions in health education can be timely and relevant through its potential impact on and influence of health and health education professionals.

LIMITING FACTORS

The nature of this investigation imposes several limitations on this study. These limitations are:
1. The origin and nature of holism are deeply rooted in Eastern and Western thought and encompass an enormous body of literature in philosophy, the physical sciences, and the social sciences from ancient times to the present. This study, however, will focus primarily on selected twentieth century literature pertaining to holism and holistic health.

2. Holism and holistic health are complex ideologies and there is difficulty in finding a synopsis of the fundamental components of holistic thought in the literature. Thus, this analysis of holism and holistic health is contingent on the ability of the writer to extract the key conceptual ideas from the literature reviewed.

3. The sample population surveyed in this study is limited to professionals identified as having interest and competence in the area of principles and philosophy of health education.

4. As a result of the changes occurring in Western thought on the nature of life, health, and illness, various systems for dealing with health and disease are emerging. These include not only allopathic medicine but also alternative medicine, humanistic medicine, systemic/organic medicine and holistic health. Although there are many similarities and overlap between these systems, each does represent distinct perspectives and modalities. Since the nature and scope of each system is extensive, this study will focus exclusively on holistic health.
5. The principles of holism and components of holistic health identified in this study were synthesized by this investigator from the literature surveyed in Procedures - Part One in Chapter III. A complete reference is found in the final section of Chapter III, "Sources of Parenthetical Citations."

A review of sources of literature other than those listed in this study may reveal similar or different principles, components, and/or dimensions of holistic thought.

DEFINITIONS OF SELECTED TERMS

For the purposes of this study, definitions have been formulated by the writer for each of the following terms.

Component - a constituent part of a whole; a part necessary for the completeness of a whole.

Concept - a general thought or idea.

Heal - to make whole; a process of restoring harmonious functioning of body, mind, and spirit and balancing the life energies of humans.

Health - a quality of life involving the dynamic interaction and interdependence of the physical, mental, emotional, social and spiritual dimensions of the individual which indicates the degree to which he/she is actualizing potentials and living effectively.

Health Education - the process of providing learning experiences which influence knowledge, attitudes and behavior to the extent that
each person pursues a lifestyle which will result in better total functioning for the individual, family, community, and entire "global village."

**High Level Wellness** - a way of life, unique for each individual, which focuses on degrees of health and well-being rather than the absence of disease. Wellness involves each individual's responsible choice of an integrated lifestyle which will allow one to enjoy the highest level of health possible.

**Holism** - a theory about the nature of reality that assumes the universe and especially all living organisms exist and function as interacting wholes.

**Holistic** - a point of view about the nature of reality based on the suppositions that the parts of an organic whole are dynamically interrelated and interdependent and a part cannot be understood in isolation from the whole.

**Holistic Health** - an approach to well-being which focuses on the interrelationship and unity of the human mind, body, and spirit and emphasizes balance and harmony of the individual's inner and outer worlds.

**Holistic Health Center** - an organization which offers education and/or healing programs and services covering a wide range of non-allopathic techniques and approaches for achieving high level wellness.
Holistic Thought - the basic ideas of the theory of holism and the associated concepts of holistic health and wellness.

Philosophy - the love or pursuit of wisdom; an investigation of the facts, principles and problems about the nature of reality and the organization of this knowledge into a systematic, comprehensive and meaningful framework.

Principle - an essential or fundamental idea or truth; a determining characteristic of a whole.

Psychosomatic - a fundamental interaction between mind and body which is involved in all levels of health and disease.

Reductionism - a method of investigation in which the parts of a whole are divided into simple component parts which are examined in isolation. The characteristics of any organism are explained in terms of the properties of its separate parts.

Spiritual - the dimension of humans characterized by a search for an ultimate purpose and unifying meaning in life and for a feeling of belongingness in the universe. The term spiritual is not synonymous with religious. Although the spiritual dimension may include religious beliefs, the spiritual nature of humans is not dependent on any given theological doctrine or religious denomination.

Wholism - (i.e. holism); often a preferred spelling to make the meaning of wholeness clear and avoid confusion with holiness.
SUMMARY

It is the intent of this researcher to promote an awareness of the fundamental characteristics of holism and holistic health. This will be accomplished by a review of Western twentieth century literature embodying the fundamental concepts of holistic thought and the identification of the basic principles of holism and components of holistic health. The degree of acceptability of these concepts by selected health education professionals as well as the implications of these concepts for future directions in health education are projected. Within the framework provided by this investigation, the reader is invited to explore the major concepts of holistic thought as they relate to the nature and scope of health education.
FOOTNOTES


CHAPTER II
A SURVEY OF THE SOURCES OF RELATED LITERATURE
PUBLISHED FROM 1925-1979

This review of related literature examines writings which embody the central characteristics and concepts of holistic thought. Since this study focuses primarily on Western twentieth century thought, literature published during the period from 1925-1979 has been selected.

The survey of the literature consisted of a review of the appropriate publications in the fields of education, science, and social science via the Mechanized Information Center at The Ohio State University. Bibliographical sources including Dissertation Abstracts International, Health Education Completed Research, and A Topical List of Theses and Dissertations in Health Education also were examined. A review of the popular literature was conducted using a variety of resource guides concerning holistic health. In addition, a letter of inquiry was sent to thirty-five holistic health centers throughout the United States requesting a list of their publications and suggested readings.

Fundamental characteristics of holism and holistic health are reflected in writings from a variety of fields of study. This chapter is divided into several sections based on the identified sources of literature. These include psychology, medicine and science,
religion, and health education. Popular literature is included also as a separate section since a search of the literature written for the lay public revealed publications which discuss the concepts of holistic thought from a consumer point of view. Writings in the popular literature section which describe a point of view promoted by a specific holistic health center will be found under a subheading which is titled "holistic health center orientation."

The writings identified and discussed in this chapter provide a basis of understanding and support for the fundamental characteristics of holism and holistic health. Each work has been selected as a contribution to the growing body of literature of holistic thought.

INTRODUCTION TO THE MAJOR CONCEPTS OF HOLISTIC THOUGHT

In 1926, the statesman Jan Smuts used the term "holism" to refer to the theory that the universe and all living organisms consist of interacting wholes that are more than the mere sum of elementary particles. In his book Holism and Evolution, Smuts states:

"This character of 'wholeness' meets us everywhere and points to something fundamental in the universe. Holism (from ὅλος=whole) is the term here coined for this fundamental factor operative towards the creation of wholes in the universe."\(^1\)

He goes on to say, "Hence, Evolution has an ever-deepening inward spiritual holistic character; and the wholes of Evolution and the evolutionary process itself can only be understood in reference to this fundamental character of wholeness. This is a universe of whole-making."\(^2\)
It is important to note that although holism is a relatively new word, it is rooted in older, more powerful words which influence the meaning of the term holism. Lewis Thomas in *The Lives of a Cell* explains:

"When new words unfold out of old ones, the original meaning usually hangs around like an unrecognizable scent, a sort of secret. 'Holism' suggests something biologically transcendental because of 'holy,' although it was intended to mean a complete assemblage of living units. Originally, it came from the Indo-European root word kailo, which meant whole, also intact and uninjured. During passage through several thousand years, it transformed into hail, hole, hollow, holy, whole and heal, and all of these still move together through our minds."

Through the ages, however, various theories about the nature of man which have dominated Western thought have opposed the principles inherent in the earlier holistic philosophies. One such view is the analytic approach or reductionism which focuses on the separation of entities and systems into parts which are then investigated in an isolated, piecemeal manner. Another ideology which has been significant in shaping Western culture is the notion of dualism advanced by such philosophers as Plato and Descartes. Dualism embodies the concepts of the separation of mind and body into distinct and different entities and the superiority of the mind over the body.

Proponents of the holistic approach have actively opposed these views. Jan Smuts believed that "...the root of the difficulty lies in the separation of the elements of Body and Mind into independent entities. They are not independent reals; disembodied Mind and disminded Body are both impossible concepts, as either has meaning and function only in relation to the other."
John Dewey also speaks to this issue. In an early work, he states:

"I do not know of anything so disastrously affected by the tradition of separation and isolation as this particular theme of body-mind...The division is so deep-seated that it has affected even our language. We have no word by which to name mind-body in a unified wholeness of operation. For if we said "human life" few would recognize that it is precisely the unity of mind and body in action to which we were referring. Consequently, when we discuss the matter, when we talk of the relations of mind and body and endeavor to establish their unity in human conduct, we still speak of mind and body and thus unconsciously perpetuate the very division we are striving to deny."

Lewis also suggests that General Smuts "might have done better with 'wholism.'" Although some people do prefer the spelling of wholistic to make the meaning of wholeness clear and to avoid confusion with holiness, the terms holism and holistic appear more frequently in the current literature.

Even though the term "holism" was not coined until the early twentieth century, the concept of holism is not new. In the fifth century, B.C., Lao Tsu, an older contemporary of Confucius, wrote down his teachings which have become the essence of Taoism. The Tao is the course, the flow, the process of nature. Tao, like the flow of the cosmos, cannot be defined. Lao Tsu's Tao Te Ching, however, does embody the basic Taoist view of the world. Regarding the idea of holism, Lao Tsu observes:
"THIRTY-NINE
These things from ancient times arise from one;
The sky is whole and clear.
The earth is whole and firm.
The spirit is whole and strong.
The valley is whole and full.
The ten thousand things are whole and alive.
Kings and lords are whole, and the country is upright.
All these are in virtue of wholeness."7

The contemporary philosopher Alan Watts, a foremost interpreter of Eastern disciplines for the West, discusses Lao Tsu's philosophy of oneness. In *Tao: The Watercourse Way*, Watts shows that at the very roots of Taoism there lies the view of the universe as organic and relational. "The Taoists are saying, then, that seen as a whole the universe is a harmony or symbiosis of patterns which cannot exist without each other."8 Thus, the ancient philosophy of Lao Tsu depicts man and his surroundings as a whole, a oneness which is what the Chinese call the Tao.

Holism opposes the fragmentation of wholes, whether it be the whole human or the whole cosmos. The holistic approach promotes the interrelationship and unity of body, mind, and spirit. It is a process of centering, integrating, balancing, harmonizing, and vitalizing. "Holistic" health, then, is an integration of the basic concepts of holism to promote a high level of wellness for the whole person throughout the entire life cycle. This concept of holistic health is further explained by Edward Bauman, co-editor of *The Holistic Health Handbook*.

"Holistic health is a new name for a very old concept of being. It is a reminder of the unity of all life and the essential oneness of all systems. Each of us is on a unique journey. Healing is nothing more or less than taking
care of ourselves throughout that journey, and our health is a reminder of where we are at any given moment, a reminder of our vitality... Like the Tao, holistic health cannot be named nor can it be pinned down to any single definition. It is an open system based on positive assumptions about our compatibility with nature which created us, along with all other life forms, and our ability to take care of ourselves and our relationships naturally and efficiently."9

PSYCHOLOGY AS A SOURCE

Contemporary thought in the field of psychology has been moving in the direction of holistic conceptions of humans. The humanistic or "Third Force" psychology, which encompasses a holistic view of humans, is now established as a viable alternative to behavioristic psychology and Freudianism.

One proponent of humanistic psychology, Abraham Maslow, has strongly supported the theory of holism. His general theory of human motivation and behavior is based on a synthesis of holistic and dynamic principles as opposed to the analytic, atomistic approach to human growth and development. In Motivation and Personality, Maslow states:

"The general point of view that is being propounded here is holistic rather than atomistic, functional rather than taxonomic, dynamic rather than static, dynamic rather than casual, purposive rather than simple-mechanical...This point of view we shall call the holistic-dynamic point of view."10

He goes on to explain:

"Just so can we turn to our study of personality with two different attitudes. We can conceive either that we are studying a discrete entity, or that we are studying a part of a whole. The former method we may call reductive-analytic. The latter
we may call holistic-analytic. One essential characteristic of holistic analysis of the personality in actual practice is that there be a preliminary study or understanding of the total organism, and that we then proceed to study the role that our part of the whole plays in the organization and dynamics of the total organism."11

Maslow also believed that the holistic way of thinking and acting was a natural characteristic of healthy, self-actualized people.

Frederick Perls, the originator of Gestalt Therapy, proposed that the human organism always works as a whole. "We have not a liver or a heart. We are liver and heart and brain and so on, and even this is wrong. We are not a summation of parts, but a coordination - a very subtle coordination of all these different bits that go into the making of an organism."12 The problem, however, is that

"The average person, having been raised in an atmosphere full of splits, has lost his wholeness, his Integrity. To come together again he has to heal the dualism of his person, of his thinking, and of his language. He is accustomed to thinking of contrasts - of infantile and mature, of body and mind, organism and environment, self and reality, as if they were opposing entities. The unitary outlook which can dissolve such a dualistic approach is buried but not destroyed, and as we intend to show, can be regained with wholesome advantage."13

Thus, Perls' work in Gestalt psychology reflects the basic principles of holism. He pointed out, however, that writing within a holistic framework is not an easy task. "Hopefully we may one day have a language and a terminology worthy and befitting the holistic outlook. In the meantime we have to do with often clumsy circumlocutions."14

The field of humanistic psychology is growing rapidly and the comprehensive theories of human nature espoused are part of the general
"Weltanschauung," a new conception of humans which affirms the concept of wholeness.

MEDICINE AND SCIENCE AS A SOURCE

A dominant theme in the fields of medicine and science of recent years is the complex interrelationship and interdependence of living organisms in the world. The observations and reflections of the writers reviewed in this section portray this symbiosis of humans in the world and the impact this has on states of health and disease.

One of the world's most distinguished biologists, Rene Dubos, has written extensively on the evolution, determinants, and changing patterns of microbial disease, the interplay between humans and the living world, and the dilemmas of modern medicine. Regarding his concepts on the nature of disease, Dubos maintains that disease is not an entity separate from oneself and caused by an external agent. Illness is not something which just happens to a person. It is a phenomena that is intimately linked with the internal and external environment of humans.15

Dubos believed that ecological equilibrium can be achieved between microbes and man, and that disease is a result of changes in the adaptive processes under which ecological equilibrium has evolved. This is based on the premise that the world exists as an organic unity and all living things are mutually interdependent. 16

One of the problems of modern medicine that Dubos focuses on in Man Adapting is the preoccupation of the sciences on the analytic-reductionistic approach to human life.
The beginning of the modern era in scientific biology is commonly traced to René Descartes. Descartes opened a new era in medical science simply by asserting with logical force and literary skill that all the structures and operations of the human body are reducible to mechanical models, while the soul is a direct gift of God and is therefore out of the range of scientific understanding. These assertions encouraged scientists to focus their efforts on the body machine and to study it by the methods used for studying the inanimate world. One of the essential principles of Descartes' famous method was to divide each of the difficulties presented by the system under consideration into as many parts as possible, and then analyze these parts separately, in the faith that knowledge of the more complex aspects would eventually emerge from the reductionist analysis.

To a very large extent the history of modern medical science consists in an attempt to pursue the reductionist analysis until it reaches into smaller and smaller fragments, or simpler and simpler functions. The study of life has thus become almost identified with the study of the molecules of which the body is made.

Dubos goes on to say that an awareness of the limitations of the reductionist approach in the medical sciences manifests itself in the increasing emphasis on the "whole man." In support of the holistic approach, Dubos states that "In the most common and probably the most important phenomena of life, the constituent parts are so interdependent that they lose their character, their meaning, and indeed their very existence, when dissected from the functioning whole. In order to deal with problems of organized complexity, it is therefore essential to investigate situations in which several interrelated systems function in an integrated manner."  

In an article entitled "Toward Holistic Education in Pathology and Medicine" appearing in the August, 1977, issue of the Journal of Medical
Education, several physicians expound on Dubos' philosophy of the interrelated systems of humans and the environment.

"In holistic (humanistic) medicine, the health professional, as well as the patient, is considered to be a relatively self-sufficient and integrated person in whom body processes, mind, emotions, and intentions continuously interact and influence one another. Both are regarded as being in continuous exchange with his environment. Consequently, the physician has to see problems of health and disease in the context of the patient's life history, world view, life-style, and social situation, including his relationships with other individuals."^20

They go on to say that one goal of holistic medicine is to increase the patient's awareness of his/her power to influence life and health in a positive way and to take responsibility for disease and its treatment.21

Jonas Salk proceeds one step beyond this concept and states that "What is needed is not only the art and science of healing of disease, important as that is, but the art and science of health enhancement, in which the individual himself becomes his own practitioner."22

In relating the holistic approach to the individual and society, Salk observes:

"As we study the fundamental processes of life, it is impressive to observe the complexity of the internally 'disciplined' or automatic, control and regulatory mechanisms for maintaining order, or health, in the functioning of the parts, and of the organism as a whole. The correspondence between this and our own lives is that each part of the individual or of society must be healthy, and be healthfully related to all others and to the whole for order and health to prevail."23

In Rene Dubos' Mirage of Health, a similar idea is expressed. "We stand at the brink of an age of a world in which human life presses forward to actualize new forms. The false separation of man and nature,
of time and space, of freedom and security, is acknowledged, and we are faced with a new vision of man in his organic unity."24

These works illustrate that health is an interdependent phenomena which is intimately connected with the interaction of humans with other living organisms and the environment.

RELIGION AS A SOURCE

A holistic approach to health and religion is advanced by the religious writers John Sanford and Robert Keck. Each emphasizes the unity of the body, mind, and spirit and promotes healing on the physical, mental, and spiritual levels of humans.

In his book Healing and Wholeness, the Jungian analyst and episcopal priest John Sanford combines the wisdom and insights of the Ancient Greeks, the American Indians, early Christianity and Jungian psychology in his discussion of health, healing, and holism. Sanford focuses his attention on the concept of "individuation," the natural process by which organisms seek to become whole. According to Sanford, "...our potential wholeness, the goal of our development, lives within us as a dynamic potentiality that profoundly influences the course of our lives. It is impossible to summarize the way a person becomes whole. It is for one thing, an individual matter, differing with each person."25 He also states that illness is a "malfunction" of this process of individuation while "health is wholeness, which means an organic unity and balance of all the forces within a person."26 Sanford is careful to note, however, that wholeness does not imply perfection or happiness but completion and growth.27
Robert Keck, a minister and founder of the New Wineskins Center for Research and Development which is investigating a holistic approach to cancer treatment, discusses holism in relation to religion and health. In his book, *The Spirit of Synergy*, Keck opposes the reductionist approach which reduces reality to smaller and smaller parts. Regarding human life, Keck feels that the specialization binge has taken its toll.

"We have experts dealing with every aspect of body, mind, and spirit. You name it, and there is surely an expert who can treat it. In the old image of the human being we tended to give unquestioned and absolute authority to these experts for diagnosing and treating any of our ills. This relationship will change as we become more aware of our ableness and begin to own that power. Then, we will have knowledgeable consultants whose advice we seek in order to hear all the messages in our illness... But we will own the decision since responsibility for our body/mind/spirit is ours."  

Keck and Sanford both actively promote the holistic approach to health and healing. Sanford states that "the realization that the purpose of life is to produce wholeness gives us a new perspective from which to view the meaning of illness, health, and even death."

Keck offers some words of advice concerning this "new perspective" which is embodied in the holistic health movement.

"Remember Rip Van Winkle, the lazy farmer who lived in the Catskill Mountains above the Hudson River? Rip drank some magic wine and slept for twenty years. When he fell asleep, George III ruled America and when Rip awoke, his country was a republic. He had slept through a revolution! There is a revolution occurring in our understanding of the human being. Emerging from that revolution is a much larger image than we held previously. If our educational systems sleep through this revolution, they will continue to approach learning as though beta consciousness is the only legitimate way of gaining or processing knowledge."
They will continue, if asleep, to approach "physical education" as though it has to do only with the larger muscles of the body and sports. They will continue to ignore a person's capacity for learning how to orchestrate a harmony between body, mind, and spirit and the marvelous rewards of that effort. If our health care systems sleep through this revolution, they will continue to process the human being as if body, mind, and spirit were separate, distinct entities and never fully consider the person's own ability to create and maintain health. They will continue to be disease oriented rather than health-oriented. If our political systems sleep through this revolution, they will continue in the self-destructive preoccupation with sovereignty and never discover the synergetic interdependence of the 'global village.'

Thus, each of these writers transcends the boundaries of specific religious and theoretical orientations and speaks to the issue of the potential health, wholeness and healing powers existing within each individual.

HEALTH EDUCATION AS A SOURCE

In the struggle to come to grips with the meaning of "health" and the goals of health education, many professionals in the field of health education have adopted a holistic approach. The physician and health educator Halbert Dunn set forth many of the holistic principles associated with the concept of wellness. The following symbol developed by Dunn portrays the holistic character of his writings.

