

## Counseling for Wellness: Theory, Research, and Practice. Response to Charyton

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### **Abstract:**

Comments on Christine Charyton's review (see record 2006-04625-001) of the edited book by Jane E. Myers and Thomas John Sweeney, *Counseling for Wellness: Theory, Research, and Practice* (see record 2006-01762-000) which, the authors feel, does not properly address the intent of the book being reviewed. The current authors state that the book is presented in four parts. The first part addresses wellness theory and measurement, including the history of wellness theory, the theoretical Wheel of Wellness model, the evidence-based indivisible Self Wellness model, and methods for wellness assessment. The book's second part addresses wellness research, specifically using the counseling-based wellness models introduced in Part 1. The third major section of the book explores wellness applications in counseling professional practice, including strategies for wellness and habit change and integrating concepts of spirituality and stress management into practice. In the final part of the book, wellness applications in counseling settings and counselor education are addressed. The reviewer's first critique of the book questioned the relevance of Adlerian theory to the original theoretical Wheel model. The chapter on this model reveals the roots of wellness theory in Adler's writings. In addition, there were content errors in the minor part of the review that actually related directly to the contents of the book. The reviewer confused the theoretical Wheel model and its measurement instrument, the Wellness Evaluation of Lifestyle Inventory (WEL), with an evidenced-based wellness model (the Indivisible Self; IS-Wel) and its associated measurement instrument, the 5F-Wel. Although most of the book focuses on the need for evidence-based wellness practice, which is the foundation of the IS-Wel model, the reviewer never mentions that model even once in her review. The authors welcome questions, suggestions, and dialogue from persons who share our interest in promoting wellness of all persons across the lifespan. In summary, they hope their response better informs interested readers.

**Keywords:** wellness counseling; Five Factor Wellness Inventory; spirituality; Adlerian perspective; positive psychology; wheel of wellness concept

### **Article:**

We read Christine Charyton's review of our book *Counseling for Wellness: Theory, Research, and Practice* with great interest, especially because Charyton had contacted us to request a copy of the Five Factor Wellness Inventory (5F-Wel), presumably to better understand the content of the book. She was invited to complete the instrument and receive a confidential wellness profile. She did not accept the offer. We found a number of factual errors in the review and chose to respond to correct what we consider to be significant misimpressions.

Our first expectation was to see an overview of the text and the authors' stated purpose, as the context is essential to the review. The stated purpose is to provide the knowledge and means for professional counselors to help individuals across the lifespan ... clearly define what they want question the effectiveness of their current lifestyle in achieving wellness, and ... change what needs to be changed. (p. xii)

Our intent was not to address the scope of positive and health psychology.

The book is presented in four parts. The first part addresses wellness theory and measurement, including the history of wellness theory, the theoretical Wheel of Wellness model, the evidence-based Indivisible Self

Wellness model, and methods for wellness assessment. The book's second part addresses wellness research, specifically using the counseling-based wellness models introduced in Part I. A 12-page table is presented that summarizes the results of more than 30 doctoral dissertations and numerous other studies conducted using these models. Chapter authors summarize key research findings and explore needed research to inform practice in relation to wellness of specific populations.

The third major section of the book explores wellness applications in counseling professional practice, including strategies for wellness and habit change and integrating concepts of spirituality and stress management into practice. In the final part of the book, wellness applications in counseling settings and counselor education are addressed.

The reviewer's first critique of the book questioned the relevance of Adlerian theory to the original theoretical Wheel model. The chapter on this model reveals the roots of wellness theory in Adler's writings. We believe definitions of Adlerian terms and exploration of Adlerian theory adequately justified the authors' contention that Adler was the original positive psychologist, whose writings about holism, health, and goal-oriented living provide a comprehensive theoretical framework for wellness theory that is lacking in other theoretical approaches we considered.

Charyton's concern that concepts of self-efficacy and social learning theory are absent from the wellness models presented is unfounded. Chapters 2 and 3 clearly present a foundation for the life task of self-direction and, integral to an understanding of sense of control, for self-efficacy as a component of healthy functioning for all individuals. She states that self-efficacy theory teaches that "people make active choices regarding their lifestyle." On page 1 of Chapter 1, in the opening paragraph of the book, this fact is noted, and the authors further explain the extent to which people are making poor choices resulting in the fact that up to two thirds of all disability and death in the United States is due to lifestyle choices that are subject to change through intentional decision making.

In addition, there were content errors in the minor part of the review that actually related directly to the contents of the book. The reviewer confused the theoretical Wheel model and its measurement instrument, the Wellness Evaluation of Lifestyle Inventory (WEL), with an evidenced-based wellness model (the Indivisible Self; IS-Wel) and its associated measurement instrument, the 5F-Wel. Although most of the book focuses on the need for evidence-based wellness practice, which is the foundation of the IS-Wel model, the reviewer never mentions that model even once in her review. The entire third chapter is devoted to an explanation of the IS-Wel model and its genesis in structural equation modeling of a large database; yet, the reviewer largely ignores the statistical and research foundations of the text. We took care to explain the Wheel, the IS-Wel, and the different measurement instruments for the two models in separate chapters so as to make clear what Charyton ended up missing. She mixed and matched the empirical factor structure and resultant factors with the theoretical Wheel, and although the preponderance of research is founded in the statistically valid IS-Wel model, she persisted through the review to match the theoretical Wheel and the factor structure of the 5F-Wel instrument. We realize that the Wheel, which proposes spirituality as the core characteristic of a healthy person, has intuitive appeal and many people prefer it over the less intuitive but statistically valid IS-Wel model. The structural model presented in Chapter 3 is quite clear—The data simply did not support the hypothesized circumplex Wheel model.

We, the authors, welcome questions, suggestions, and dialogue from persons who share our interest in promoting wellness of all persons across the lifespan. In summary, we hope our response better informs interested readers.