

Editorial

In recent years, an ever increasing number of scientists have challenged the validity of the ancient dichotomic principle of "a sound soul in a sound body." Getting away from this misleading, deterministic slogan, the emphasis has been shifted to the holistic principle of the body-soul unity. However, not infrequently we may observe an over-enthusiastic tendency to substitute this old dichotomic principle with its reversed, but in principle just as dichotomic version, implying that a sound soul makes a sound body. As a scientific principle, the assumption that the "psyche" is determined by the "soma" is no more fallacious, deterministic, and unrealistic than is its reversed version. Many psychosomatic concepts fail to properly appreciate the multi-faceted dynamics of bio-social integration which is characterized by the interdependence of all aspects of biological (including "somatic," "psychic," "mental," etc.) and social (including cultural, economic, etc.) existence. Philostratus spoke of "somato-psycho-noologia," W. C. Menninger of a "concept of a socio-psycho-somatic approach" implying that there are more than the emotional and bodily aspects involved in any given "psychosomatic" case. The term "Holistic Medicine" more aptly implies this interdependent multi-facetedness, the theoretical and practical premises of which we attempted to demonstrate in the few papers of this symposium on "psychosomatic" problems as approached by Individual-Psychologically oriented physicians.

We, with our Individual Psychological frame of reference, do not claim to have discovered the "absolute truth." We only claim that we follow a scientifically and practically fruitful approach to many problems concerning the conceptual comprehension of MAN as he manifests himself in his totality within his total environment. We do not reduce human emotions, strivings and relations to chemical formulas, because we find no evidence that only chemical formulas constitute science. We do not boast that we have nothing to do with "morality,"

because we realize that without considering the norms and forms of human symbiosis no psychology can call itself dynamic and holistic.

Ritualistic or dogmatic rigidity in a scientific approach to human problems often results in arbitrary glorification of single aspects or single schools to the detriment of the whole. Upon such observations, a burning question presents itself to the concerned psychologist: Will holism or holyism prevail in psychologic research's future?

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