HIGH-LEVEL WELLNESS SYMBOL
"The three interlocking orbits represent the human body as a manifestation of organized energy, and also symbolize the body, mind, and spirit of man as an interrelated and interdependent whole. The dart symbolizes the life cycle of the individual as he strives to achieve his purpose in living and grows in wholeness toward the maturity of self-fulfillment."31

This is the central theme and evolving philosophy which Halbert Dunn presents in his book, *High Level Wellness*. Having coined the term, Dunn proceeds to define high-level wellness as "a direction in progress forward and upward, toward a higher potential of functioning; an open-ended and ever-expanding tomorrow which involves a challenge to live at a fuller potential."32

High-level wellness, for the individual, the family, the community, and the entire global village, has its roots in holism. Dunn proposes several factors in man's nature which are the bases for high-level wellness and which reflect the holistic approach. These components of the nature of man include:

"First, his totality, the fact that he functions as a total personality; second, his uniqueness, the realization that there is nobody else like him in the whole world; third, the enormous amount of energy at his disposal, because his body is a manifestation of organized energy; fourth, the inner and outer worlds in which he lives and with which he must make his peace; and finally, the interrelation of self-integration and energy use."33

Dunn's assumption that man exists as a totality is illustrated quite clearly in the works of Howard Hoyman and Delbert Oberteuffer. Hoyman views the individual as "an indivisible, multi-dimensional unity"34 and health as "a dynamic process involving the whole person and his unique style of living."35 Oberteuffer also recognizes each
human as "an entity, a being indivisible and whole." In "The Study of Man As An Entity," Oberteuffer states:

"We have dissected man. We know something of his physiology. We recognize his anatomical features. We understand that he has 'emotions.' Some things are known about his relationship to the physical world around him. But much of our knowledge of man is exploratory in the sense that we have probed into his original nature. What we need to know more about is the character of all these interrelated parts and functions as they mesh together to produce a living organism." 

The concepts of balance, harmony and integration are central to understanding the levels of well-being of humans. Hoyman points out that historically terms such as "imbalance," "disharmony," and "disorganized" were used to define and describe disease, while terms such as "wholeness," "balance," and "harmony" have been used to define and describe health. In Dunn's philosophy of high-level wellness, balance is seen as "the moving axis of equilibrium between the interrelated and interacting energy fields of body, mind, spirit and environment."

Dunn elaborates on this concept of balance further by pointing out that:

"...a state of balance within the body and the mind serves three vital purposes. First, it is the medium in which intuitive thought processes operate, to serve us in the solution of problems. Second, it is the state in which the energy fields of the body arrive at dynamic equilibrium. And third, it is the condition in which physical energy forces and the currents of the mind are harmonized and built into an integrated whole."

If the concepts of health and high-level wellness are to be defined from a holistic perspective, then as Delbert Oberteuffer has stated:
"Whatever is done in health education...must be done in relation to the problem presented by that whole and individual organism...health education is the study of life and living, and only in the chapter headings can it be divided into 'mental' and 'physical.' 'Mind' and 'body' disappear as recognizable realities, and in their stead comes the acknowledgement that a whole being stands before you to be dealt with in accordance with whatever contribution you can make."*41

These health educators set the stage for identifying the basic components of wellness and promoting a concept of health based on the inherent quality of wholeness.

**POPULAR LITERATURE AS A SOURCE**

Numerous books and articles have been written for the lay public on the topics of holistic health and wellness. The publications selected for review in this section are those which provide a comprehensive, theoretical overview of holistic thought and which are appropriate for the health-care professional as well as the layman. Publications portraying a point of view advanced by a specific holistic health center will be found under the subheading: holistic health center orientation.

The idea of wellness as an integrated lifestyle which allows each individual to enjoy the highest level of health and well-being possible is the focus of Donald Ardell's book *High Level Wellness: Alternative to Doctors, Drugs and Disease*. Ardell identifies five dimensions of high level wellness which are fundamental to a lifestyle focused on well-being. These include 1) self-responsibility, 2) nutritional awareness, 3) physical fitness, 4) stress management, and 5) environmental sensitivity.
Holistic health, then, is a process of "viewing a person and his/her wellness from every possible perspective taking into account every available concept and skill for the person's growth toward harmony and balance." Ardell emphasizes that the holistic approach promotes the interrelationship of mind, body, and spirit.

"...your mind, body, and spirit are integrated and inseparable. In pursuing wellness, the total you must be involved, including your self-concept, your work, your primary and other relationships, your environment, and so forth. An entire movement based on this idea has taken shape...At the center of this holistic medicine is the perception that you are a 'whole' person requiring internal balance and harmony and external balance with your various environments."^3

Rick Ingrasci in an article entitled "Holistic Health" presents a similar idea.

"The holistic worldview...sees humankind as an integral part of nature, a species with an innate capacity for self-healing and self-evolution, indivisible in body, mind, and spirit, and inseparable from the natural and social environment. From this perspective, health is seen as the dynamic, creative process of living in harmony with nature."^4

Ingrasci believes that health is the harmonious functioning of various aspects of the whole person and "disease is understood to be a signal of disharmony or imbalance among the aspects of our being."^5

Kenneth Pelletier, Assistant Clinical Professor at the University of California School of Medicine, supports this view. In Mind As Healer, Mind As Slayer, Pelletier suggests that the mind and body function as an integrated whole "and health exists when they are in harmony, while illness results when stress and conflict disrupt this process."^6

Pelletier uses the term psychosomatic to describe the mind/body
interaction, and proposes that "all stages of health and disease are psychosomatic in etiology and duration, and in the healing process."47

The holistic health movement is concerned primarily with advocating health enrichment and life enhancement. Addressing this point, Jerry Green, an attorney specializing in holistic health states that "In contrast to the medical model, the wholistic perspective deals with the dynamics of health independent from the treatment of disease. This is not to say that wholistic practices are inappropriate in the presence of pathology."48 Green also advocates that holistic health practices complement medical treatment by enhancing the individual's ability to maintain an internal healing balance and a harmony with the environment.49

Similarly, Pelletier maintains that the holistic approach to health "emphasizes the healing process, the maintainence of health, and the prevention of illness rather than the treatment of established disorders...It is very important to note, however, that this approach is not critical of or antagonistic to contemporary, allopathic medicine. There are many instances in which traditional healing practices are a necessity and the advantages of medical technology are unquestionable."50 Hence, Rick Ingrasci summarizes this discussion by stating, "With its emphasis on prevention and wellness promotion, holistic health is largely an educational process."51

An underlying theme of the holistic health literature is that Western civilization is experiencing a paradigm shift regarding the nature of man and the nature of reality. Pelletier observes:
"Today there is a profound alteration taking place involving the nature of human consciousness. Disruption and upheaval are occurring on a planetary level as a precursor to a transformation of our most fundamental belief systems...Questions are being raised concerning the essential nature of reality, from quantum physics to the emerging science of consciousness. Individuals are seeking a fundamental understanding of themselves and their universe and are no longer satisfied by material saturation and traditional success...At hand now is the task of integrating technological sophistication with humanistic values and an improved quality of life."52

Focusing on our understanding of the nature of health, Green describes this transformation as one of "revolutionary magnitude" and predicts "the emergence of a new conceptual framework for health."53 Pelletier claims that the holistic approach to health is central to this process. "Implications of a holistic approach to health range from the concerns of each individual who is seeking to live a meaningful life, through the concerns of health professionals and government planners, to the philosophical issues which underly our conception of reality."54

In conclusion, Ken Dychwold, a humanistic psychotherapist, presents the following insights in Body-Mind.

"Since I view the bodymind as the evolutionary storehouse for all of life's potentials, I am hopeful that by exploring ourselves in this fashion and by attempting to develop more fully the various aspects and qualities of our bodyminds, we are steering ourselves into a region of greater self-knowledge within whose boundaries waits the embryonically developing transformation of human consciousness."55

Therefore, these authors are emphasizing not only the concepts of wellness and holistic health, but also the philosophical issues underlying the holistic health movement.
Holistic Health Center Orientation

Holistic health and wellness centers are rapidly emerging in various cities throughout the United States today. Several books, articles, and reports have resulted based on the health care programs promoted by these centers.

Granger E. Westberg, D.D., is the founder and director of the Wholistic Health Centers in Hinsdale and Woodridge, Illinois. Sponsored by a grant in 1973 by the W. K. Kellogg Foundation, Westberg established these church based, family practice, medical care facilities which utilize an interdisciplinary team of physicians, pastoral counselors, nurses and patients. All aspects of the individual's health are considered since the holistic health care provided "is based on the affirmation of body, mind, and spirit integrated in a whole which is greater than the sum of its parts."56

The new model for health that has guided the development of the health centers is based on "life energy rather than pathology" and on "the conviction that the basic responsibility for health belongs not to the doctors, but to the people themselves. This is the core concept of the Wholistic Health Centers, and it is a concept that is right for our time."57

Donald Tubesing, associate director of the Wholistic Health Centers and author of Wholistic Health, provides a corresponding viewpoint.

"Those who have either dabbled in, or concentrated on, wisdom from other cultures and other ages (the collected human wisdom on how health and disease relates to life, culture and relationships), and those who have taken the spiritual view of life and personhood seriously, know that the present American
system that we take so for granted as superior, as natural, as the only way is a modern phenomenon, a Western phenomenon. No other culture, at no other time in history, has approached illness and its treatment in such a mechanical, scientific, piecemeal, and divided manner."

Tubesing agrees that the holistic approach is a reaction to reductionism and defines the following three key building blocks that compose a holistic approach to health: 1) each individual is ultimately responsible for his/her health; 2) illness and health are a function of every dimension of the individual; 3) health is based on an understanding that the physical, mental, and spiritual aspects of man are different yet essential forms of "life energy." 

In September, 1977, the W. K. Kellogg Foundation and the University of Illinois Medical Center sponsored a National Symposium on Wholistic Health Care. This symposium focused on the activities of the Wholistic Health Centers. Joseph Sittler, Jr., a professor at the University of Chicago, made the following concluding remarks at this conference, "For about 400 years there has been an enormous fragmentation in human experience - politics, theology, sociology, technology, natural science, literature. So wholism, as a notion, is really a kind of profound human response to the unsatisfactory fragmentation of the oneness of human life." 

A wellness lifestyle designed by each individual in order to attain optimal well-being is the concept promoted at The Wellness Resource Center in Mill Valley, California. John Travis, M.D., M.P.H., is the founder and director of the center and author of the Wellness Workbook. Travis supports the idea that wellness is more than the absence of disease. He describes wellness as uninterrupted energy
flow in the whole person at the physical, mental, emotional and spiritual levels. Drawing from the works of Halbert Dunn, Travis depicts wellness as "an energy system in balance."61

Illness is a uniquely important concept at the Wellness Resource Center. According to Travis,

"When illness occurs, it is not perceived as a random and meaningless event in isolation from an individual's lifestyle. Instead, it is seen as a positive life force, a signal to examine the physical, mental, emotional, and spiritual needs. In short, it is an invitation from within to look at your energy needs balance - and to arrange to have your 'whole person' needs met."62

On his Wellness-Illness continuum which follows, Travis portrays the relationship between health and disease.

Traditional medicine is oriented towards treating physical symptoms of disease. It seldom, however, helps an individual experience wellness. As seen on the continuum, allopathic medicine only brings the patient back to the "O" point where there is no evidence of disease. In wellness, the person moves beyond the neutral point and
into a "positive state of health, personal growth, and fulfillment of personal potential."\textsuperscript{64}

Dr. Carl Simonton and Stephanie Matthews-Simonton, leading practitioners in the field of cancer counseling and research, approach the concept of holistic health and wellness from a slightly different perspective. Their work with terminally ill cancer patients involves combining traditional medical management with the exploration of psychological factors which may be responsible for each individual's development and course of cancer. In their book, \textit{Getting Well Again}, the Simontons' state, "It is our central premise that an illness is not purely a physical problem but rather a problem of the whole person, that it includes not only body but mind and emotions."\textsuperscript{65}

The concept of self-responsibility is an important one for the Simontons since they believe that each individual consciously or unconsciously creates his/her physical, mental, and spiritual health. Not only cancer patients but each individual participates in "the onset of disease, the outcome of treatment and the quality of life."\textsuperscript{66} Their goal, then, is to help each person move in the direction of health.\textsuperscript{67}

Richard B. Miles is executive editor for HEALTH-NET/Health Communication Services of Mountain View, California, and a member of the Holistic Childbirth Institute in San Francisco. In an article in \textit{The Holistic Health Handbook} entitled "Humanistic Medicine and Holistic Health Care", Miles provides the following brief overview of five systems based on different perspectives of health and disease which are prevalent today.
1) Allopathic Medicine. This system promotes a structural view of the life process and relates to humans in a reductionistic fashion. Health is seen as the absence of illness and disease as an enemy to conquer. The treatment modality primarily employed is structural manipulation of the body through surgery or chemical intervention.

2) Alternative Medicine. The main difference between this system and allopathic medicine is the treatment modality. Alternative medicine emphasizes the manipulation of the body and relies heavily on bionutrition and behavior modification.

3) Humanistic Medicine. The concept of growth is most significant in humanistic medicine. Humans are viewed as growing, developing organisms. Health is an outcome of the person's growth process while disease reflects blocks to growth. Allopathic techniques in conjunction with psychological interventions comprise the treatment modality. Emphasis is on the client-practitioner relationships with special recognition given to the patients needs and anxieties.

4) Systemic/Organic Medicine. In this system, energy is the unifying concept. Humans are seen as an interactive system of energy flow. Health is a balance of each individual's energy while disease reflects an imbalance in the energy system. The treatment modality consists of the manipulation of energy flow in the human organism using eastern and western techniques.
5) Holistic Health. "The holistic health system consists essentially of enabling good health to emerge from within the person who recognizes and acts upon life stresses, and undertakes a commitment to maintain self-expression in an environment of good-will." Each individual is a life-long learner and the creator of his/her life. Health implies "the development of well-being and enjoyment in a system of self-responsibility." Consequently, "Disease is seen as an important feedback message, to be dealt with consciously as part of the life process, not as a victimization by a hostile nature."

Since the emphasis is on wellness, there is no treatment modality. Rather, the goal of the holistic health practitioner is to "offer the client more discrete information about the process of body, mind, and spirit than the client's previous experience has made available. The client can then choose the course of action which will offer a more productive and healthy life experience. The fact that he has chosen it makes it uniquely his and places the responsibility in the only place it can truly rest: within the individual." Thus, Miles concludes that "holism is not a question of modality, but of intent and relationship."

Central to the concerns of the holistic health centers represented in this section is the conviction that choosing a lifestyle that reinforces health enhancing behaviors is the responsibility of each individual. Each person is acknowledged as a unity of body, mind, and spirit with the capacity to actualize a wellness lifestyle.
SUMMARY

The literature reviewed in this chapter illustrates the evolution of holistic thought in the Western world. Each author portrays a commitment to wholeness and fosters an expansion of holistic thought. This chapter may serve also as a partial wellness resource bibliography. The publications provide a foundation for the high level wellness and holistic health ethic and suggest a framework of concepts and principles of holistic thought.
FOOTNOTES


2Smuts, ibid, p. 87.


11Maslow, ibid, p. 297.


18 Dubos, ibid, p. 333.
19 Dubos, ibid, p. 337-338.
21 Helder, ibid, p. 650.
23 Salk, ibid, p. 583.
26 Sanford, ibid, p. 15.
27 Sanford, ibid, p. 20.
32 Dunn, ibid, p. 157.
33 Dunn, ibid, p. 10.
35 Hoyman, ibid, p. 253.

37 Delbert Oberteuffer, "The Study of Man As An Entity," The Graduate School Record (Columbus, Ohio: The Ohio State University, July 1951), p. 1.


40 Dunn, ibid, p. 141.


43 Ardell, ibid, p. 55.


45 Ingrasci, ibid, p. 4.


47 Pelletier, ibid, p. 316.


49 Green, ibid, p. 4.


59 Tubesing, ibid, p. 80-83.


62 Travis, ibid, p. 23.

63 Travis, ibid, p. 3.

64 Travis, ibid, p. 3.


66 Simonton, ibid, p. 12.

67 Simonton, ibid, p. 10.


69 Miles, ibid, p. 23.

70 Miles, ibid, p. 23.

71 Miles, ibid, p. 23.
72 Miles, ibid, p. 24.
73 Miles, ibid, p. 23.
CHAPTER III

PRECEDURES - PART ONE: IDENTIFICATION OF THE FUNDAMENTAL
CONCEPTS OF HOLISM AND HOLISTIC HEALTH

The initial procedures for Part One of this study consisted of an identification of the fundamental concepts of holism and holistic health. Part Two of this study, found in Chapter IV, consisted of an opinionnaire based on the fundamental concepts of holism and holistic health which are identified here.

Four major steps were employed in the identification of the primary concepts of holistic thought. These include: Step A - Selection of Literature to be Reviewed; Step B - An Analysis of the Literature; Step C - Identification of the Principles of Holism and Components of Holistic Health; and Step D - Selection of Excerpts From the Literature For Purposes of Validation.

DESCRIPTION OF STEPS A THROUGH D

Each of the major steps used in the identification of the fundamental concepts of holism and holistic health is discussed in this section.

Step A - Selection of Literature To Be Reviewed

Since "contemporary" holism and holistic health did not begin to emerge as viable concepts until the 1900's, this study focuses primarily
on Western twentieth century literature. The literature reviewed encompasses various fields of study including psychology, medicine and science, religion, and health education. Popular literature written for the lay public also is included. Writings were selected which met the following criteria:

1. published during the period of time from 1925-1979,
2. reflected comprehensive, in-depth thought and research, and
3. focused on the nature of man and/or health from a holistic perspective.

Books, periodicals published by professional organizations, reports of national conferences, magazines, and unpublished papers were included in the review. All the data were obtained from the original works of each writer. The writings selected for this review are included as the final section of this Chapter, "Sources of Parenthetical Citations."

Step B - Analysis of the Literature

As the literature was examined, recurring concepts, suppositions, and ideas were transcribed. Specific references were carefully noted. At the completion of the analysis, notations were reviewed and a compilation was made of key words which recurred frequently.

Step C - Identification of the Principles of Holism and Components of Holistic Health

Notations were classified by key words. An examination of each category was conducted which disclosed numerous underlying themes associated with holism and holistic health. A comprehensive statement
representing the essence of each theme was synthesized from the respective notations. A total of sixteen statements was formulated: four principles of holism and twelve components of holistic health.

Many of the concepts of holistic thought were mentioned in all the references. Others had limited references. To be established as a principle of holism or component of holistic health, each concept had to appear in at least ten sources. After the concepts were identified, they were carefully reviewed by the members of the writer's doctoral committee for inaccuracies.

Step D-Selection of Excerpts From The Literature For Purposes of Validation

The notations compiled for each concept of holistic thought were systematically reviewed. Three to six direct quotes were selected to illustrate each principle of holism and component of holistic health. The inclusion of these excerpts does not offer a thorough validation or description of each concept of holistic thought. Rather, they provide the reader with a perspective of the contexts from which the principles and components were synthesized.

Thus, these four steps constitute the process of the identification of the fundamental components of holistic thought.

CONCEPTS OF HOLISM AND HOLISTIC HEALTH

Sixteen concepts of holistic thought have been identified in this analysis of the literature. Concepts of holism are classified as principles since each statement represents a distinct, fundamental idea essential for a comprehensive understanding of the theory of holism. Concepts of holistic health are classified as components since
each statement is one constituent part or characteristic of the holistic health concept.

Four principles of holism and twelve components of holistic health were established. These are recorded in this chapter in two sections as follows:

PRINCIPLES OF HOLISM


Principle 2. The Parts of a Whole Are Dynamically Interdependent and Interrelated.

Principle 3. A Whole Cannot Be Understood by the Isolated Examination of Its Parts.

Principle 4. The Whole Is Greater Than the Sum of Its Parts.

COMPONENTS OF HOLISTIC HEALTH

Component 1. Health Is an Expression of Each Person Functioning as an Integrated Whole, a Totality of Body, Mind, and Spirit.

Component 2. The Spiritual Dimension of Humans Which Involves the Process Whereby Each Individual Gives Meaning and Significance to the Experiences of His/Her Existence Is Recognized in Every Level of Health and Disease.

Component 3. Wellness, as a Way of Life Unique for Each Individual, Focuses on Degrees of Health and Well-Being Rather Than the Absence of Disease and Emphasizes Each Individual's Challenge to Live
At A Fuller Potential And Enjoy The Highest Level Of Health Possible.


Component 5. Health And Wholeness Are Characterized By Progressive Harmony And Integration Within The Individual, Between Each Individual And Other Members Of Society, And Between The Individual And The World In Which He/She Lives.

Component 6. Self-Awareness And Action In The Here And Now Enhance The Health And Well-Being Of Individuals.


Component 8. When The Term Psychosomatic Is Used To Convey The Idea Of A Fundamental Interaction Between Mind And Body, Then All Levels Of Illness And Health Are Psychosomatic In The Sense That Both Mind And Body Are Involved.

Component 9. Each Individual Is Responsible For The Development And Maintenance Of His/Her Own Health And Well-Being.

Component 10. The Individual Is Not Merely A Passive Victim In The Development Of Disease, But A Responsible Participant In Illness As Well As Health.
Component 11. Both the Health Practitioner and the Client are active and committed partners who share the responsibility for the healing process.

Component 12. An interdisciplinary approach to health includes the exploration of ancient and alternative systems of healing and an investigation of the validity of the range of the healing arts.

In each of the following sections, there is a brief overview of each of the principles and components as well as three to six excerpts from the literature arranged chronologically. For prompt identification, each excerpt is followed by: 1) the name of the author, 2) the date the work was published, and 3) a parenthetical citation.

The complete reference for each citation will be found in the final section of this chapter, "Sources of Parenthetical Citations."

All sources are listed alphabetically by author entry and numbered consecutively. The first figure in the parenthetical citation refers to the number assigned that particular reference; the figures which follow are the specific page or pages in which the excerpt is located.

SECTION A: THE PRINCIPLES OF HOLISM

The theory of holism is based on the assumption that wholeness is an inherent characteristic of the universe which is observable in all stages of existence. This quality of wholeness has its roots in the inorganic sphere, attains clearest expression in the organic world and reaches the highest actualization on the spiritual level. Four principles pertaining to the nature of wholes in the universe have
been identified by the writer. These principles form the essence of the holistic ideology.

In this section, each principle is stated and discussed via a descriptive overview and selected excerpts from the literature. A complete reference for each excerpt will be found in the final section of this chapter, "Sources of Parenthetical Citations."

THE FOUR PRINCIPLES OF HOLISM AS IDENTIFIED FROM SOURCES OF THE LITERATURE PUBLISHED FROM 1925-1979

Principle 1. Entities And Systems In The Universe Exist As Unified Wholes.

One of the fundamental theses of holism is that the world and all living organisms function as organic wholes. The human organism, for example, is not simply a composite of so many independent cells or organs which happen to be aggregated in a system. Rather, the organism is one single individuality and each part is a member of the whole. The organism, then, is a functioning unit, and it is this unified whole which determines the characteristics of the parts.

"This factor, called Holism in the sequel, underlies the synthetic tendency in the universe, and is the principle which makes for the origin and progress of wholes in the universe. An attempt is made to show that this whole-making or holistic tendency is fundamental in nature, that it has a well-marked ascertainable character, and that Evolution is nothing but the gradual development and stratification of progressive series of wholes, stretching from the inorganic beginnings to the highest levels of spiritual creation." Jan Smuts, 1926. (36:v).

"The person cannot be divided, is not divided, and no matter what fiction we may concoct about mind and body, physical and mental, academic and nonacademic, these dichotomies bear no relation
to the essential nature of the person. The fact is that the person is a whole, is one, a psychophysical organism capable of reacting in many ways to the many and various emphasis of stimuli to which one is exposed in the course of a lifetime." Delbert Oberteuffer, 1968. (21:3).

"The world, and especially every organism, maintains itself, and the only law which is constant is the forming of gestalts - wholes, completeness. A gestalt is an organic function. A gestalt is an ultimate experiential unit." Frederick Perls, 1969. (25:15).

"As the body and mind progressively evolve, structures, feelings, thoughts and actions become integrated into an organic whole. The word "individuality" has the same root as "indivisible;" it implies an organization so well integrated that health and even viability are threatened if the various constituents of the system are separated." René Dubos, 1972. (10:79-80).

"The emerging new image of the human being is in large part a result of a movement underway to shift from preoccupation with the separation of reality into parts to an increased awareness of the essential unity of all reality." Robert Keck, 1978. (18:67).

**Principle 2. The Parts Of A Whole Are Dynamically Interdependent And Interrelated.**

From a holistic perspective, the parts of an organic whole are internally related to each other. This suggests that any change in one part will be accompanied by corresponding adaptive changes of the other parts. In fact, the whole itself will be changed. An extension of the idea of wholeness includes the idea that a whole is not just an organism by itself, but the organism and its environment. According to the principle of interdependence and interrelatedness, the organism and its surroundings are not related merely by the theory of cause and effect but by the principle of reciprocity.
"In the first place, unity of action, which is characteristic of the whole, shows itself in the marked power of regulation and correlation which the whole appears to possess in respect of its parts. This is perhaps the most striking feature of organic wholes; however complex they are, a certain balanced correlation of functions is maintained. If there is any disturbance among the parts which upsets the routine of the whole, then either this disturbance is eliminated by the co-operative effort of many or all the parts, or the functions of the other parts are so readjusted that a new balance and routine is established. The synthetic unity of the whole produces synthetic or holistic action throughout the whole; the activities and functions of the parts also become holistic, so that in addition to their ordinary routine they have a whole-ward aspect or tendency which becomes active whenever the balance of the whole is disturbed." Jan Smuts, 1926. (36:124).

"The organism is a whole. As you can abstract the biochemical, behavioristic, experiential, etc., function and make one your specific sphere of interest, so you can approach the total organism from different aspects, provided that you realize that any change in any sphere produces a change in every corresponding aspect..." Frederick Perls, 1969. (26).

"Holism is obviously true - after all, the cosmos is one and interrelated; any society is one and interrelated; any person is one and interrelated - and yet the holistic outlook has a hard time being implemented and being used as it should be, as a way of looking at the world." Abraham Maslow, 1970. (18:xi).

"Actually, a very good case can be made for saying that the whole world is theoretically interrelated." Abraham Maslow, 1970. (19:319-320).

"So the whole human being is a remarkable unity of the body, with its various parts and functions, and the psyche or personality, with its equally diverse aspects. The healthy person would thus seem to be the one in whom all these myriad parts are functioning harmoniously." John Sanford, 1978. (33:7).
Principle 3. A Whole Cannot Be Understood By The Isolated Examination Of Its Parts.

This principle proposes that the nature of parts is determined by the relational qualities they possess in association with other parts of the whole. When isolated into component parts, the interrelations that existed among the parts while they were united are no longer evident. Thus, analytic and reductionistic investigations of organisms are not appropriate since the nature of parts cannot be understood in isolation from the whole.

"The most pressing problems of humanity, however, involve relationships, communications, changes of trends - in other words, situations in which systems must be studied as a whole in all the complexity of their interactions. This is particularly true of human life. When life is considered only in its specialized functions, the outcome is a world emptied of meaning. To be fully relevant to life, science must deal with the responses of the total organism to the total environment." René Dubos, 1968. (12:27).

"There is agreement among the writers (René Dubos, Ashley Montagu, Paul Tournier, Erich Fromm, Abraham Maslow, and Paul Tillich) that the qualities of man include physical, mental-emotional, social, and spiritual dimensions and that each of these dimensions is responsive to the determinants of life. Each of the writers considers the totality of the individual in a holistic mode and each emphasizes that separation of parts of the whole for examination, treatment, or therapy is not realistic because the being functions as a totality. In every function of the human, the whole person is involved and not merely one part or one element." Becky Smith, 1976. (35:4).

"A living creature is not an assemblage of parts, nailed, screwed, or glued together. Its members and organs are not assembled from distant sources and gathered to a center...Though we talk about the mechanisms of organisms, surely this is no more than an analogy. In studying organisms by the analytic way of breaking them down into parts we
are simply using a mechanical image of their structure. Such analysis is the linear, bit-by-bit method of conscious attention, whereas in the living organism the so-called "parts" are exfoliated simultaneously throughout its body." Alan Watts, 1976. (40:50).

**Principle 4. The Whole Is Greater Than The Sum Of Its Parts**

The basic assumption here is that when parts become interrelated they acquire new characteristics that did not exist in an unrelated state. The combination of parts possesses emergent qualities rather than a total of separate characteristics. This is the principle of synergy where the whole is more than the sum of its parts.

"The idea of wholes and wholeness should therefore not be confined to the biological domain; it covers both inorganic substances and the highest manifestations of the human spirit. Taking a plant or an animal as a type of whole, we notice the fundamental holistic characters as a unity of parts which is so close and intense as to be more than the sum of its parts; which not only gives a particular conformation or structure to the parts but so relates and determines them in their synthesis that their functions are altered; the synthesis affects and determines the parts, so that they function towards the "whole; and the whole and the parts therefore reciprocally influence and determine each other, and appear more or less to merge their individual characters." Jan Smuts, 1926. (36:86).

"The greatest value in the Gestalt approach perhaps lies in the insight that the whole determines the parts, which contrasts with the previous assumption that the whole is merely the total sum of its elements." Frederick Perls, 1951. (24:xi).

"We must come to understand as quickly as we can that a study to test or treat the parts of an individual will throw little light on the whole, because the whole is something different from and greater than the parts." Delbert Oberteuffer, 1952. (22:4).

"A molecule of the compound water contains two parts of hydrogen and one part of oxygen in combination, hence the formula $H_2O$. If the hydrogen and oxygen atoms were studied in isolation, and their properties determined, it could not be deduced from this information that when combined they would form the colorless, odorless, tasteless liquid we call 'water.' The combination of atoms produces a substance with emergent properties. This is a case...where the whole is clearly more than the sum of the parts." D. C. Phillips, 1976. (27:14).

"The principle of synergy is that reality is more than the sum of its parts...The implication for the emerging new image of the human being is that humanness is more than the sum of its parts." Robert Keck, 1978. (18:71).

Summary Of The Identified Elements Of Holism

Four principles which form the essence of the theory of holism have been identified in Section A of this chapter. The descriptive overview and selected excerpts from the literature presented with each principle provide the reader with a perspective of the contexts from which the principles were synthesized.

SECTION B: THE COMPONENTS OF HOLISTIC HEALTH

A holistic view of the world embraces a myriad of ideas and concepts about the nature of life, health and disease. These many and varied assumptions concerning the quality and conditions of human birth, life and death are gradually merging together to form a new paradigm of thought called "holistic health." Twelve fundamental components of this evolving concept of holistic health have been identified by the writer from sources of literature published from 1925-1979.
In this section each component is stated and followed by a descriptive overview. Selected excerpts from the literature are included to further illustrate each component. Complete references for each excerpt will be found in the final section of this chapter. "Sources of Parenthetical Citations."

THE TWELVE COMPONENTS OF HOLISTIC HEALTH AS IDENTIFIED FROM SOURCES OF LITERATURE PUBLISHED FROM 1925-1979


The holistic approach to health advances the idea that each individual exists as a unique blending of body, mind, and spirit. These three dimensions are interrelated and inseparable. Therefore, the health of humans cannot be divided into physical, mental and spiritual. Health involves each person as a whole being: evolving, adapting, experiencing, and actualizing.

"I think of the person as a continuum of body and mind and spirit, which is functioning within an ever-changing environment and flow of events." Halbert Dunn, 1961. (13:10).

"Health is wholeness. It is rooted in man's flesh, grows and develops in his heart and mind, and flowers in his spiritual life." Howard Hoyman, 1966. (15:52).

"Holistic health refers quite simply to the integration of mind, body, and spirit in the person, and emphasizes the importance of perceiving the individual - regardless of physical symptoms - in a 'whole' sense, as a being who requires balance and harmony in all three dimensions in relationship with himself, the environment and the universe." Donald Ardell, 1976. (2:16-17).
"The Swiss psychologist C. G. Jung called this movement toward wholeness 'individuation,' and felt it was the source of all true health. Individuation is the process that moves one to become a completed, unique person." John Sanford, 1977. (33:16)

"To be healthy, then, has nothing to do with serenity...to be healthy means to become whole. We can, perhaps, say that the truly healthy person is the person who is involved in the lifelong process of individuation." John Sanford, 1977. (33:21).

"Holistic has been defined as a state in which an individual is integrated in all his levels of being: body, mind, and spirit." Malcolm Todd, 1978. (37:25).

"Wholistic health care as practiced in the Centers is based on the metaphysical affirmation of body, mind, and spirit integrated in a whole that is independent of and greater than the sum of its parts. In practice, wholistic health care means actively searching with a patient all dimensions of his/her life (physical, emotional, intellectual, spiritual and interpersonal) for causes and symptoms of disease, then creatively exploring these same modalities for treatment strategies to restore or maintain health." Donald Tubesing, 1979. (39:89).

Component 2. The Spiritual Dimension Of Humans Which Involves The Process Whereby Each Individual Gives Meaning And Significance To The Experiences Of His/Her Existence Is Recognized In Every Level Of Health And Disease.

Proponents of holistic health believe that the time has come to give serious consideration to the spiritual dimension of humans and to the role this aspect plays in health and disease. Spiritual, in this context, refers to that part of the individual which strives for meaning and purpose in life. It relates to a person's beliefs about the nature and origin of man, reasons for existence, the meaning of life and death, and the question of mortality. In this sense,
spiritual does not imply any religious doctrine or spiritual entity separate from the body and mind that survives after death.

"By 'spirit' I do not mean to imply a metaphysical or religious entity, but rather the vitality of the person - his will to do things, his aliveness, as it were." Halbert Dunn, 1961. (13:144).

"The problems and challenges of the Space Age necessitate a more comprehensive health model in terms of the whole man and his style of life, including his spiritual nature. Does man's health really have a spiritual dimension? It does if health involves the whole man." Howard Hoyman, 1966. (15:52).

"The influence of organized religion has wained drastically in the recent past. This has left people stranded in a materialistic society which has no clear belief system to relieve their anxieties about the meaning of existence and about death...when belief is absent, there is a feeling of incompleteness and a spiritual vacuum which can be extremely disconcerting. Each person today experiences the increased life stress of having to consider and resolve fundamental spiritual questions in the midst of an increasingly materialistic society..." Kenneth Pelletier, 1977. (23:89-90).

"First, we still have a great deal of work to do in the health field in dealing with the dynamic interrelationship of body, mind, and spirit. We are not as yet balanced or in harmony. We have moved from a preoccupation with the body or physical health to an emphasis on the mind and mental or emotional health with little serious widespread consideration being devoted to the spiritual dimension of the human organism." Ann Downey, 1978. (9:32).

"We must establish a definition of health and health care that encompasses the 'spirit' dimension of a living, breathing human being as well as physical systems and chemical reactions." Donald Tubesing, 1979. (39:79-80).
Component 3.  Wellness, As A Way Of Life Unique For Each Individual, Focuses On Degrees Of Health And Well-Being Rather Than The Absence Of Disease And Emphasizes Each Individual's Challenge To Live At A Fuller Potential And Enjoy The Highest Level Of Health Possible.

Wellness is a way of life, an attitude, an integrated lifestyle offering opportunities for each individual to attain improved levels of health. The emphasis here is not on avoiding illness and disease but enjoying the highest level of health possible. A wellness lifestyle does not entail holding the line but moving forward; it is not defensive and reactive but responsive and creative. Wellness involves each individual living at an optimal potential even in the midst of illness. The wellness philosophy views illness as a message from within that signals an imbalance in one's life energies. Thus, illness can provide an opportunity for the individual to examine his/her life at all levels: physical, mental and spiritual. Finally, a wellness lifestyle embodies many possibilities and directions. Since each person's life at any point in time is characterized by a unique combination of strengths and shortcomings, the path of high level wellness may be different for each individual.

"But too often the goal of the planners is a universal gray state of health corresponding to absence of disease rather than to a positive attribute conducive to joyful and creative living." René Dubos, 1959. (11:265).

"High level wellness is a term which has been devised to make the person who uses it think about well-being in degrees or levels. High level wellness for the individual is defined as an integrated method of functioning which is oriented toward maximizing the potential of which the
individual is capable. It requires that the individual maintain a continuum of balance and purposeful direction within the environment where he is functioning." Halbert Dunn, 1961. (13:4-5).

"...high level wellness is a lifestyle-focused approach which you design for pursuing the highest level of health within your capability. A wellness lifestyle is dynamic or ever-changing as you evolve throughout life. It is an integrated lifestyle in which you incorporate some approach or aspect of each wellness dimension (self-responsibility, nutritional awareness, stress management, physical fitness, and environmental sensitivity)...Health is a dynamic state and is an outcome of the wellness lifestyle." Donald Ardell, 1977. (1:65).

"The ideas of measuring wellness and helping people attain high levels of wellness are relatively new. Most of us think in terms of illness and assume that the absence of illness indicates wellness. This is not true. There are as many degrees of wellness as there are degrees of illness." John Travis, 1977. (38:4-5).

Component 4. **Health Is A Dynamic And On-Going Process Which Reflects The Continuous Change Occurring In Each Individual's Life.**

This component is based on the notion that the universe is composed of interconnected energy systems that are in a state of constant change. Since energy is dynamic and humans are manifestations of organized energy, then any concept of the individual and his/her health also must be a dynamic process as opposed to a static state.

"The good life is a process, not a state of being. It is a direction, not a destination." Carl Rogers, 1961. (31:186).

"Now there is not such a thing as total integration. Integration is never completed; maturation is never completed. It's an on-going process for ever and ever...There's always something to be integrated; always something to be learned. There's always a possibility of richer maturation
- of taking more and more responsibility for yourself and for your life." Frederick Perls, 1969. (25:64-65).

"Every human being has both sets of forces within him. One set clings to safety and defensiveness out of fear...The other set of forces impels him forward toward wholeness of self and uniqueness of self...Therefore we can consider the process of healthy growth to be a never ending series of free choice situations confronting each individual at every point throughout his life." Abraham Maslow, 1970. (19:46-47).

"Being well is a dynamic movement, a process which is always changing, rather than a static state." Mike Samuels and Hal Bennett, 1974. (32:74).

"Holistic perspectives recognize the individual's life as a continuous unfolding process, and illness as a disruption of this flow." Edward Bauman, 1978. (3:18).

Component 5. Health And Wholeness Are Characterized By Progressive Harmony And Integration Within The Individual, Between Each Individual And Other Members Of Society, And Between The Individual And The World In Which He/She Lives.

Synchronicity is the term used to describe this continuous process of achieving integration and harmony with one's inner and outer worlds. Integration implies interweaving all one knows about the self, others and the world into a coherent whole. Harmony involves maintaining a dynamic equilibrium between the interacting energy fields of body, mind, spirit and environment. Health and wholeness are natural outcomes of this harmonizing, integrating, balancing process.

"The person in the peak-experiences feels more integrated (unified, whole, all-of-a-piece) than at other times. He also looks (to the observer) more integrated in various ways e.g. less split or
dissociated, less fighting against himself, more at peace with himself, less split between an experiencing-self and an observing-self, more one-pointed, more harmoniously organized, more efficiently organized with all his parts functioning very nicely with each other, more synergic, with less internal friction."


"Since man is always part of a social structure, his integration into an organic wholeness involves not only his own biological and mental attributes, but also their interplay with the other members of his social group." René Dubos, 1972. (10:85).

"Our discussion has been concerned with the need for complete integration - integration of intellect, conscience, knowledge and experience. Also, essential is integration with the outside world. We recognize that progressive integration is a basic law of life. The development of a complex mechanism of a human being from a single cell is only one example. Similarly, each individual human being is only one part of a larger being or body that we call the human species. The challenge to the individual is to comprehend this oneness and then live it out." Norman Cousins, 1974. (6:76-77).

"The net effect of the holistic approach is to integrate aspects and activities of the self into a totality." John Martin, 1975. (30:331).

"Holistic medicine recognizes the inextricable interaction between the person and his psychosocial environment. Mind and body function as an integrated unit, and health exists when they are in harmony, while illness results when stress and conflict disrupt the process." Kenneth Pelletier, 1977. (23:11-12).

"A person who lived on a desert island could not be whole, not only because individual psychological development cannot take place without interaction with others, but also because being a whole person means being a person who is in relationship. Relating to others is part of the process of becoming whole. The whole personality extends beyond the boundaries of a person's individual psychological space and includes others. In fact, our wholeness ultimately may include a relationship to the whole cosmos." John Sanford, 1977. (33:119).
Component 6. Self-Awareness And Action In The Here And Now Enhance The Health And Well-Being Of Individuals.

Holistic perspectives recognize self-awareness and action as important factors in enhancing health and well-being. Self-awareness is the process of bringing to consciousness the knowledge of one's inner patterns, needs, and motivations on physical, mental and spiritual levels. The next step is taking affirmative action based on one's recognitions. The essential challenge to the individual, however, is allowing oneself to move between awareness and action without programming one's entire life or following preconceived action. This allows the individual to maintain an open channel to new insights, new ideas and new paths to increased health and well-being.

"Everything is grounded in awareness. Awareness is the only basis of knowledge and communication." Frederick Perls, 1969. (25:44).

"One of the clearest messages from all of the meditative systems...is to live in the now, to appreciate each moment in and of itself without reference to the past or anticipation of the future. This orientation of living in the immediate present as fully and completely as possible is one means of establishing and increasing self-awareness which is at the heart of preventive care." Kenneth Pelletier, 1977. (23:316).

"Living each moment as clearly and fully as possible allows the individual to know which step or direction is next in his life path." Kenneth Pelletier, 1977. (23:303).

"Good health...is the result of paying attention to your needs - mental, physical, and emotional - and then translating this awareness into action." O. Carl Simonton, et al., 1978. (34:174).

"You are responsible for understanding your needs and setting goals to meet them. And as you take
action to achieve what matters to you, you are investing your own life with meaning - the single most important step toward moving in the direction of health." O. Carl Simonton, et al., 1978. (34:176).


The holistic assumption is that every organism is a self-healing system. The human mind and body are the products of a long evolution in which the wisdom of centuries is stored. Whether this wisdom is called "self-regulatory processes," "inborn healing abilities," or "self-generating mechanisms," it refers to the ability each person has to heal oneself and be well. Often, however, individuals stand in the way of these processes. Prolonged stress, destructive lifestyle habits, and negative attitudes interfere with and block the healing process. Therefore, individuals must learn to recognize and remove these blocks so that the natural laws of healing can function freely.

"Something else I have learned. I have learned never to underestimate the capacity of the human mind and body to regenerate - even when the prospects seem most wretched. The life-force may be the least understood force on earth. William James said that human beings tend to live too far within self-imposed limits. It is possible that those limits will recede when we respect more fully the natural drive of the human mind and body toward perfectibility and regeneration." Norman Cousins, 1976. (5:1463).

"Modern medicine has tended to view man as a machine with interchangeable parts, and has developed sophisticated procedures for repairing, removing, or artificially constructing these parts. These are significant achievements, but in the process the healing professions have lost sight of man as a dynamic, integrated and complex system with marked capacity for self-healing." Kenneth Pelletier, 1977. (23:12).
"You have all the knowledge, tools, materials, and energy necessary to keep yourself healthy. The way to allow your three million year old healer to heal you is to get out of its way. It is not a matter of teaching your body to heal and mend; it is a matter of first learning how you prevent your three million year old healer from working, then learning conscious skills to provide your three million year old healer with the space and energy it needs to keep itself well." Chris Popenoe, 1977. (29:116).

"In earlier times, when there were no drugs, and surgery was not a hasty decision in the face of an unintelligible problem, the integrity of body, mind, and spirit was respected. Healing was noninvasive; it was, rather, an awakening of receptive channels within the individual." Edward Bauman, 1978. (3:19).

"With the understanding that the human being has extraordinary cellular intelligence and organization, holistic health practices seek to catalyze a person's inherent healing processes." Dean Challes, 1978. (4:423).

Component 8. When The Term Psychosomatic Is Used To Convey The Idea Of A Fundamental Interaction Between Mind And Body, Then All Levels Of Illness And Health Are Psychosomatic In The Sense That Both Mind And Body Are Involved.

This orientation recognizes that the inextricable interaction between mind and body is an essential component not only in the onset, duration, and recovery of illness but also in levels of wellness. From this perspective, the intervention and prevention of illness and the promotion of wellness requires the adoption of integrated approaches which deal with the whole person.

"Thus the doctor, reminded every day that the mind and body are one, can no longer resist the next logical step in thinking: if mind and body are one in normal functioning, namely in health, cannot mind and body be one in illness?" Arnold Hutschnecker, 1951. (16:70).
"Granger E. Westberg, D. D., founder and Director of the Wholistic Medical Centers at Hinsdale and Woodridge, Illinois believes that when a person is ill, his total being is involved - body, mind, and spirit." Robert M. Cunningham, 1977. (7:7).

"Perhaps the most important aspects of this renewed concern over the etiology of disease and its prevention are the fundamental philosophical revisions which are taking place in our healing paradigm. Central to this revision is the concept that all stages of health and disease are psychosomatic in etiology and duration, and in the healing process." Kenneth Pelletier, 1977. (23:316).

"In holistic health the emphasis is on the functional relationships among the various aspects of the whole person. Disease is understood to be a signal of disharmony or imbalance among the aspects of our being." Rick Ingrasci, 1978. (17:4).

"Not only can mental and emotional conditions originate or aggravate physical conditions, they can also contribute to health. Just as one can become psychosomatically ill, so one who is ill can move in the other direction and become psychosomatically healthy." O. Carl Simonton, et al., 1978. (34:27).

Component 9. Each Individual Is Responsible For The Development And Maintenance Of His/Her Own Health And Well-Being.

A central concept in the move towards holistic thought is that each person is accountable for his/her own well-being. This puts individuals in charge of their own lives. Each person carries the key to physical, mental and spiritual well-being in the way he/she chooses to live. Wellness, then, is a personal and conscious decision. This idea requires that people begin by accepting their bodies, owning their attitudes and beliefs and feelings, and being open to change. People must know who they are before they can accept responsibility for what they do. Wellness also extends beyond the boundaries of the
Because people live in reciprocal relations with others, wellness includes a responsibility by each member of society for the entire global village.

"Solution of our formidable health problems demands a comprehensive approach that not only requires the continued efforts of the medical community but also looks to the individual to accept primary responsibility for maintaining his health...Health education should begin to prepare the individual to assume a greater share of the responsibility for and control over his own health destiny." USDHEW, 1976. (69-70).

"Self-responsibility is the idea that each person has the capacity to determine his own health potentials and is the only one who can assume the basic responsibility for his own well-being." Donald Ardell, 1976. (2:405).

"We need to get people, as individuals and as members of all kinds of groups and communities, to accept a greater share of responsibility for their own health." Robert M. Cunningham and Jill Westberg, 1977. (8:30).

"Everyone participates in his or her health or illness at all times...We use the word participate to indicate the vital role you play in creating your own level of health." O. Carl Simonton, et al., 1978. (34:3).

"Central to the philosophy of wholistic medicine is the assumption that the patient is responsible for managing his/her own life and that the patient is capable of participating as an active adult in health care decisions." Donald Tubesing, 1979. (39:212).

Component 10. The Individual Is Not Merely A Passive Victim In The Development Of Disease, But A Responsible Participant In Illness As Well As Health.

According to this principle, disease and illness are not solely the result of external factors such as microorganisms or radiation. Although the presence or absence of disease causing agents does play a
role in the development of disease, it is a mistake to assume these agents alone cause illness. It is the individual's inability to cope with stress which is a key factor here. When the human organism can no longer adapt to stressful situations, the system becomes susceptible to disease causing agents. It is at this point that the individual can play a powerful and responsible role in the development of illness or the maintenance of health by becoming aware of the causes and sources of stress and creating effective alternatives to deal with stress.

"Much of human behavior can be accounted for by genetic endowment, physical factors, unconscious choices, and environmental conditions, but a simplistic reduction of all human behavior so as to exclude volition does not seem to be valid according to empirical and phenomenological observation. Because of the recognized importance of volition, an increased emphasis is now placed upon the patient as an active and responsible participant in the healing process rather than a passive victim of either disease or the treatment." Kenneth Pelletier, 1977. (23:28).

"Inevitably, the issue of an individual's role in developing illness leads to the concept of responsibility...In the context of psychosomatic disorders, responsibility denotes that an individual makes a choice concerning how to react under stress." Kenneth Pelletier, 1977. (23:16).

"Holistic health practices encourage the person to take responsibility for their own health rather than giving it up to the practitioner. Holistic health recognizes that each person is not the innocent victim of biological processes or random attacks by germs or viruses. Holistic health views each person as a capable and self-responsible being with considerable command over his or her interactions in the world." Dean Challes, 1978. (4:423).

"It is frightening to hear that we can play a much more active role in our state of health or disease. It may be easier to continue to believe that I get sick because my boss is too harsh, my
job has too much pressure, my spouse doesn't understand me, or I was invaded by a 'bug,' rather than realizing that within my ableness is the capacity to choose my response to stress and that this choice, more than stress or 'bugs' may be what determines my state of health or illness. Our capacity to respond to life's circumstances - our response-ability - is crucial." Robert Keck, 1978. (18:57).

"...we have been taught to see illness as 'happening' to people, without any possibility of individual control over its course, or little cause-and-effect relationship between the illness and what was going on in the rest of our lives." O. Carl Simonton, et al., 1978. (34:9).


A barrier in the healing process is the disposition of individuals to be totally dependent on physicians in times of illness. The limits of a person's responsibility, however, extends far beyond getting oneself to a physician who will fix it up, make it better. One way individual responsibility in the healing process can be enhanced is by redefining the roles of the physician and patient. This entails a shift from a parent/child relationship in which the physician controls the direction and progress of the healing process to an adult/adult relationship in which the individual becomes an activated patient. Proponents of holistic health feel that the terms practitioner and client better characterize the reciprocal relationship between individuals and members of the healing professions.

"The fight against illness cannot be made by the doctor alone. The fight must be a collaboration of both doctor and patient, a working together in the fullest sense of the word. The sufferer who has aroused himself to go to the doctor at last has
only begun his job. He cannot passively hand himself over to the doctor and say, 'Here I am. Cure me.' He must actively try to understand what is making him ill." Arnold Hutschnecker, 1951. (16:160).

"It's better to be a client than a patient. The term patient connotes a subservient quality in the nature of your relationship with a physician; as a client, on the other hand, you are the responsible party in transactions with your provider. That's because in the wellness framework, the provider is a facilitator of learning, an ally, and a guide in the healing process." Donald Ardell, 1977. (1:53).

"...Mr. Tubesing emphasized the wholistic concepts of a multidisciplinary approach and patient responsibility, with the physician, nurse, counselor and patient as equal partners in assessing problems and planning care." Robert M. Cunningham and Jill Westberg, 1977. (8:14).

"...the patient and the health practitioners share the responsibility for the healing process. Through this mutual interaction the clinician's responsibility is to maximize the psychological and biological conditions to insure the patient's health maintenance or to promote the healing process. The patient's responsibility is to become an active participant exercising his volition in regard to his own health, life style, and further development." Kenneth Pelletier, 1977. (23:319).

"If you follow the band-aid theory of medicine, it doesn't much matter who puts the band-aid on. But in holistic health, the practitioner is at least as important as the practice. Holistic healing is a collaboration, not a submission to a Higher Authority. You and your practitioner share the responsibility." Loren Piper, 1978. (28:116).

Component 12. An Interdisciplinary Approach To Health Includes The Exploration Of Ancient And Alternative Systems Of Healing And An Investigation Of The Validity Of The Range Of The Healing Arts.
A comprehensive, multi-dimensional approach to health includes an investigation of healing systems and modalities: both Eastern and Western, ancient and contemporary. Natural healing systems which deal with the whole person in a macroscopic fashion include yoga, acupuncture, homeopathy, naturopathy, and polarity. Examples of healing practices which focus on a particular facet of the mind, body, and spirit are reflexology, shiatsu, rolfing, biofeedback, and meditation to name only a few. A holistic philosophy views the individual as a multi-faceted organism operating simultaneously on all levels of consciousness. Thus, it becomes necessary to explore the ramifications of any healing system which increases the awareness of areas in life which predispose individuals to illness and which foster the development of harmony and wholeness in humans.

"Holistic health circles display a willingness to consider ancient systems of healing as a way to extend understanding of the interplay between the organism and the environment." Donald Ardell, 1976. (2:17).

"Health care is not exclusively the province or responsibility of orthodox medicine. Diagnosis and treatment of pathology is obviously a medical concern, but the creation of a life style conducive to health maintenance and personal fulfillment is beyond the limited scope of pathology correction. Orthodox medicine is only one part of this process...Working within a holistic approach to healing are professionals who have skills related to health in an essential but often unacknowledged manner. Health care is an area requiring mutual interaction and enrichment among these professions." Kenneth Pelletier, 1977. (23:319).

"For 5,000 years, healing principles have existed which see the individual as an integrated unit with physical, mental, emotional and spiritual dimensions. This view is currently regarded by the medical profession as prescientific. However, many
innovative health professionals have rediscovered dramatically effective health practices based on age-old natural principles." Dean Challes, 1978. (4:423).

"I believe it is time to give serious consideration to the spiritual causality of health and disease and begin, within the field of health education, to explore the various alternative methods of healing that have been known for centuries." Ann Downey, 1978. (9:32).

"While maintaining our critical judgment, we must be open to the positive aspects of various healing systems, both alternative and orthodox. If we are to make informed choices regarding our health we need ready access to information about all the healing systems available today." Rick Ingrasci, 1978. (17:7).

Summary Of The Identified Components Of Holistic Health

Twelve components which constitute the fundamental characteristics of holistic health have been identified in Section B of this chapter. The descriptive overview and selected excerpts from the literature offer a range of positions on the continuum of holistic thought. The excerpts presented with each component also provide the reader with a perspective of the contexts from which the principles were synthesized.

SUMMARY OF THE PROCEDURES - PART ONE

Holism and holistic health are not simple positions, but a complex of closely related principles and components. The preceding discussion is an attempt to portray the key conceptual ideas of holistic thought and to illustrate how the essential twelve components of holistic health are rooted in the four interrelated principles of wholeness.
SOURCES OF PARENTHETICAL CITATIONS


CHAPTER IV
PROCEDURES - PART TWO
AN OPINIONNAIRE BASED ON THE IDENTIFIED CONCEPTS
OF HOLISTIC THOUGHT

The second set of procedures for this study consisted of a two-part opinionnaire designed to determine the degree of acceptability of holistic thought by selected professionals in the field of health education. The items included in the opinionnaire were based on the fundamental concepts of holism and holistic health identified in Chapter III, Procedures - Part One.

SELECTION OF THE SAMPLE

Since the concepts of holism, holistic health and high level wellness are relatively new ideas in the Western paradigm of thought, it was determined that the significance of these concepts for health education could be established most accurately by surveying some prominent philosophical leaders and thinkers in the field of health education. Thus, a non-probability, carefully selected sample was utilized.

The sample for this study consisted of professionals in the field of health education identified as having interest and competence in the area of principles and philosophy of health education. Professionals were selected on the basis of publications and/or
presentations at professional meetings, and/or membership on professional committees which have a primary focus on the philosophical issues in health education.

A total of twenty-six professionals in the field was identified by the writer and approved by the reading committee for this study. In the final analysis, the sample represented a cross section of individuals in regards to the variables of age, sex, professional status, and geographic location.

INSTRUMENTATION

A major objective of the second part of the procedures for this study was to determine the degree of acceptability of the major concepts of holistic thought by selected health education professionals. For this purpose, a two-part opinionnaire was developed. The introductory cover letter and the Wellness Opinionnaire - Part One are included in Appendix A of this study. The cover letter and the Wellness Opinionnaire - Part are included in Appendix B. A list of respondents to the Wellness Opinionnaire - Part One and Part Two is included in Appendix C of this study.

The Wellness Opinionnaire - Part One was designed to determine the degree of acceptability by health education professionals of the fundamental concepts of holistic thought identified in Chapter III of this study. Since the terms "holism," "holistic health," and "high level wellness" are often subject to a variety of interpretations, the sixteen statements representing the four principles of holism
and the twelve components of holistic health formulated in the initial procedures of this study were identified only as "wellness-related" concepts in the introductory cover letter sent to the participants. The purpose of the use of this terminology was to minimize biasing or influencing participant responses to the major concepts of holistic thought.

In the Wellness Opinionnaire - Part One, the four principles of holism and the twelve components of holistic health were randomly numbered one through sixteen on the Opinionnaire. Each statement was followed by a five position rating scale based on the semantic differential technique. Figure 2 illustrates the type of scale utilized in this opinionnaire.

acceptable _____:_____:_____:_____:_____ unacceptable

Figure 2

Each participant was asked to determine the degree to which each of the sixteen statements in the Opinionnaire was acceptable in relation to his/her point of view concerning the nature of health education. The information (Figure 3) concerning the type of response the participants were asked to make is excerpted from the directions accompanying the Wellness Opinionnaire - Part One as follows:

If you feel that the statement is closely related to one end of the scale, please place an X as follows:
The Wellness Opinionnaire - Part Two was designed to determine (1) the degree of acceptability by health education professionals of selected definitions of the terms "holism," "holistic health," and "high level wellness," and (2) whether the sixteen wellness concepts in Part One correlate with the six wellness-related definitions in Part Two.

Two definitions for each term were selected from the literature reviewed in this study. Each definition was followed by the five position rating scale utilized in the Wellness Opinionnaire - Part One as depicted in Figure 2. Each participant was asked to determine the degree to which each definition was acceptable in relation to his/her point of view concerning the nature of health education.
Participants were asked to make the same type of response as requested in the Wellness Opinionnaire - Part One illustrated in Figure 3.

The Wellness Opinionnaire - Part Two also included an "open-ended question" in which the participants were given an opportunity to project their personal reactions to any of the "wellness-related" concepts presented in Part One and/or Part Two of this opinionnaire. This provided data on the impact of holistic thought on future directions in the field of health education as perceived by the selected health educators.

PROCEDURES APPLIED TO THE TREATMENT OF THE DATA

The following procedures will be used to analyze the data generated by the Wellness Opinionnaire - Part One and Part Two:

A. a calculation of the percentage of respondents indicating the degree of acceptability of each statement in Part One of the Wellness Opinionnaire plus a discussion of the results of each statement.

B. a calculation of the percentage of respondents indicating the degree of acceptability of each definition in Part Two of the Wellness Opinionnaire plus a discussion of the results of each definition.

C. a statistical treatment of the responses of Part One and Part Two of the Wellness Opinionnaire for each participant to determine whether there are any correlations between the items in Part One and Part Two.
D. a subjective treatment of the responses to the open-ended question in the Wellness Opinionnaire - Part One and a discussion of the impact, as perceived by selected health educators, of the wellness-related concepts on future directions in health education.

SUMMARY OF THE PROCEDURES - PART TWO

The primary purpose of the second set of procedures for this study was to provide an opportunity for selected leaders in the area of the principles and philosophy of health education to react to the major concepts of holism and holistic health identified in Chapter III, Procedures - Part One. The data generated from the Procedures - Part Two establish a baseline for determining the acceptability of the fundamental concepts of holistic thought by health educators as well as the possible impact of these holistic concepts on future directions in the field of health education.
CHAPTER V

PRESENTATION AND AN ANALYSIS OF THE FINDINGS

The findings reported and discussed in this chapter are based on the data generated by the Wellness Opinionnaire - Part One and Part Two.

The Wellness Opinionnaire - Part One consisted of sixteen statements representing the fundamental concepts of holistic thought identified in Chapter III, Procedures For The Study - Part One. The Wellness Opinionnaire - Part Two consisted of six selected definitions of wellness-related terms as well as an open-ended question regarding the implications of holistic thought for future directions in health education.

The Wellness Opinionnaire - Part One was mailed to twenty-six selected professionals in the field of health education. Of the twenty-five opinionnaires returned, twenty-four were deemed usable for this study. This represents a 92.3 percent return for Part One. The Wellness Opinionnaire - Part Two was mailed to the twenty-four respondents of Part One. Of the twenty-three opinionnaires returned, all were deemed usable for this study. This represents a 95.8 percent return for Part Two. Although follow-up letters were mailed, non-respondents could not be contacted. For the purposes of this study, it was necessary to receive Part One and Part Two from each participant. Thus, the twenty-three respondents of Part One and Part Two represent an 88.4 percent return overall.
OVERVIEW OF THE TREATMENT OF THE DATA

As described in Chapter IV, the procedures applied to the data generated by the wellness opinionnaire consisted of:

A. a calculation of the percentage of respondents indicating the degree of acceptability of each statement in Part One of the Wellness Opinionnaire plus a discussion of the results of each statement.

B. a calculation of the percentage of respondents indicating the degree of acceptability of each definition in Part Two of the Wellness Opinionnaire plus a discussion of the results of each definition.

C. a statistical treatment of the responses of Part One and Part Two of the Wellness Opinionnaire for each participant to determine whether there are any correlations between the items in Part One and Part Two.

D. a subjective categorization of the responses to the open-ended question in the Wellness Opinionnaire - Part Two and a discussion of the impact, as perceived by selected health educators, of the wellness-related concepts on future directions in health education.

OVERVIEW OF THE WELLNESS OPINIONNAIRE - PART ONE

In the Wellness Opinionnaire - Part One, participants were asked to determine the degree of acceptability of each of sixteen wellness-related concepts in relation to their point of view about the nature of health education. A five position rating scale was utilized.
Responses were treated by calculating the percentage of respondents indicating the degree of acceptability of each statement according to each of the five positions on the rating scale. The findings are recorded in Appendix D. The appendix includes: (1) the statement of each wellness-related concept as it appeared in the Wellness Opinionnaire - Part One, and (2) the percentage of respondents rating the degree of acceptability of each statement.

Percentages indicating that a statement is closely related to the descriptor of acceptable or unacceptable are recorded in the following spaces on the rating scale:

acceptable \( \text{X} : \_ : \_ : \_ \) unacceptable

or

acceptable \( \_ : \_ : \_ : \_ : \text{X} \) unacceptable

Percentages indicating that a statement is moderately acceptable or unacceptable are recorded on the following spaces on the rating scale:

acceptable \( \_ : \text{X} : \_ : \_ : \_ \) unacceptable

or

acceptable \( \_ : \_ : \_ : \_ : \text{X} \) unacceptable

Percentages indicating that the respondents were undecided are recorded in the middle space:

acceptable \( \_ : \_ : \text{X} : \_ : \_ \) unacceptable

To facilitate the discussion of each statement in this section, the percentages recorded in Appendix D have been modified from a five position scale of acceptable, moderately acceptable, undecided, moderately unacceptable, and unacceptable to a three position scale.
of acceptable, undecided and unacceptable. It is important to note that the collapsed category of "acceptable" represents both closely related and moderately related degrees of acceptability. The collapsed category of "unacceptable" represents both closely related and moderately related degrees of unacceptability. This is depicted in Table 1 which includes (1) a list of the wellness concepts as they appeared in the Wellness Opinionnaire - Part One and (2) the percentage of respondents rating each statement as acceptable, undecided, or unacceptable.
Table 1. Percentage of Respondents Rating the Degree of Acceptability of the Wellness Concepts on a Three Position Scale in the Wellness Opinionnaire - Part One

<table>
<thead>
<tr>
<th>WELLNESS CONCEPTS</th>
<th>ACCEPTABLE</th>
<th>UNDECIDED</th>
<th>UNACCEPTABLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The Human Organism Is A Natural Healing System, A Remarkable Totality That Has The Capacity For Self-Healing.</td>
<td>.96</td>
<td>0</td>
<td>.04</td>
</tr>
<tr>
<td>2. Wellness, As A Way Of Life Unique For Each Individual Focuses On Degrees Of Health And Well-Being Rather Than The Absence Of Disease And Emphasizes Each Individual's Challenge To Live At An Optimum Potential And Enjoy The Highest Level Of Health Possible.</td>
<td>.91</td>
<td>.09</td>
<td>0</td>
</tr>
<tr>
<td>3. Entities And Systems In The Universe Exist As Unified Wholes.</td>
<td>.65</td>
<td>.22</td>
<td>.13</td>
</tr>
<tr>
<td>4. Each Individual Is Responsible For The Development And Maintenance Of His/Her Well-Being.</td>
<td>.92</td>
<td>.04</td>
<td>.04</td>
</tr>
<tr>
<td>5. The Individual Is Not Merely A Passive Victim In The Development Of Disease, But A Responsible Participant In Illness As Well As Health</td>
<td>.96</td>
<td>.04</td>
<td>0</td>
</tr>
<tr>
<td>6. Both The Health Practitioner And The Client Are Active And Committed Partners Who Share The Responsibility For The Healing Process.</td>
<td>.92</td>
<td>.04</td>
<td>.04</td>
</tr>
<tr>
<td>7. The Parts Of A Whole Are Dynamically Interdependent And Interrelated.</td>
<td>.87</td>
<td>.04</td>
<td>.09</td>
</tr>
</tbody>
</table>
Table 1. Continued

<table>
<thead>
<tr>
<th>WELLNESS CONCEPTS</th>
<th>ACCEPTABLE</th>
<th>UNDECIDED</th>
<th>UNACCEPTABLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>8. Health Is An Expression Of Each Person Functioning As An Integrated Whole, A Totality Of Body, Mind, And Spirit.</td>
<td>.91</td>
<td>.09</td>
<td>0</td>
</tr>
<tr>
<td>9. Health And Wholeness Are Characterized By Progressive Harmony And Integration Within The Individual, Between Each Individual And Other Members Of Society, And Between The Individual And The World In Which He/She Lives.</td>
<td>.87</td>
<td>.13</td>
<td>0</td>
</tr>
<tr>
<td>10. A Whole Cannot Be Understood By The Isolated Examination Of Its Parts.</td>
<td>.74</td>
<td>.13</td>
<td>.13</td>
</tr>
<tr>
<td>11. An Interdisciplinary Approach To Health Includes The Exploration of Ancient And Alternative Systems Of Healing And An Investigation Of The Validity Of The Range Of The Healing Arts.</td>
<td>.65</td>
<td>.13</td>
<td>.22</td>
</tr>
<tr>
<td>12. Health Is A Dynamic And On-Going Process Which Reflects The Continuous Change Occurring In Each Individual's Life.</td>
<td>1.0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>13. The Whole Is Greater Than The Sum Of Its Parts.</td>
<td>.78</td>
<td>.13</td>
<td>.09</td>
</tr>
<tr>
<td>14. When The Term Psychosomatic Is Used To Convey The Idea Of A Fundamental Interaction Between Mind And Body, Then All Levels Of Illness And Health Are Psychosomatic In The Sense That Both Mind And Body Are Involved.</td>
<td>.65</td>
<td>.09</td>
<td>.26</td>
</tr>
<tr>
<td>WELLNESS CONCEPTS</td>
<td>ACCEPTABLE</td>
<td>UNDECIDED</td>
<td>UNACCEPTABLE</td>
</tr>
<tr>
<td>---------------------------------------------------------------------------------</td>
<td>------------</td>
<td>-----------</td>
<td>--------------</td>
</tr>
<tr>
<td>15. Self-Awareness And Action In The Here And Now Enhance The Health And Well-Being Of Individuals.</td>
<td>.92</td>
<td>.04</td>
<td>.04</td>
</tr>
<tr>
<td>16. The Spiritual Dimension Of Humans Which Involve The Process Whereby Each Individual Gives Meaning And Significance To The Experiences Of His/Her Existence Is Recognized In Every Level Of Health And Disease.</td>
<td>.70</td>
<td>.17</td>
<td>.13</td>
</tr>
</tbody>
</table>
DISCUSSION OF THE FINDINGS OF THE WELLNESS OPINIONNAIRE - PART ONE

The discussion of the findings of the Wellness Opinionnaire - Part One reflects the degree of acceptability of each wellness-related concept based on the percentages assigned to each concept.

An overview of the findings shows that the highest single percentage accorded to any one statement by all the respondents was 100 percent received by Concept 12, Health Is A Dynamic And On-Going Process Which Reflects The Continuous Change Occurring In Each Individual's Life. Ninety-six percent ratings were received by Concept 1, The Human Organism Is A Natural Healing System, A Remarkable Totality That Has The Capacity For Self Healing; and by Concept 5, The Individual Is Not Merely A Passive Victim In The Development Of Disease, But A Responsible Participant In Illness As Well As Health.

Other concepts with ratings of 90 percent or above are:

Concept 2. Wellness, As A Way Of Life Unique For Each Individual, Focuses On Degrees Of Health And Well-Being Rather Than The Absence Of Disease And Emphasizes Each Individual's Challenge To Live At An Optimum Potential And Enjoy The Highest Level Of Health Possible. (91 percent);

Concept 4. Each Individual Is Responsible For The Development And Maintenance Of His/Her Well-Being. (92 percent);

Concept 6. Both The Health Practitioner And The Client Are Active And Committed Partners Who Share The Responsibility For The Healing Process. (92 percent);
Concept 8. Health Is An Expression Of Each Person Functioning
As An Integrated Whole, A Totality Of Body, Mind, And Spirit. (91 percent); and
Concept 15. Self-Awareness And Action In The Here And Now Enhance
The Health And Well-Being Of Individuals. (92 percent).
These statements represent concepts deemed to be of major significance to
the selected health education professionals.
Ratings of 65 percent were accorded to:
Concept 3. Entities And Systems In The Universe Exist As Unified
Wholes;
Concept 11. An Interdisciplinary Approach To Health Includes The
Exploration Of Ancient And Alternative Systems Of Healing And An Investigation Of The Validity Of The Range Of The Healing Arts; and
Concept 14. When The Term Psychosomatic Is Used To Convey The Idea Of A Fundamental Interaction Between Mind And Body, Then All Levels Of Illness And Health Are Psychosomatic In The Sense That Both Mind And Body Are Involved.
These concepts were considered least acceptable and indicate concepts deemed to be of minor significance to the selected professionals in health education.

The results of the respondents to each of the sixteen wellness-related concepts will be discussed in two sections. Pertinent comments offered by the respondents relative to each concept are noted where appropriate. The two discussion sections are titled: (1) Concepts Representing the Principles of Holism and (2) Concepts Representing the Components of Holistic Health.
Concepts Representing the Principles of Holism

Four concepts in the Wellness Opinionnaire - Part One represent the principles of holism identified in Chapter III, Procedures For The Study - Part One. These are:

- Concept 3. Entities And Systems In The Universe Exist As Unified Wholes;
- Concept 7. The Parts Of A Whole Are Dynamically Interdependent And Interrelated;
- Concept 10. A Whole Cannot Be Understood By The Isolated Examination Of Its Parts; and

Discussion of the Findings of the Concepts Representing The Principles of Holism

Concept 3, Entities And Systems In The Universe Exist As Unified Wholes, received a rating of 65 percent by the respondents which indicates a low degree of acceptability for this concept. The concept was unacceptable to 13 percent of the participants; 22 percent were undecided. Comments made by several participants suggest a confusion with the use of the terms "entities" and "systems" in this statement. Others found it difficult to view all aspects of the universe, animate and inanimate, simple and complex, as unified wholes. As stated, this concept does not appear to be significant in relation to the participants' point of view about the nature of health education.

Eighty-seven percent of the respondents found Concept 7, The Parts Of A Whole Are Dynamically Interdependent And Interrelated, to be acceptable. This statement was the most acceptable of the four
concepts representing the principles of holism. This suggests a support for the concepts of interdependence and interrelatedness of parts of a whole by the selected health educators.

Concept 10, A Whole Cannot Be Understood By The Isolated Examination Of Its Parts, received a rating of 74 percent by the participants. Thirteen percent indicated that this concept was unacceptable; thirteen percent were undecided. Several participants commented that the study of the parts in isolation is valid, especially when dealing with complex wholes. Those respondents who were undecided remarked that making a commitment to this concept would have indicated support for a "part-whole" dichotomy which they believed was reflected by this statement.

Concept 13, The Whole Is Greater Than The Sum Of Its Parts, received a degree of acceptability of 78 percent by the respondents. This was the second highest rating of the four principles of holism which suggests strong support of the "concept of synergy" by the participants.

Summary of the Results of the Principles of Holism

The results indicate that the concepts which represent the four principles of holism have a lower overall degree of acceptability in comparison with the other twelve wellness-related concepts. This may be related to several factors based on the comments made by the participants on the Wellness Opinionnaire - Part One. Such factors include: (1) the theory of holism is not a simple position and responding to single interpretation statements is a difficult task; (2) the notion of "wholes" and "parts" in itself may reflect a
dichotomy which is unacceptable to several respondents; and (3) although the four principles of holism are all closely related, only selected principles may be acceptable in relation to the participants' point of view about the nature of health education.

Concepts Representing the Components of Holistic Health

Twelve concepts in the Wellness Opinionnaire - Part One represent the components of holistic health identified in Chapter III, Procedures For The Study - Part One. These are:

Concept 1. The Human Organism Is A Natural Healing System, A Remarkable Totality That Has The Capacity For Self-Healing;

Concept 2. Wellness, As A Way Of Life Unique For Each Individual, Focuses On Degrees Of Health And Well-Being Rather Than The Absence Of Disease And Emphasizes Each Individual's Challenge To Live At An Optimum Potential And Enjoy The Highest Level Of Health Possible;

Concept 4. Each Individual Is Responsible For The Development And Maintenance Of His/Her Well-Being;

Concept 5. The Individual Is Not Merely A Passive Victim In The Development Of Disease, But A Responsible Participant In Illness As Well As Health;

Concept 6. Both The Health Practitioner And The Client Are Active And Committed Partners Who Share The Responsibility For The Healing Process;

Concept 8. Health Is An Expression Of Each Person Functioning As An Integrated Whole, A Totality Of Body, Mind, And Spirit;
Concept 9. Health And Wholeness Are Characterized By Progressive Harmony And Integration Within The Individual, Between Each Individual And Other Members Of Society, And Between The Individual And The World In Which He/She Lives;

Concept 11. An Interdisciplinary Approach To Health Includes The Exploration Of Ancient And Alternative Systems Of Healing And An Investigation Of The Validity Of The Range Of The Healing Arts;

Concept 12. Health Is A Dynamic And On-Going Process Which Reflects The Continuous Change Occurring In Each Individual's Life;

Concept 14. When The Term Psychosomatic Is Used To Convey The Idea Of A Fundamental Interaction Between Mind And Body, Then All Levels Of Illness And Health Are Psychosomatic In The Sense That Both Mind And Body Are Involved;

Concept 15. Self-Awareness And Action In The Here And Now Enhance The Health And Well-Being Of Individuals;

Concept 16. The Spiritual Dimension Of Humans Which Involves The Process Whereby Each Individual Gives Meaning And Significance To The Experiences Of His/Her Existence Is Recognized In Every Level Of Health And Disease.
Discussion of the Findings of the Concepts Representing the Components of Holistic Health

Concept 1, The Human Organism Is A Natural Healing System, A Remarkable Totality That Has The Capacity For Self-Healing, received a 96 percent response by the participants. This suggests that the idea that humans have the capacity for self-healing is a concept which is significant to the participants. Thus, this concept deserves serious consideration as an essential component in a holistic approach to health education.

The idea of wellness represented in Concept 2, Wellness, As A Way Of Life Unique For Each Individual, Focuses On Degrees Of Health And Well-Being Rather Than The Absence Of Disease And Emphasizes Each Individual's Challenge To Live At An Optimum Potential And Enjoy The Highest Level Of Health Possible, was considered acceptable by 91 percent of the participants. This indicates that a lifestyle focused on degrees of health rather than the absence of illness is desirable in relation to the participants point of view about the nature of health education.

The notion of self-responsibility was a central idea in three of the components of holistic health:

Concept 4. Each Individual Is Responsible For The Development And Maintenance Of His/Her Well-Being.

Concept 5. The Individual Is Not Merely A Passive Victim In The Development Of Disease, But A Responsible Participant In Illness As Well As Health; and

Concept 6. Both The Health Practitioner And The Client Are
Active And Committed Partners Who Share The Responsibility For The Healing Process.

The findings point to the fact that the concept of self-responsibility may be crucial to a holistic approach to health education. Concept 4, with a 92 percent degree of acceptability, emphasizes individual responsibility for well-being which is a cornerstone of a holistic health philosophy.

Ninety-six percent of the respondents rated Concept 5 acceptable in relation to their point of view concerning the nature of health education. This concept encompasses responsibility by the individual not only for levels of wellness but for levels of illness also. The high degree of acceptance of this concept suggests that it may be an essential component of holistic health as perceived by the participants.

Concept 6 was assigned a degree of acceptability of 92 percent. Several participants, however, qualified their responses by commenting that the health practitioners and clients "should be" rather than "are" active and committed partners who share responsibility in the healing process.

Concept 8, Health Is An Expression Of Each Person Functioning As An Integrated Whole, A Totality Of Body, Mind, And Spirit, is one of the key components of holistic health because of its emphasis on the "whole" person: body, mind, and spirit.

Ninety-six percent of the participants considered this concept acceptable. This suggests that the selected health educators are focusing on individuals as a whole rather than fragmenting humans into a multitude of separate parts.
Eighty-seven percent of the participants rated Concept 9, Health And Wholeness Are Characterized By Progressive Harmony And Integration Within The Individual, Between Each Individual And Other Members Of Society, And Between The Individual And The World In Which He/She Lives, as acceptable. Although the concepts of balance and harmony are not new, they are components which may be integral to a philosophy of health education which deals with health and wholeness.

The two components of holistic health which received a rating of 65 percent each were Concept 11, An Interdisciplinary Approach To Health Includes The Exploration Of Ancient And Alternative Systems Of Healing And An Investigation Of The Validity Of The Range Of The Healing Arts, and Concept 14, When The Term Psychosomatic Is Used To Convey The Idea Of A Fundamental Interaction Between Mind And Body, Then All Levels Of Illness And Health Are Psychosomatic In The Sense That Both Mind And Body Are Involved.

Twenty-two percent of the respondents rated Concept 11 as unacceptable and 13 percent were undecided. Thus, the exploration of ancient and alternative systems of healing was not considered acceptable by the participants when compared with the other components of holistic health.

Concept 14 was considered unacceptable by 26 percent of the respondents; nine percent were undecided. The low degree acceptability of this concept may be related to several factors based on the comments made by the participants on the opinionnaire. These included: (1) confusion over the term "psychosomatic" which is often used in the literature to describe only a physical illness of
mental or emotional origin and (2) the belief by one respondent that many illnesses are insidious and do not involve an interaction of the body and the mind.

Receiving a 100 percent rating from the participants was Concept 12, Health Is A Dynamic And On-Going Process Which Reflects The Continuous Change Occurring In Each Individual's Life. The idea of the dynamic, everchanging nature of the health of humans, unanimously accepted by the selected health education professionals, may be of utmost significance in formulating a theory of holistic health education.

Concept 15, Self-Awareness And Action In The Here And Now Enhance The Health And Well-Being Of Individuals, was found acceptable by 92 percent of the participants. Several respondents did qualify their responses by remarking that self-awareness and action increase health and well-being only if the action was "positive." One respondent who was undecided asked the following provocative question: "Is a keenly self-aware, highly integrated, action-oriented human healthy?" This question deserves careful consideration by health education professionals.

Concept 16, The Spiritual Dimension Of Humans Which Involves The Process Whereby Each Individual Gives Meaning And Significance To The Experiences Of His/Her Existence Is Recognized In Every Aspect Of Health And Disease, was considered to be acceptable by 70 percent of the respondents. Seventeen percent was undecided and 13 percent rated this concept as unacceptable. This seems to suggest that while selected health educators may agree that humans function as an integrated
whole (Concept 8), they may not necessarily accept the spiritual dimension as an integral facet of the totality of humans.

Summary of the Findings and Discussion of the Wellness Opinionnaire -

Part One

Of the twelve components of holistic health, eight components were considered to be acceptable by at least 90 percent of the selected health education professionals in relation to their point of view about the nature of health education. These are listed in the order as they appear in the Wellness Opinionnaire:

Concept 1. The Human Organism Is A Natural Healing System, A Remarkable Totality That Has The Capacity For Self-Healing. (96 percent);

Concept 2. Wellness, As A Way Of Life Unique For Each Individual, Focuses On Degrees Of Health And Well-Being Rather Than The Absence Of Disease And Emphasizes Each Individual's Challenge To Live At An Optimum Potential And Enjoy The Highest Level Of Health Possible. (91 percent);

Concept 4. Each Individual Is Responsible For The Development And Maintenance Of His/Her Well-Being. (92 percent);

Concept 5. The Individual Is Not Merely A Passive Victim In The Development Of Disease, But A Responsible Participant In Illness As Well As Health. (96 percent);

Concept 6. Both The Health Practitioner And The Client Are Active And Committed Partners Who Share The Responsibility For The Healing Process. (92 percent);

Concept 8. Health Is An Expression Of Each Person Functioning
As An Integrated Whole, A Totality Of Body, Mind, And Spirit. (91 percent);

Concept 12. Health Is A Dynamic And On-Going Process Which Reflects The Continuous Change Occurring In Each Individual's Life. (100 percent); and

Concept 15. Self-Awareness And Action In The Here And Now Enhance The Health And Well-Being Of Individuals. (92 percent).

The following component was considered to be at least 80 percent acceptable to the respondents:

Concept 9. Health And Wholeness Are Characterized By Progressive Harmony And Integration Within The Individual, Between Each Individual And Other Members Of Society, And Between The Individual And The World In Which He/She Lives. (87 percent).

The following component was considered to be at least 70 percent acceptable by the participants:

Concept 16. The Spiritual Dimension Of Humans Which Involves The Process Whereby Each Individual Gives Meaning And Significance To The Experiences Of His/Her Existence Is Recognized In Every Level Of Health And Disease. (70 percent).

Two components of holistic health were rated at least 60 percent acceptable by the respondents. These are:

Concept 11. An Interdisciplinary Approach To Health Includes The Exploration Of Ancient And Alternative Systems Of
Healing And An Investigation Of The Validity Of The Range Of The Healing Arts. (65 percent); and, Concept 14. When The Term Psychosomatic Is Used To Convey The Idea Of A Fundamental Interaction Between Mind And Body, Then All Levels Of Illness And Health Are Psychosomatic In The Sense That Both Mind And Body Are Involved. (65 percent).

Thus, there is a high overall degree of acceptability of the wellness concepts representing the components of holistic health by the selected health educators. This indicates a strong support of the wellness concepts by the professionals identified as leaders in the area of principles and philosophy of health education.

OVERVIEW OF THE WELLNESS OPINIONNAIRE - PART TWO

In the Wellness Opinionnaire - Part Two, participants were asked to determine the degree of acceptability of six selected definitions of wellness-related terms in relation to their point of view concerning the nature of health education. Two selected definitions of each of the terms "holism," "holistic health," and "high level wellness" were presented in the second part of the opinionnaire. A five position rating scale was utilized. Responses were treated by calculating the percentage of respondents indicating the degree of acceptability of each definition according to each of the five positions on the rating scale. This is presented in Appendix E. The Appendix includes: (1) the definition of each term in the order it appeared in the Wellness Opinionnaire - Part Two, and (2) the
percentage of respondents rating the degree of acceptability of each
definition.

Percentages indicating that a statement is closely related to
the descriptor of acceptable or unacceptable are recorded in the
following spaces on the rating scale:

acceptable \( X:__:__:__:\) unacceptable

or

acceptable \( ____:__:__:__:\) unacceptable

Percentages indicating that a statement is moderately acceptable
or unacceptable are recorded in the following spaces on the rating
scale:

acceptable \( ____:____:__:\) unacceptable

or

acceptable \( ____:__:____:X\) unacceptable

Percentages indicating that the respondents were undecided are
recorded in the middle space:

acceptable \( ____:____:X:____:\) unacceptable

To facilitate the discussion of each definition in this section,
the percentages recorded in Appendix E are modified from a five position
rating scale of acceptable, moderately acceptable, undecided, moderately
unacceptable and unacceptable to a three position rating of acceptable,
undecided and unacceptable. It is important to note that the collapsed
category of "acceptable" represents both closely related and moderately
related degrees of acceptability. The collapsed category of
"unacceptable" represents both closely related and moderately related
degrees of unacceptability. The results are recorded in Table 2 which
includes: (1) a list of each wellness concept as it appeared in the Wellness Opinionnaire - Part Two and (2) the percentage of respondents rating each statement as acceptable, undecided and unacceptable.
Table 2. Percentage of Respondents Rating the Degree of Acceptability of the Wellness Concepts on a Three Position Rating Scale in the Wellness Opinionnaire - Part Two

<table>
<thead>
<tr>
<th>WELLNESS DEFINITIONS</th>
<th>ACCEPTABLE</th>
<th>UNDECIDED</th>
<th>UNACCEPTABLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Holism A. Holism: &quot;a theory that the universe and especially living nature is correctly seen in terms of interacting wholes (as of living organisms) that are more than the mere sum of elementary particles.&quot;1</td>
<td>0.92</td>
<td>0.04</td>
<td>0.04</td>
</tr>
<tr>
<td>Holism B. &quot;underlies the synthetic tendency in the universe, and is the principle which makes for the origin and progress of wholes in the universe&quot; ...&quot;Holism (from ὅλος=whole) is...coined for this fundamental factor operative toward the creation of wholes in the universe.&quot;2</td>
<td>0.39</td>
<td>0.22</td>
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<td>Holistic Health A. &quot;Holistic health refers quite simply to the integration of mind, body, and spirit in the person, and emphasizes the importance of perceiving the individual - regardless of physical symptoms - in a &quot;whole&quot; sense, as a being who requires balance and harmony in all three dimensions in relationship with himself, the environment, and the universe.&quot;3</td>
<td>0.92</td>
<td>0.04</td>
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<td>WELLNESS DEFINITIONS</td>
<td>ACCEPTABLE</td>
<td>UNDECIDED</td>
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Holistic Health B.
"Holistic health is the responsible integration of traditional and alternative healing and health programs. It is an approach to health based on love of life, not a fear of death. It leads to a high level of wellness for the total person throughout the total life cycle."

High Level Wellness A.
"High level wellness for the individual is conceived as a direction in progress forward and upward toward a higher potential of functioning; an open-ended and ever-expanding tomorrow which involves a challenge to live at a fuller potential. It also involves the integration of the whole being of the person - his body, his mind and his spirit - in the functioning process."

High Level Wellness B.
"Wellness is a way of life - a lifestyle you design in order to achieve your highest potential for well-being...Wellness is more than the absence of illness...It is an ongoing process not a static state we reach and never have to consider again."

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Table 2. Continued


The findings in this section reflect the degree of acceptability of each definition of "holism," "holistic health," and "high level wellness" by selected health education professionals as they relate to their point of view concerning the nature of health education. An overview of the findings shows that each of the following definitions was regarded as acceptable by 92 percent of the respondents:

**Holism A:** "a theory that the universe and especially living nature is correctly seen in terms of interacting wholes (as of living organisms) that are more than the mere sum of elementary particles."

**Holistic Health A:** "Holistic Health refers quite simply to the integration of mind, body, and spirit in the person, and emphasizes the importance of perceiving the individual - regardless of physical symptoms - in a "whole" sense, as a being who requires balance and harmony in all three dimensions in relationship with himself, the environment, and the universe."

**High Level Wellness A:** "...high level wellness for the individual is conceived as a direction in progress forward and upward toward a higher potential of functioning; an open-ended and ever-expanding tomorrow which involves a challenge to live at a fuller potential. It also involves the integration of the whole being of the person - his body, his mind and his spirit - in the functioning process."
In contrast, only 39 percent of the respondents found each of the following definitions to be acceptable.

Holism B: Holism..."underlies the synthetic tendency in the universe, and is the principle which makes for the origin and progress of wholes in the universe"..."Holism (from ὅλος = whole) is...coined for this fundamental factor operative toward the creation of wholes in the universe."

Holistic Health B: "...holistic health is the responsible integration of traditional and alternative healing and health programs. It is an approach to health based on love of life, not a fear of death. It leads to a high level of wellness for the total person throughout the total life cycle."

Seventy-nine percent of the respondents rated the following definition of high level wellness as acceptable in relation to their point of view about the nature of health education.

High Level Wellness B: "Wellness is a way of life - a lifestyle you design in order to achieve your highest potential for well-being...Wellness is more than the absence of illness...It is an ongoing process not a static state we reach and never have to consider again."

Each wellness-related definition will be discussed separately under the following subheadings: Definitions of Holism; Definitions of Holistic Health; and Definitions of High Level Wellness.
Definitions of Holism

This section includes a discussion of the findings of the two definitions of holism.

Holism A: "a theory that the universe and especially living nature is correctly seen in terms of interacting wholes (as of living organisms) that are more than the mere sum of elementary particles."

This definition, rated 92 percent acceptable by the respondents, incorporates the basic ideas of the following two wellness concepts in Part One: Concept 7, The Parts Of A Whole Are Dynamically Interdependent And Interrelated; and Concept 13, The Whole Is Greater Than The Sum Of Its Parts.

Concept 7 was rated 87 percent acceptable by the respondents; Concept 13 was rated 78 percent acceptable by the participants. These two wellness concepts received the highest degrees of acceptability of the four principles of holism identified in Chapter III and discussed in this chapter in the section: Concepts Representing the Principles of Holism. Thus, the combination of these two principles in this definition of holism resulted in a high degree of acceptability by the selected health educators.

Holism B: Holism..."underlies the synthetic tendency in the universe, and is the principle which makes for the origin and progress of wholes in the universe"..."Holism (from ὄλος= whole) is...coined for this fundamental factor operative toward the creation of wholes in the universe."
Only 39 percent of the participants found this definition to be acceptable, 22 percent were undecided and 39 percent rated this definition as unacceptable. Definition B reflects wellness Concept 3, Entities And Systems In The Universe Exist As Unified Wholes. This concept received the lowest rating of the four principles of holism identified in Chapter III. Sixty-five percent rated this concept as acceptable in relation to their point of view about the nature of health education.

Holism B is based on the notion that the entire universe (including all "systems" and "entities" mentioned in Concept 3, exists and functions as a whole or is moving toward wholeness. The findings indicate that, as stated, this concept was not considered accepted by the participants.

Definitions of Holistic Health

The findings of each definition of holistic health is discussed in this section.

Holistic Health A: "Holistic health refers quite simply to the integration of mind, body, and spirit in the person, and emphasizes the importance of perceiving the individual - regardless of physical symptoms - in a "whole" sense, as a being who requires balance and harmony in all three dimensions in relationship with himself, the environment, and the universe."

This definition was found acceptable by 92 percent of the respondents. It incorporates the following wellness concepts in Part One of the Wellness Opinionnaire: Concept 8, Health Is An Expression Of Each
Person Functioning As An Integrated Whole, A Totality Of Body, Mind, And Spirit; and Concept 9, Health And Wholeness Are Characterized By Progressive Harmony And Integration Within The Individual, Between Each Individual And Other Members Of Society, And Between The Individual And The World In Which He/She Lives.

Concept 8 was rated acceptable by 91 percent of the respondents; Concept 9 was rated acceptable by 87 percent of the participants. The findings suggest that these ideas are congruent with the selected health educator's point of view concerning the nature of health education.

Holistic Health B: "...holistic health is the responsible integration of traditional and alternative healing and health programs. It is an approach to health based on love of life, not a fear of death. It leads to a high level of wellness for the total person throughout the total life cycle."

This definition was rated acceptable by 39 percent of the respondents. Fifty-two percent found this definition unacceptable and 9 percent were undecided. It is interesting to note that this definition included the major ideas of Concept 11, An Interdisciplinary Approach To Health Includes The Exploration Of Ancient And Alternative Systems Of Healing And An Investigation Of The Validity Of The Range Of The Healing Arts. This concept was only 65 percent acceptable by the participants. In relation to this definition, several participants remarked that health, holistic or otherwise, could not be defined as "an integration of health programs" or as "an
approach." As stated, this definition is unacceptable to the selected professionals.

Definitions of High Level Wellness

The findings of each definition of high level wellness is discussed in this section.

High Level Wellness A: "...high level wellness for the individual is conceived as a direction in progress forward and upward toward a higher potential of functioning; an open-ended and ever-expanding tomorrow which involves a challenge to live at a fuller potential. It also involves the integration of the whole being of the person - his body, his mind and his spirit - in the functioning process."

Definition A was considered to be acceptable by 92 percent of the participants. Of the wellness concepts in Part One, this definition includes the major ideas of Concept 2, Wellness, As A Way Of Live Unique For Each Individual, Focuses On Degrees Of Health And Well-Being Rather Than The Absence Of Disease And Emphasizes Each Individual's Challenge To Live At An Optimum Potential And Enjoy The Highest Level Of Health Possible; Concept 8, Health Is An Expression Of Each Person Functioning As An Integrated Whole, A Totality Of Body, Mind, and Spirit; and Concept 12, Health Is A Dynamic And On-Going Process Which Reflects The Continuous Change Occurring In Each Individual's Life.

Concept 2 and Concept 8 were acceptable to 91 percent of the participants, while one-hundred percent of the respondents found Concept 12
acceptable. Thus, the findings strongly support a definition of high level wellness based on these major ideas.

High Level Wellness B: "Wellness is a way of life - a lifestyle you design in order to achieve your highest potential for well-being...Wellness is more than the absence of illness...It is an ongoing process, not a static state we reach and never have to consider again."

Seventy-nine percent of the respondents rated this definition as acceptable; seventeen percent were undecided. This definition also included the major ideas found in Concept 2 and Concept 12 which lends support for the importance of these concepts in a holistic approach to health education.

Thus, participants perceived both definitions of high level wellness as congruent with their beliefs about the nature of health education.

Summary of the Findings and Discussion of the Wellness-Related Terms In The Wellness Opinionnaire - Part Two

Overall, four of the six selected definitions of wellness-related terms presented in the Wellness Opinionnaire - Part Two were determined to be acceptable by the selected professionals in health education. These include the following definitions: Holism A; Holistic Health A; High Level Wellness A; and High Level Wellness B. The definitions of Holism B and Holistic Health B were deemed unacceptable by the participants. The findings suggest that the terms "holism," "holistic health" and "high level wellness" may be acceptable or unacceptable to health
educators depending on the wellness concepts which are incorporated into each of these terms.

Statistical Treatment of the Responses of the Wellness Opinionnaire - Part One and Part Two

A reliability analysis was conducted to determine if the sixteen wellness concepts in Part One correlate with the six wellness-related definitions in Part Two of the opinionnaire. The reliability coefficient for the sixteen items in Part One was .856. The reliability coefficient for the six items in Part Two was .433.

Inter-item correlations were conducted to compare Concepts 3, 7, 10, and 13 in Part One which represent the principles of holism identified in Chapter III with the definitions Holism A and Holism B in Part Two. The minimum inter-item correlation coefficient was -.450. The maximum inter-item correlation coefficient was .118. This indicates that the correlations between the wellness concepts representing the principles of holism in Part One and the two definitions of holism in Part Two was minimal. The reliability coefficients for all of the items in this scale was .554. The reliability coefficient would be .823 if Holism B was deleted. This indicates that the reliability index for this scale of items would increase if Holism B was deleted. It should be noted that Holism A was rated 92 percent acceptable by the participants, while Holism B was 39 percent acceptable to the respondents.

Inter-item correlations were conducted to compare the Concepts 1, 4, 5, 6, 8, 9, 11, 12, 14, 15, and 16 in Part One identified in
Chapter III which represent components of holistic health and definitions Holistic Health A and Holistic Health B in Part Two. The minimum inter-item correlation coefficient was -.529. The maximum inter-item correlation coefficient was .436. This indicates that the correlation between the wellness concepts representing the components of holistic health in Part One and the two definitions of holistic health in Part Two was minimal. The reliability coefficient for the items in this scale was .661. If Holistic Health B would be deleted, the reliability coefficient would be .763. This indicates that the reliability index for this scale of items would increase if Holistic Health B would be deleted. (It should be noted that Holistic Health A was considered 92 percent acceptable by the participants, while Holistic Health B was 39 percent acceptable to the respondents.)

An inter-item correlation was also conducted for Concept 2 in Part One, which incorporated the idea of high level wellness with definitions High Level Wellness A and High Level Wellness B in Part Two. The minimum inter-item correlation was -.082. The maximum inter-item correlation was .120. This indicates that the correlation between Concept 2 in Part One and the two definitions of high level wellness in Part Two was minimal. The reliability coefficient for this scale of items was .125.

Although the Wellness Opinionnaire was not designed with this type of statistical treatment in mind, a reliability analysis was conducted to further explore possible correlations between the items in Part One and the items in Part Two. The results indicate that there was minimal correlations between the wellness concepts in Part One and
corresponding definitions in Part Two. The analysis also suggests that in redesigning the Wellness Opinionnaire - Part Two for future use, the definitions of Holism B and Holistic Health B could be deleted from this instrument.

OVERVIEW OF THE OPEN-ENDED QUESTION IN THE WELLNESS OPINIONNAIRE

- PART TWO

In order to provide the respondents with an opportunity to project their personal reactions to any of the wellness-related concepts in the two-part opinionnaire, the following open-ended question was included in a final section of the Wellness Opinionnaire - Part Two: Gazing into your crystal ball, what predictions would you make concerning the impact which any of the "wellness-related" concepts presented in Part One and/or Part Two of this opinionnaire may have on future directions in health education?

A subjective categorization of the responses was conducted. This consisted of three steps: Step A - A Subjective Analysis of the Responses; Step B - An Identification of the Major Categories of the Responses; and Step C - A Compilation of the Responses.

Step A - A Subjective Analysis of the Responses

Responses to the open-ended question were carefully reviewed to determine the common themes regarding the impact of the wellness concepts on future directions in health education. Then the responses were grouped according to the types of reactions made by the participants.
Step B - An Identification of the Major Categories of the Responses

Three categories were identified which reflect the common types of responses made by the participants. These are:

1. The Positive Influences of the Wellness Concepts and Their Impact on Future Directions in Health Education,
2. Obstacles to the Implementation of the Wellness Concepts and Their Impact on Future Directions in Health Education, and
3. The Significance of Specific Wellness Concepts and Their Impact on Future Directions in Health Education.

All of the responses made by the participants to the open-ended question in Part Two of the Wellness Opinionnaire were classified according to these three categories.

Step C - A Compilation of the Responses

Responses to the open-ended question in Part Two were recorded in the appropriate category. A compilation of the responses is included in Appendix F of this study.

FINDINGS AND DISCUSSION OF THE RESPONSES TO THE OPEN-ENDED QUESTION IN THE WELLNESS OPINIONNAIRE - PART TWO

Responses will be discussed under the following subheadings: The Positive Influence of the Wellness Concepts and Their Impact on Future Directions in Health Education; Obstacles to The Implementation of the Wellness Concepts and Their Impact on Future Directions in Health Education; and The Significance of the Specific Wellness Concepts and Their Impact on Future Directions in Health Education. Responses
representing the major ideas in each category have been selected for discussion and are included in Tables 3, 4, and 5.

The Positive Influences of the Wellness Concepts and Their Impact on Future Directions in Health Education

Responses reflecting the positive influences of the wellness concepts in health education are included in this category. Selected responses are listed in Table 3.

The responses in this category indicate that the wellness concepts may well be a primary focus of health education in the future. The fundamental concepts of holistic thought may provide a foundation or philosophical basis for the field. Central to this philosophic base is the concept of the "whole-person" approach to health as opposed to a uni-dimensional, disease oriented approach. Several respondents indicated that the wellness concepts need further development. Concrete, tangible objectives need to be defined. This is necessary in order for the wellness concepts to be integrated into viable health education programs. The impact of holistic health on the field of health education obviously depends on the interpretation and perceptions of health educators who will probably be implementing the wellness concepts.

The comments expressed by these selected health educators suggest that the wellness concepts will have a positive impact on the future directions in health education.
Obstacles to the Implementation of the Wellness Concepts and Their Impact on Future Directions in Health Education

Responses identifying obstacles or barriers which could minimize the impact of the wellness concepts on future directions in health education are recorded in this category. Selected responses are listed in Table 4.

The responses in this category highlight several obstacles which need to be considered regarding the impact of the wellness concepts. First, an acceptance of the wellness concepts requires a shift from a reductionist to a holistic approach to health. This entails a reorientation of individual beliefs and a restructuring of some institutions and organizations which is a complex and difficult task.

The integration of the wellness concepts will require long term planning. This can be a slow process because of the lack of a national commitment to the "philosophical ideas" central to the concept of wellness. Since current funding is for disease-oriented programs, there will be a need to demonstrate accountability and cost-effectiveness for health programs based on a holistic approach.

The ideas inherent in the wellness concepts may represent barriers to their integration into health education. One participant remarked that the concepts were potentially "dangerous" unless developed and implemented by individuals willing to "think deeply and carefully." Another participant put the wellness concepts in the realm of "mysticism" and "mystical jargon."

The comments expressed by these selected health educators suggest that the wellness concepts may need to be translated from "high level
abstractions" into more concrete and tangible goals which can be incorporated into the field of health education.

The Significance of the Specific Wellness Concepts and Their Impact On Future Directions in Health Education

Responses focusing on a specific wellness concept identified in the Wellness Opinionnaire - Part One are included in this category. Selected responses are listed in Table 5.

Several participants affirmed their support of the totality of the human being. The theme of the unity of the body, mind, and spirit was perceived as an idea important for inclusion in health education. The concept of balance and harmony which is intimately related to this idea of oneness also was mentioned.

Emphasis was given to the concept of wellness as a primary focus of health education. This represents a movement away from the disease and illness orientation. The related notion of self-responsibility and freedom to chose ones lifestyle also was given consideration by the participants.

Thus, the future of health education was strongly linked with a "whole-person" approach as a means to achieving higher levels of wellness.

Summary of the Findings and Discussion of the Responses to the Open-Ended Question in the Wellness Opinionnaire - Part Two

Responses to the open-ended question in the Wellness Opinionnaire - Part Two were analyzed and recorded under three major categories. These are:
1. The Positive Influences of the Wellness Concepts and Their Impact on Future Directions in Health Education,

2. Obstacles to the Implementation of the Wellness Concepts and Their Impact on Future Directions in Health Education, and

3. The Significance of Specific Wellness Concepts and Their Impact on Future Directions in Health Education.

A compilation of all the responses in each category is included in Appendix F in this study.

The responses of the participants indicate that the wellness concepts have the potential to positively influence the future of health education. The manner in which the wellness concepts are developed and integrated into health education will influence the direction and degree of their impact. Action needs to be taken to overcome the barriers to implementing the wellness concepts since the obstacles identified by the participants could diminish the impact of the concepts on the future directions of health education.

The general attitude of the respondents, however, was one of support for the ideas of wellness and wholeness and concern for how these concepts will be integrated into the field of health education.
Table 3. Selected Responses of the Participants to the Open-Ended Question in the Wellness Opinionnaire - Part Two: The Positive Influences of the Wellness Concepts and Their Impact on Future Directions in Health Education.

1. There can be little question that the notion of wellness will be integral to the future of health education, irrespective of whether that process occurs in schools, communities, clinical settings or the workplace.

2. The wellness related concepts will no doubt have a positive effect on the development of a better understanding of the purposes of health education, thereby reducing the influences of the traditional therapeutic medical establishment. They should serve to define health education as a health process which may only occasionally be related to the activities of our "health" care delivery system.

3. If the concepts are not fully developed and put into a document, there will be little impact, other than making the persons who are into them feel good. If the concepts are expanded and published, they may encourage health educators to pursue implementation of the concepts.

4. If there is some consensus reached among health educators concerning the "wellness" concepts, I think we will have discovered at least the beginnings of the philosophic base of the discipline.

5. The wholeness view is fundamental to a "wellness-related" orientation in health education. If health educators are to be concerned with more than a disease orientation, more than a negative or particulate view of the organism then the imperative impact of "wellness" as a base seems self-evident.

6. The impact will be based on the perceptions of individuals as to the meaning of the concepts - especially those in leadership positions.
1. Shifting from remediation to wellness promotion...is an incredibly difficult task because of its complexity. It will require a major reorganization of our institutions, myths, and politics. Unfortunately, the old ways of thinking get in the way of understanding this.

2. ...long term planning for wellness requires national commitment to social and philosophical ideas...something that this country likes to talk about but abandons in the face of the needs of a capitalist economy and a tradition of fierce individual independence.

3. The major concern (obstacle) appears to be our ability to demonstrate cost-effectiveness, or accountability for health education.

4. I am very nervous about these concepts--fearful that it will have a negative impact upon the future of health education. "Holism" and "High Level Wellness" are very important concepts for persons willing to think deeply and carefully. Otherwise they are frankly dangerous. Hence the concepts have the power to change the entire profession or to destroy it. I hope for the former.

5. The concepts have to be translated into something more than high level abstractions. They have to be tied to programs and activities. Funding most often comes through for programs that are disease specific. This means that the holistic approach is very much a minority viewpoint.

6. I found most of the questions to be in the realm of mysticism rather than in the realm of rationality or of "philosophy." Without denying that there are forces in "health" and "well-being" which are beyond the reach of today's state of science and not totally comprehensible by rational mind, such total surrender to mysticism and (if you do not mind my saying it so candidly) to mystic jargon goes against all my beliefs.
Table 5. Selected Responses of the Participants to the Open-Ended Question in the Wellness Opinionnaire - Part Two: The Significance of Specific Wellness Concepts and Their Impact on Future Directions in Health Education.

1. The theme of body, mind, and spirit has been oft-neglected in simplistic approaches to health education. Fortunately health educators are now leaving the predominately unidimensional medical model in the dust where it belongs.

2. Balance and harmony are not new concepts in health...actually they go back to Hygeia...but it is important to rediscover and revitalize them from time to time.

3. The health educator will become more involved with ethical dimensions and responsibilities as freedom to choose and behave must be dealt with as fundamental rights of individuals.

4. Wellness is what health education is all about. This field is Health Education not Illness Education.
SUMMARY

This Chapter provides a presentation and analysis of the findings based on the data generated by the Wellness Opinionnaire - Part One and Part Two. Of the sixteen concepts presented in the Wellness Opinionnaire - Part One, there was a high degree of concurrence among the selected professionals concerning the acceptability of these concepts. In the Wellness Opinionnaire - Part Two, there was a high plurality of agreement among health educators regarding the acceptability of the definitions of the wellness-related terms. Responses of the health education professionals to the open-ended question in Part Two indicates that the wellness concepts could have a positive impact on future directions in health education. The overall response to the Wellness Opinionnaire suggests that selected health education professionals support the concepts of holistic thought.
CHAPTER VI
SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

The problem of this study was to identify the fundamental concepts of the theory of holism and the associated concepts of holistic health and wellness and to investigate the relationship of these concepts to future directions in the field of health education. The summary, conclusions and recommendations relative to this purpose are offered in this chapter.

SUMMARY

Several objectives were established in this study. These were:
1. to identify Western twentieth century writings which reflect the fundamental concepts of holistic thought,
2. to identify the basic principles and components which constitute the essential characteristics of holism and holistic health,
3. to determine the degree of acceptability of the concepts of holistic thought by selected professionals in the field of health education in relation to their point of view about the nature of health education, and
4. to project any implications of the concepts of holism, holistic health, and high level wellness for future directions in health education based on the responses of selected professionals in the field.
Thus, the nature of holistic thought and the implications for health education were central themes of this study.

A Survey of the Sources of Related Literature From 1925-1979

A survey of related literature which embodied the central characteristics of holistic thought was conducted. The review focused primarily on Western twentieth century literature published during the period of 1925-1979.

The fundamental concepts of holism and holistic health are reflected in writings from a variety of fields, including psychology, medicine and science, religion and health education. Popular literature also was included in this review as well as a section including holistic health center orientations.

The writings which were identified provided a framework for the discussion of the major concepts of holistic thought.

Identification of the Fundamental Concepts of Holism and Holistic Health

The initial procedures of this study consisted of an identification of the fundamental concepts of holism and holistic health. Four major steps were employed. These included: Step A - A Selection of the Literature to be Reviewed; Step B - An Analysis of the Literature; Step C - An Identification of the Principles of Holism and the Components of Holistic Health; and Step D - A Selection of Excerpts From the Literature for Purposes of Validation.

The following four principles of holism and twelve components of holistic health were identified in the Procedures For The Study - Part One.
PRINCIPLES OF HOLISM

Principle 1. Entities And Systems In The Universe Exist As Unified Wholes.

Principle 2. The Parts Of A Whole Are Dynamically Interdependent And Interrelated.

Principle 3. A Whole Cannot Be Understood By The Isolated Examination Of Its Parts.


COMPONENTS OF HOLISTIC HEALTH


Component 2. The Spiritual Dimension Of Humans Which Involves The Process Whereby Each Individual Gives Meaning And Significance To The Experiences Of His/Her Existence Is Recognized In Every Level Of Health And Disease.

Component 3. Wellness, As A Way Of Life Unique For Each Individual, Focuses On Degrees Of Health And Well-Being Rather Than The Absence Of Disease And Emphasizes Each Individual's Challenge To Live At A Fuller Potential And Enjoy The Highest Level Of Health Possible.

Component 5. Health And Wholeness Are Characterized By Progressive Harmony And Integration Within The Individual, Between Each Individual And Other Members Of Society, And Between The Individual And The World In Which He/She Lives.

Component 6. Self-Awareness And Action In The Here And Now Enhance The Health And Well-Being Of Individuals.


Component 8. When The Term Psychosomatic Is Used To Convey The Idea Of A Fundamental Interaction Between Mind And Body, Then All Levels Of Illness And Health Are Psychosomatic In The Sense That Both Mind And Body Are Involved.

Component 9. Each Individual Is Responsible For The Development And Maintenance Of His/Her Own Health And Well-Being.

Component 10. The Individual Is Not Merely A Passive Victim In The Development Of Disease, But A Responsible Participant In Illness As Well As Health.


Component 12. An Interdisciplinary Approach To Health Includes The Exploration Of Ancient And Alternative
Systems Of Healing And An Investigation Of The
Validity Of The Range Of The Healing Arts.

Each principle of holism and component of holistic health was discussed separately via a descriptive overview. Three to six excerpts for each principle and component were selected from the literature to provide the reader with a perspective of the contexts from which the principles and components were synthesized.

A holistic view of the world embraces a myriad of ideas and concepts about the nature of life, health and disease. These four principles of holism and twelve components of holistic health represent the key conceptual ideas of holistic thought and illustrate the extent to which the essential components of holistic health are rooted in the four interrelated principles of wholeness.

An Opinionnaire Based on the Identified Elements of Holistic Thought

The second set of procedures for this study consisted of a two-part opinionnaire designed to determine the degree of acceptability of holistic thought by selected professionals in the field of health education identified as having interest and competence in the area of principles and philosophy of health education.

The Wellness Opinionnaire - Part One was designed to determine the degree of acceptability of the "wellness concepts" by the selected health educators in relation to their point of view about the nature of health education. Sixteen statements representing the four principles of holism and the twelve components of holistic health were included in Part One. These sixteen statements were identified only
as "wellness concepts" to the participants in this study. The concepts were randomly ordered in the Wellness Opinionnaire - Part One as follows:

1. The Human Organism Is A Natural Healing System, A Remarkable Totality That Has The Capacity For Self-Healing.

2. Wellness, As A Way Of Life Unique For Each Individual, Focuses On Degrees Of Health And Well-Being Rather Than The Absence Of Disease And Emphasizes Each Individual's Challenge To Live At An Optimum Potential And Enjoy The Highest Level Of Health Possible.

3. Entities And Systems In The Universe Exist As Unified Wholes.

4. Each Individual Is Responsible For The Development And Maintenance Of His/Her Well-Being.

5. The Individual Is Not Merely A Passive Victim In The Development Of Disease, But A Responsible Participant In Illness As Well As Health.


7. The Parts Of A Whole Are Dynamically Interdependent And Interrelated.


9. Health And Wholeness Are Characterized By Progressive Harmony And Integration Within The Individual, Between Each
Individual And Other Members Of Society And Between The Individual And The World In Which He/She Lives.

10. A Whole Cannot Be Understood By The Isolated Examination Of Its Parts.

11. An Interdisciplinary Approach To Health Includes The Exploration Of Ancient And Alternative Systems Of Healing And An Investigation Of The Validity Of The Range Of The Healing Arts.


14. When The Term Psychosomatic Is Used To Convey The Idea Of A Fundamental Interaction Between Mind And Body, Then All Levels Of Illness And Health Are Psychosomatic In The Sense That Both Mind And Body Are Involved.

15. Self-Awareness And Action In The Here And Now Enhance The Health And Well-Being Of Individuals.

16. The Spiritual Dimension Of Humans Which Involves The Process Whereby Each Individual Gives Meaning And Significance To The Experiences Of His/Her Existence Is Recognized In Every Level Of Health And Disease.

Participants were asked to respond to each statement according to a five position rating scale of acceptable, moderately acceptable, undecided, moderately unacceptable, and unacceptable.

The Wellness Opinionnaire - Part Two was designed to determine 1) the degree of acceptability of selected definitions of wellness-related
terms by selected health professionals, and 2) whether the sixteen wellness concepts in Part One correlate with the six wellness-related definitions in Part One. Two definitions of each of the following terms were selected from the literature reviewed: "holism," "holistic health," and "high level wellness." The two definitions of each term were listed in the Wellness Opinionnaire - Part Two as follows:

**HOLISM**

A. Holism: "a theory that the universe and especially living nature is correctly seen in terms of interacting wholes (as of living organisms) that are more than the mere sum of elementary particles."

B. Holism..."underlies the synthetic tendency in the universe, and is the principle which makes for the origin and progress of wholes in the universe"..."Holism (from ὄλος=whole) is... coined for this fundamental factor operative toward the creation of wholes in the universe."

**HOLISTIC HEALTH**

A. "Holistic health refers quite simply to the integration of mind, body, and spirit in the person, and emphasizes the importance of perceiving the individual - regardless of physical symptoms - in a "whole" sense, as a being who requires balance and harmony in all three dimensions in relationship with himself, the environment, and the universe."

B. "...holistic health is the responsible integration of traditional and alternative healing and health programs. It is an approach to health based on love of life, not a fear of
death. It leads to a high level of wellness for the total person throughout the total life cycle."

**HIGH LEVEL WELLNESS**

A. "...high level wellness for the individual is conceived as a direction in progress forward and upward toward a higher potential of functioning; an open-ended and ever-expanding tomorrow which involves a challenge to live at a fuller potential. It also involves the integration of the whole being of the person - his body, his mind and his spirit - in the functioning process."

B. "Wellness is a way of life - a lifestyle you design in order to achieve your highest potential for well-being....Wellness is more than the absence of illness...It is an ongoing process, not a static state we reach and never have to consider again."

Participants were asked to respond to each item according to the same five position rating scale utilized in Part One.

The Wellness Opinionnaire - Part Two also included the following open-ended question in which participants were given an opportunity to project their personal reactions to any of the wellness concepts presented in Part One and/or Part Two of this opinionnaire.

Gazing into your crystal ball, what predictions would you make concerning the impact which any of the "wellness-related" concepts presented in Part One and/or Part Two of this opinionnaire may have on future directions in health education?
The Procedures - Part Two provided an opportunity for selected leaders in health education to react to the major concepts of holistic thought identified in this study as well as project the possible impact of these holistic concepts for future directions in health education.

Presentation and Analysis of the Findings

The sample for this study consisted of health education professionals identified as having interest and competence in the area of principles and philosophy of health education. Professionals were selected on the basis of publications, and/or presentations at professional meetings, and/or membership on professional committees which have a primary focus on philosophical issues in health education. A total of twenty-six individuals was identified by the writer. In the final analysis, the sample represented a cross section of individuals on the variables of age, sex, professional status and geographic location.

In the Wellness Opinionnaire - Part One participants were asked to determine the degree of acceptability of each of the sixteen wellness-related concepts in relation to their point of view about the nature of health education. Responses were analyzed by calculating the percentage of respondents indicating the degree of acceptability of each statement in Part One plus a discussion of the results of each statement. Results are recorded in Appendix D in this study and Table 1 found in Chapter V.

The results indicate that there was a high plurality of agreement among health educators regarding the acceptability of the wellness
concepts. The findings show that the highest single percentage accorded to any one statement by all the respondents was 100 percent received by Concept 12. Ratings of 96 percent were received by Concept 1 and Concept 5. Other concepts with ratings of 90 percent or above were Concept 2, Concept 4, Concept 6, Concept 8, and Concept 15. These concepts were deemed to be of major significance to the selected health education professionals.

In Part Two of the Wellness Opinionnaire respondents were asked to determine the degree of acceptability of two selected definitions of each of the following terms: "holism," "holistic health," and "high level wellness." Responses were analyzed by calculating the percentage of respondents indicating the degree of acceptability of each definition of Part Two. A discussion of the results of each of the definitions also was presented. Results are recorded in the Appendix E in this study and in Table 2 found in Chapter V.

The results indicate a high degree of concurrence among health educators concerning the acceptability of the wellness-related terms. The findings show that 92 percent of the respondents considered the following definitions to be highly acceptable: Holism A; Holistic Health A; and High Level Wellness A. These definitions were deemed to be of utmost importance to the participants according to their point of view about the nature of health education.

The Wellness Opinionnaire - Part Two also included an open-ended question to provide participants with an opportunity to project the implications of any of the wellness-related concepts in the two-part opinionnaire for future directions in health education.
A subjective categorization of the responses was conducted. Three categories were identified which reflect the common types of responses made by the participants. These were:

1. The Positive Influences of the Wellness Concepts and Their Impact on Future Directions in Health Education,
2. Obstacles to the Implementation of the Wellness Concepts and Their Impact on Future Directions in Health Education, and
3. The Significance of Specific Wellness Concepts and Their Impact on Future Directions in Health Education.

A compilation of the responses in each category was included in Appendix F of this study. Selected responses were recorded in Tables 3, 4, and 5 in Chapter V.

The responses of the participants indicate that the wellness concepts have the potential to positively influence future directions in health education. The manner in which the wellness concepts are integrated into health education by the leaders in the field will be a major factor in determining the direction and degree of their impact. Several obstacles were identified by the participants. These obstacles need to be seriously considered when implementing a holistic approach to health education.

Thus, this investigation presents a conceptual framework of the fundamental ideas and key concept of holistic thought as they related to the nature and scope of health education.
CONCLUSIONS

The following conclusions are based on the results and findings presented throughout this investigation.

1. There is an expanding body of literature which embodies the basic ideas and fundamental concepts of holistic thought.

2. The fundamental characteristics of holistic thought can be analyzed from Western twentieth century literature as "principles of holism" and "components of holistic health."

3. Four principles of holism and twelve components of holistic health can be identified via an analysis of Western twentieth century literature.

4. There is a high overall degree of acceptability of the principles of holism and components of holistic health when presented as "wellness concepts" to selected health education professionals.

5. The terms "holism," "holistic health" and "high level wellness" are acceptable to selected health education professionals as these terms were defined in this study.

6. The overall response of the selected health education professionals is that the concepts of "wholeness" and "wellness" will have a positive influence on future directions in health education.

These statements constitute the major generalizations which can be formulated from the findings of this study.
RECOMMENDATIONS

The following are recommendations for further studies based on the summary and conclusions in this chapter:

1. a continuing review of the body of literature on the theory of holism and the associated concepts of holistic health and high level wellness in the areas of philosophy, psychology, sociology, and the sciences should be conducted in order to further develop and expand the theoretical framework based on the concepts of holistic thought.

2. a study should be undertaken to translate each "wellness concept" identified in this study into concrete, tangible objectives which can be implemented in school and community health education programs.

3. an investigation should be developed to determine whether there is a consensus among school and community health educators regarding the inclusion of the wellness concepts in the field of health education.

4. a study should be initiated to explore the development of a school health education curriculum based on the fundamental concepts of holistic health and high level wellness.

5. a study should be initiated to develop a graduate and undergraduate professional preparation program in health education based on the concepts of holistic health and high level wellness.

6. an examination of holistic health centers and wellness centers should be conducted to determine the degree to
which each center incorporates the wellness concepts identified in this study.

7. an investigation should be undertaken to identify and show the interrelationship of the specific components of a high level wellness lifestyle.

8. a study should be conducted to determine the validity of specific approaches for achieving high level wellness: Eastern and Western, ancient and contemporary, traditional and alternative.

These recommendations suggest numerous opportunities for future studies which may promote the development and expansion of holistic thought in the field of health education.
A central purpose of this investigation was to present a set of ideas about the nature of human life and human health which focused on the question of what it means to be a "living one" in the world today. These ideas are based on the concepts of wholeness, of unity, and of the oneness shared by all life forms.

A holistic worldview provides a framework for understanding life in human form. As a theory describing the nature of reality, holism proposes that the universe and especially living organisms function as interacting wholes. In a holistic paradigm, the universe is not arbitrarily divided into unrelated parts, but is harmoniously integrated. All living organisms are interrelated...connected as if by a universal umbilical cord.

Within this synergistically related world, each human exists as a unified whole. This does not imply a uni-dimensional human nor a human split into multiple divisions. Rather, human life is viewed as multiple differentiations within the context of oneness. Each individual evolves, adapts, creates, communicates, co-creates, experiences, and actualizes as a whole. Each individual exists as part of the organismic, life-giving universe. As individuals co-exist, as they enter into true dialogue with other living ones, a chain of relation forms. This is characterized by universal reciprocity. This is the life-generating process of interacting wholes. This is the essence of holism.
Within the conceptual framework of holistic thought, one can relate the notion of wholeness to health and illness, life and death. The principles of holism provide a foundation of basic assumptions upon which a holistic approach to health is based. The components of holistic health represent an expanded awareness of the potentials of human life and present a comprehensive, multi-dimensional view of wellness. The fundamental concepts of holistic thought provide a basis for establishing a lifestyle which is fitting for birth, growth, healing, actualizing, celebrating, grieving, loving, creating, aging and dying.

Each component represents a distinct facet of the ever-evolving vision of the health of humans:

- the delicate interplay of body, mind, and spirit...
- the growth of spiritual awareness and insight...
- the continuous process of life unfolding...
- the balance and harmony of life energies...
- the creative awareness and creative adaptation arising from self-awareness and action...
- the natural process of the body healing itself...
- the inextricable interaction of psyche and soma...
- the acceptance of personal responsibility for levels of wellness and levels of illness...
- the sharing of responsibility for the healing process...
- the ability to draw on ancient and contemporary wisdom...

To bring about a holistic philosophy which is right for our time.
The concepts of holism and holistic health have exciting possibilities for future directions in health education. They may provide a common language for discussions of the implications of holistic thought for wellness education. They also may provide a basis for expanding the existing philosophical foundations in health education. The themes of holistic thought identified in this study, however, are in the developmental stage. The concepts need to be further explored, questioned, expanded, challenged, and elaborated. This calls for a multi-disciplinary approach. As Donald Tubesing explains:

"While the interest is high, each profession is tempted to look only to itself for recovering whole-person health principles. The approach to wholistic health care, however, by definition demands cooperation and cross-disciplinary vision that can only be promoted as the members of the variety of professions sit down to talk with and learn from each other."

The results of the Wellness Opinionnaire conducted as a part of this study indicate that the selected professionals in health education are very receptive to the concepts of holistic health and wellness. The findings also indicate that these leaders and thinkers in the profession are sensitive to the problems and obstacles which may be encountered in implementing the wellness concepts in the schools and community. Thus, health education professionals may play a crucial role in developing and promoting a holistic approach in health education.

The time is ripe for wellness education and a holistic approach to health. Most individuals can no longer afford medical care. The traditional medical model which focuses primarily on the physical
aspects of disease does not sufficiently deal with the multiple
dimensions of the whole person: physical, mental, emotional, social,
and spiritual. Individuals are taking more responsibility for the
decisions they make and are becoming more creative in the lifestyles
they design. The thrust is towards a "whole person" approach to health
care and the attainment of higher levels of wellness for the individual
and society.
FOOTNOTES

APPENDICES

A - F
APPENDIX A

INTRODUCTORY COVER LETTER AND WELLNESS OPINIONNAIRE - PART ONE
As a Ph.D. candidate in the Division of Health Education at The Ohio State University, I am presently conducting my doctoral research. In the course of my studies at Ohio State, I have developed a strong personal and professional interest in exploring the meaning of health and the nature and scope of health education. As a result of these philosophical concerns, I have chosen to investigate the range of ideas associated with the concepts of "wellness" and "well-being."

Because of the interest you have shown in philosophical directions for health education, I would like to invite you to participate in this study. I hope you are willing to share your opinions and reactions to various "wellness-related" concepts which I have identified via an analysis of Western twentieth century literature.

As a participant, you will respond to a two-part opinionnaire. Part One consists of sixteen statements which represent various components of "wellness." You will be asked to determine the degree to which each statement is acceptable in relation to your point of view about the nature of health education.

Part Two of the opinionnaire will contain six selected definitions of terms related to the "wellness philosophy." You will be asked to
determine the degree to which each definition is acceptable as it relates to your ideas concerning the nature of health.

Part Two will also include an open-ended question; it will provide an opportunity for you to project any implications you feel the concepts presented in this opinionnaire may have for the future directions in health education. I anticipate that you will receive the second section within two weeks after the completion of Part One.

Your consideration of this request by February 19, 1979 is appreciated. For your convenience, I am including a self-addressed, stamped envelope as well as Part One of the opinionnaire. In order to identify your return, please include your address on the outside of the envelope. You need not sign the opinionnaire, however, since your responses will remain anonymous. For purposes of confirmation, please return the opinionnaire if you are unable to participate in this study.

Thank you for your consideration of my request. I will look forward to hearing from you.

Sincerely,

Dianne E. Cmich
682 Riverview Drive #141
Columbus, Ohio 43202

Approved: ______________________________

Mary K. Beyrer, Adviser
WELLNESS OPINIONNAIRE—PART ONE

Directions

Attached are sixteen statements representing various "wellness-related" concepts. You are asked to indicate the degree to which each statement is acceptable in relation to your point of view about the nature of health education.

If you feel that the statement is closely related to one end of the scale, please place an X as follows:

acceptable _X_:_:_:_:_:_:_:_ unacceptable

or

acceptable _:_:_:_:_:_:_:_ _X_ unacceptable

If you feel that the statement is moderately related to one or the other end of the scale, please place an X as follows:

acceptable _:_:_:_:_:_:_:_ _X_:_:_:_ unacceptable

or

acceptable _:_:_:_:_:_:_:_ _:_:_:_ _X_:_:_:_ unacceptable

If you are undecided, please place an X in the middle space.

acceptable _:_:_:_:_:_:_:_ _:_:_:_:_:_:_:_ unacceptable

Be sure you check every scale.

Do not place more than one X on a single scale.

Thank you for your assistance!

Dianne E. Cmich

February 7, 1979
WELLNESS OPINIONNAIRE--PART ONE

1. The Human Organism Is A Natural Healing System, A Remarkable Totality That Has The Capacity For Self-Healing.
   acceptable ___:____:____:____:____ unacceptable

2. Wellness, As A Way Of Life Unique For Each Individual, Focuses On Degrees Of Health And Well-Being Rather Than The Absence Of Disease And Emphasizes Each Individual's Challenge To Live At An Optimum Potential And Enjoy The Highest Level Of Health Possible.
   acceptable ___:____:____:____:____ unacceptable

3. Entities And Systems In The Universe Exist As Unified Wholes.
   acceptable ___:____:____:____:____ unacceptable

4. Each Individual Is Responsible For The Development And Maintenance Of His/Her Well-Being.
   acceptable ___:____:____:____:____ unacceptable

5. The Individual Is Not Merely A Passive Victim In The Development Of Disease, But A Responsible Participant In Illness As Well As Health.
   acceptable ___:____:____:____:____ unacceptable

   acceptable ___:____:____:____:____ unacceptable

7. The Parts Of A Whole Are Dynamically Interdependent And Interrelated.
   acceptable ___:____:____:____:____ unacceptable
8. Health is an expression of each person functioning as an integrated whole, a totality of body, mind, and spirit.

   acceptable _____:______:_____:_____:______ unacceptable

9. Health and wholeness are characterized by progressive harmony and integration within the individual, between each individual and other members of society, and between the individual and the world in which he/she lives.

   acceptable _____:______:_____:_____:______ unacceptable

10. A whole cannot be understood by the isolated examination of its parts.

    acceptable _____:______:_____:_____:______ unacceptable

11. An interdisciplinary approach to health includes the exploration of ancient and alternative systems of healing and an investigation of the validity of the range of the healing arts.

    acceptable _____:______:_____:_____:______ unacceptable

12. Health is a dynamic and on-going process which reflects the continuous change occurring in each individual's life.

    acceptable _____:______:_____:_____:______ unacceptable

13. The whole is greater than the sum of its parts.

    acceptable _____:______:_____:_____:______ unacceptable

14. When the term psychosomatic is used to convey the idea of a fundamental interaction between mind and body, then all levels of illness and health are psychosomatic in the sense that both mind and body are involved.

    acceptable _____:______:_____:_____:______ unacceptable
15. Self-Awareness And Action In The Here And Now Enhance The Health And Well-Being Of Individuals.

acceptable _____:_____:_____:_____ unacceptable

16. The Spiritual Dimension Of Humans Which Involves The Process Whereby Each Individual Gives Meaning And Significance To The Experiences Of His/Her Existence Is Recognized In Every Level Of Health And Disease.

acceptable _____:_____:_____:_____ unacceptable

Please return to:

Dianne E. Cmich

682 Riverview Drive #141

Columbus, Ohio 43202

February, 1979
APPENDIX B

COVER LETTER AND WELLNESS OPINIONNAIRE - PART TWO
Thank you for your assistance in the completion of Part One of the Wellness Opinionnaire. As you know, this opinionnaire is part of an investigation of the concepts of "wellness" and "well-being" which I am conducting as a part of my doctoral research at The Ohio State University.

Enclosed is Part Two of the opinionnaire which consists of six selected definitions of terms related to the "wellness philosophy." You are asked to determine the degree to which each definition is acceptable in relation to your ideas about the nature of health education. An open-ended question is also included in Part Two. This will provide an opportunity for you to project the implications which you feel any of the concepts presented in Part One and/or Part Two of this opinionnaire may have.

Your consideration of this request by March 16, 1979 is appreciated. For your convenience, I am including a self-addressed, stamped envelope as well as a copy of the sixteen "wellness-related" concepts which were contained in Part One of the opinionnaire.
Thank you for sharing with me your thoughts and reflections on the concept of "wellness"; your contributions are appreciated.

Sincerely,

Dianne E. Cmich

DEC/mjd

Enclosures: Part Two

Part One "Concepts"

Return Envelope
WELLNESS OPINIONNAIRE - PART TWO

Directions

The following terms are frequently used when describing the concept of wellness: "holism," "holistic health," and "high level wellness." Two selected definitions of each term are presented on the attached pages. You are asked to indicate the degree to which each definition is acceptable in relation to your point of view about the nature of health education.

If you feel that the statement is closely related to one end of the scale, please place an X as follows:

acceptable _X_:_____:_____:_____: unacceptable

or

acceptable _____:_____:_____:_____:_X_ unacceptable

If you feel that the statement is moderately related to one or the other end of the scale, please place an X as follows:

acceptable _____:_X_:_____:_____: unacceptable

or

acceptable _____:_____:_____:_X_:_____ unacceptable

If you are undecided, please place an X in the middle space:

acceptable _____:_____:_X_:_____: unacceptable
WELLNESS OPINIONNAIRE — PART TWO

HOLISM

A. Holism: "a theory that the universe and especially living nature is correctly seen in terms of interacting wholes (as of living organisms) that are more than the mere sum of elementary particles."¹

acceptable _____:______:______:_____:______ unacceptable

B. Holism..."underlies the synthetic tendency in the universe, and is the principle which makes for the origin and progress of wholes in the universe"..."Holism (from ὅλος=whole) is...coined for this fundamental factor operative toward the creation of wholes in the universe."²

acceptable _____:______:______:_____:______ unacceptable

HOLISTIC HEALTH

A. "Holistic health refers quite simply to the integration of mind, body, and spirit in the person, and emphasizes the importance of perceiving the individual — regardless of physical symptoms — in a 'whole' sense, as a being who requires balance


and harmony in all three dimensions in relationship with himself, the environment, and the universe."^3

acceptable _____:_____:_____:_____:_____ unacceptable

B. "...holistic health is the responsible integration of traditional and alternative healing and health programs. It is an approach to health based on love of life, not a fear of death. It leads to a high level of wellness for the total person throughout the total life cycle."^4

acceptable _____:_____:_____:_____:____: unacceptable

HIGH LEVEL WELLNESS

A. "...high level wellness for the individual is conceived as a direction in progress forward and upward toward a higher potential of functioning; an open-ended and ever-expanding tomorrow which involves a challenge to live at a fuller potential. It also involves the integration of the whole being of the person - his body, his mind and his spirit - in the functioning process."^5

acceptable _____:_____:_____:_____:____: unacceptable


B. "Wellness is a way of life - a lifestyle you design in order to achieve your highest potential for well-being...Wellness is more than the absence of illness...It is an ongoing process, not a static state we reach and never have to consider again."\(^6\)

acceptable ______:_____:_____:____:____ unacceptable

For your consideration.....

Gazing into your crystal ball, what predictions would you make concerning the impact which any of the "wellness-related" concepts presented in Part One and/or Part Two of this opinionnaire may have on future directions in health education?

"Again, thank you for your assistance!"

APPENDIX C

List of Respondents to the Wellness Opinionnaire - Part One and Part Two
1. Ruth Abernathy, Ph.D., (Professor Emeritus, University of Washington), Box 28, Greentree, Greenbank, Washington 98253.

2. Clint Bruess, Ed.D., National Center for Health Education, 901 Sneath Lane, Suite 215, San Bruno, California 94066.

3. John J. Burt, Ed.D., University of Maryland, College Park, Maryland 20742.


5. John H. Cooper, P.E.D., George Mason University, Fairfax, Virginia 22030.

6. Darrell Crase, Ph.D., Memphis State University, Memphis, Tennessee 38152.

7. Gus Dalis, Ed.D., Office of the Los Angeles County Superintendent of Schools, Downey, California 90242.


10. Lawrence W. Green, Dr.P.H., John Hopkins University, Baltimore, Maryland 21205.


13. Marshall Kreuter, Ph.D., University of Utah, Salt Lake City, Utah 84112.
17. Scott K. Simonds, Dr.P.H., University of Michigan, Ann Arbor, Michigan 48109.
20. Sarah Louise Smith, Ed.D., (Professor Emeritus, Florida State University), Box 662, Boudon, Georgia 30108.
21. Stephen Stone, Ph.D., University of Maryland, College Park, Maryland 20742.
APPENDIX D

Percentage of Respondents Rating the Degree of Acceptability of the Wellness Concepts on a Five Position Scale in the Wellness Opinionnaire - Part One
Percentage of Respondents Rating the Degree of Acceptability of the Wellness Concepts on a Five Position Scale in the Wellness Opinionnaire - Part One

1. The Human Organism Is A Natural Healing System, A Remarkable Totality That Has The Capacity For Self-Healing.
   acceptable .48 : .48 : 0 : 0 : .04 unacceptable

2. Wellness, As A Way Of Life Unique For Each Individual, Focuses On Degrees Of Health And Well-Being Rather Than The Absence Of Disease And Emphasizes Each Individual's Challenge To Live At An Optimum Potential And Enjoy The Highest Level of Health Possible.
   acceptable .78 : .13 : .09 : 0 : 0 unacceptable

3. Entities And Systems In The Universe Exist As Unified Wholes.
   acceptable .39 : .26 : .22 : .04 : .09 unacceptable

4. Each Individual Is Responsible For the Development And Maintenance Of His/Her Well-Being.
   acceptable .57 : .35 : .04 : 0 : .04 unacceptable

5. The Individual Is Not Merely A Passive Victim In The Development Of Disease, But A Responsible Participant In Illness As Well As Health.
   acceptable .83 : .13 : .04 : 0 : 0 unacceptable

6. Both The Health Practitioner And The Client Are Active And Committed Partners Who Share The Responsibility For The
Healing Process.

acceptable .70 : .22 : .04 : .04 : 0 unacceptable

7. The Parts Of A Whole Are Dynamically Interdependent And Interrelated.

acceptable .70 : .17 : .04 : .09 : 0 unacceptable


acceptable .91 : 0 : .09 : 0 : 0 unacceptable

9. Health And Wholeness Are Characterized By Progressive Harmony And Integration Within The Individual, Between Each Individual And Other Members Of Society, And Between The Individual And The World In Which He/She Lives.

acceptable .65 : .22 : .13 : 0 : 0 unacceptable

10. A Whole Cannot Be Understood By The Isolated Examination Of Its Parts.

acceptable .52 : .22 : .13 : .09 : .04 unacceptable

11. An Interdisciplinary Approach To Health Includes The Exploration Of Ancient And Alternative Systems Of Healing And An Investigation Of The Validity Of The Range Of The Healing Arts.

acceptable .48 : .17 : .13 : .22 : 0 unacceptable


acceptable .91 : .09 : 0 : 0 : 0 unacceptable


acceptable .65 : .13 : .13 : .09 : 0 unacceptable
14. When the term psychosomatic is used to convey the idea of a fundamental interaction between mind and body, then all levels of illness and health are psychosomatic in the sense that both mind and body are involved.

acceptable .52 : .13 : .09 : .17 : .09 unacceptable

15. Self-awareness and action in the here and now enhance the health and well-being of individuals.

acceptable .57 : .35 : .04 : 0 : .04 unacceptable

16. The spiritual dimension of humans which involves the process whereby each individual gives meaning and significance to the experiences of his/her existence is recognized in every level of health and disease.

acceptable .48 : .22 : .17 : .09 : .04 unacceptable
APPENDIX E

The Percentage Of Respondents Rating The Degree Of Acceptability
Of The Definitions Of Wellness-Related Terms On A Five
Position Scale In The Wellness Opinionnaire - Part Two.
Percentage of Respondents Rating the Degree of Acceptability of the Definitions of Wellness-Related Terms on a Five Position Scale in the Wellness Opinionnaire - Part Two.

HOLISM

A. Holism: "a theory that the universe and especially living nature is correctly seen in terms of interacting wholes (as of living organisms) that are more than the mere sum of elementary particles."

acceptable .70 : .22 : .04 : .04 : 0 unacceptable

B. Holism..."underlies the synthetic tendency in the universe, and is the principle which makes for the origin and progress of wholes in the universe"..."Holism (from ὅλος = whole) is...coined for this fundamental factor operative toward the creation of wholes in the universe."


HOLISTIC HEALTH

A. "Holistic health refers quite simply to the integration of mind, body, and spirit in the person, and emphasizes the importance of perceiving the individual - regardless of physical symptoms - in

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a "whole" sense, as a being who requires balance and harmony in all three dimensions in relationship with himself, the environment, and the universe."³

acceptable .70 : .22 : .04 : 0 : .04 unacceptable

B. "...holistic health is the responsible integration of traditional and alternative healing and health programs. It is an approach to health based on love of life, not a fear of death. It leads to a high level of wellness for the total person throughout the total life cycle."⁴

acceptable .26 : .13 : .09 : .26 : .26 unacceptable

HIGH LEVEL WELLNESS

A. "...high level wellness for the individual is conceived as a direction in progress forward and upward toward a higher potential of functioning; an open-ended and ever-expanding tomorrow which involves a challenge to live at a fuller potential. It also involves the integration of the whole being of the person - his body, his mind and his spirit - in the functioning process."⁵

B. "Wellness is a way of life - a lifestyle you design in order to achieve your highest potential for well-being...Wellness is more


than the absence of illness...It is an ongoing process not a static state we reach and never have to consider again."^6

acceptable .57 : .22 : .17 : .04 : 0 unacceptable

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APPENDIX F

Responses of Selected Health Educators to the Open-Ended
Question in the Wellness Opinionnaire - Part Two
Open-Ended Question in the Wellness Opinionnaire - Part Two:

For your consideration.....

Gazing into your crystal ball, what predictions would you make concerning the impact which any of the "wellness-related" concepts presented in Part One and/or Part Two of this opinionnaire may have on future directions in health education?
The Positive Influences of the Wellness Concepts and Their Impact on Future Directions In Health Education

1. My prediction is: By the year 2000: the concepts of wellness, high level wellness, and holistic health will be the primary focus of health education in the public schools. The federal government will be primarily illness and disease prevention oriented, however, the concepts of health, health education, wellness and holistic health will be receiving increased focus from the government.

2. The wellness related concepts will no doubt have a positive effect on the development of a better understanding of the purposes of health education, thereby reducing the influences of the traditional therapeutic medical establishment. They should serve to define health education as a health process which may only occasionally be related to the activities of our "health" care delivery system. In order for health education to reach its positive objectives, it must broadly influence consumer groups as well as health professional groups. Wellness concepts should serve to give the above interactions appropriate direction.

3. I stand at both ends of the continuum as it relates to impact. If the concepts are not fully developed and put into a document, there will be little impact, other than making the persons who are into them feel good. If the concepts are expanded and published, they may encourage health educators to pursue implementation of the concepts.

4. I predict that these concepts will have little or no impact on health education unless health educators develop these concepts for themselves and are able to integrate these concepts into health education.
5. The impact will be based on the perceptions of individuals as to the meaning of the concepts - especially those in leadership positions. The perceptions, interpretations and consequent actions of individuals could take us in many directions as in the past. The philosophical concepts of "part - whole," the "basic nature of being" and "future directions" are substantially related to the ontology of health and health education. Thus, the impact of the concepts will be dependent upon the beliefs (philosophy) of individuals.

6. This wellness movement has had the beneficial effect of offsetting some of the bias and emphasis of the medical care establishment on illness and cure. It has helped some health educators broaden their perspective, but it has also been an excuse for some health educators to indulge in fuzzy, ill-defined, poorly delineated concepts and practices at a time when health education desperately needs more concrete, tangible, measurable goals and methods. Like most movements, it has its excesses and hyperboles, and like most movements, its impact on future directions in health education will be moderate and eventually merge into a more balanced view of health and illness.

7. I predict that the infusing or operationalizing of these concepts into health education will result (if it ever happens) in increasingly more viable programs of health education.

8. It is at best difficult to predict the ramifications of this research. If there is some consensus reached among health educators concerning the "wellness" concepts, I think we will have discovered at least the beginnings of the philosophic base of the discipline. If no consensus is reached - we will have to dig deeper in order to find
direction for our work and the service we provide society. And - a much larger and more difficult task is ahead - applying the philosophical base to our work...If through this study we identify the port - then we need to learn how to tack the ship, recognize storms in advance, and be ready and able to deal with crisis on our journey.

9. Hopefully - such health concepts should encourage those responsible for developing health education programs to plan experiences for the "whole" person which enables him to understand himself better, his relationship and responsibility to others and to the environment. For those writing text books such concepts should give direction, i.e., 1) the attainment and maintenance of health is a shared responsibility, yet the individual must assume responsibility for his own health, 2) high level wellness is something to be sought at all age levels and is determined in large measure by "a lifestyle you design." For those preparing teachers, the development of these concepts should have far reaching effects on curriculum materials and the lives of those they teach.

10. The future of health education would seem to be increasingly tied to relating quality of life and style of living. This will be a frontier for all health professionals - changing to such an emphasis will need to be the central theme for those in health education.

11. There can be little question that the notion of wellness will be integral to the future of health education, irrespective of whether that process occurs in schools, communities, clinical settings or the workplace. In fact, the following quote from the 1979 report of the American Lung Association Task Force in School Health Education suggests
that "wellness" has already had a significant impact on the thinking of leaders in the field of health education:

"The task force found that school health education is undergoing a change from disease centered, information-giving to behavioral learning for 'wellness.'"

ALA task force recommends that the ALA ally itself with educational institutions and organizations to train teachers in the wellness concept and the process of teaching it. My intuition tells me that particularly in our society, we are moving to a place where the rational concern for well being will become so pervasive that those of us who are health educators will do less and less problem probing activity and more and more consultant and advising services in response to what the public identifies as their need.

12. The wholeness view is fundamental to a "wellness-related" orientation in health education. If health educators are to be concerned with more than a disease orientation, more than a negative or particulate view of the organism then the imperative impact of "wellness" as a base seems self-evident. Since health education will inevitably reflect a current social philosophy, it would appear imperative that health educators devote their attention to a philosophical analyses of their own values and beliefs as to the nature of man and the universe.
Obstacles to Implementation of the Wellness Concepts and Their Impact on Future Directions in Health Education

1. Shifting from remediation to wellness promotion is a survival task for our society - not just health but all aspects of our society. It is an incredibly difficult task because of its complexity. It will require a major reorganization of our institutions, myths, and politics. Unfortunately, the old ways of thinking get in the way of understanding this. We still seem to think that long term prevention can be engineered overnight through technical intervention. I'm pessimistic about long term commitment of resources to prevention... the emphasis is upon accountability, now! Also, and perhaps most important, long term planning for wellness requires national commitment to social and philosophical ideas...something that this country likes to talk about but abandons in the face of the needs of a capitalist economy and a tradition of fierce individual independence.

2. The impact of the wellness-related concepts will depend on demonstrating the cost-benefit of health education programs incorporating these concepts.

3. The "wellness-related" concept has already impacted health education. Health educators are currently involved in philosophical discussions about wellness. Programs promoting the wellness concept are being conducted. Despite this action in the health education world, the crystal ball does not include any major activity among legislators and government. All indications are that funding and legislation will continue to be directed toward special disease oriented problems.
4. Since people are not merely passive victims of disease processes but active participants, the role of health education appears obvious—to create and develop strategies that will direct people toward outcomes that are health enhancing rather than self-destructive. Prevention is not only less costly but a more viable strategy to follow with respect to illness. The major concern (obstacle) appears to be our ability to demonstrate cost-effectiveness, or accountability for health education.

5. I predict that the integration of these concepts into subject matter area of health education will be a difficult one.

6. The need to raise people's awareness about holistic, wellness-related concepts is great but will be slow. Many health educators "hear it" but in operation will continue the fragmented teaching of tradition.

7. I would predict only modest increments in how the public and health professionals will respond to "wellness." The "forces" on the "other side" are pervasive and powerful and will continue to dilute efforts on promoting wellness.

8. I am very nervous about these concepts—fearful that it will have a negative impact upon the future of health education. "Holism" and "High Level Wellness" are very important concepts for persons willing to think deeply and carefully. Otherwise they are frankly dangerous. Hence the concepts have the power to change the entire profession or to destroy it. I hope for the former.

9. These are mostly platitudes difficult to deny but also difficult to swallow whole.
10. The concepts have to be translated into something more than high level abstractions. They have to be tied to programs and activities. Funding most often comes through for programs that are disease specific. This means that the holistic approach is very much a minority viewpoint.

11. I found most of the questions to be in the realm of mysticism rather than in the realm of rationality or of "philosophy." Without denying that there are forces in "health" and "well-being" which are beyond the reach of today's state of science and not totally comprehensible by rational mind, such total surrender to mysticism and (if you do not mind my saying it so candidly) to mystic jargon goes against all my beliefs.
The Significance of Specific Wellness Concepts and Their Impact On Future Directions in Health Education

1. I do not believe that mind and body exist independently or as two separate entities. The concept of whole and parts is a complex one. If a thing exists at all it is a whole.

2. I think there is no question that health will be more and more conceived as involving one's total self (and the interrelationships).

3. The theme of body, mind, and spirit has been oft-neglected in simplistic approaches to health education. Fortunately health educators are now leaving the predominately unidimensional medical model in the dust where it belongs.

4. Balance and harmony are not new concepts in health...actually they go back to Hygeia...but it is important to rediscover and revitalize them from time to time. It is important to see health as an ongoing process...to see it as the quality of functioning...and, to use an idea not included in these materials, that it is successful integrated adaptation to the situations of life. The most important concept...and one I hope is in ascendency, is that of the integrated individual - body, mind, and spirit...that it is the spiritual that gives meaning and significance to life's experience. Health does truly involve a "love of life." It is also important to affirm that the human is a naturally healing system, and that each individual must take responsibility for healing (when this is necessary). Alternative systems of health and healing are important, particularly those that stimulate and affect the mind and spirit, as well as the body.
5. I don't feel the exact concepts will make that much difference. The main idea will be in some way to have more emphasis on totality.

6. The health educator will become more involved with ethical dimensions and responsibilities as freedom to choose and behave must be dealt with as fundamental rights of individuals.

7. I trust we will never try to dictate the life style one must follow to achieve high level wellness. It won't be the same for us all. Responsible freedom is a precious attribute.

8. Wellness is what health education is all about. This field is Health Education not Illness Education.

9. There will be progress toward wellness as a whole - not freedom from illness only.
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