

Aspects of Apithology: Orientations in the Four Potentials of Health

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ABSTRACT – This paper identifies four aspects of health and wellbeing. These are described from within the discipline of apithology, introducing an apithological perspective on health for the first time. The four aspects disclose four different and distinctive resulting potentials. A framework representing these four potentials is proposed as a conceptual landscape to allow meaningful orientating generalizations to be formed. The four potentials are defined as the fields of: *pathology*, *antipathology*, *apathology* and *apithology* respectively. By identifying the four aspects it is hoped that different conceptions of health can be more clearly discerned, assisting practitioners in identifying inherent potentials, underlying motivations and probable outcomes in our predominant orientations to health and wellbeing.

INTRODUCTION

The field of apithology specifically examines the dynamics of generative health and wellbeing in emergent systems. To enable this work, the apithological perspective requires that the practitioner also be cognizant of the counterpart dynamics of the causes of degenerative disease and suffering identified by the fields of pathology. Together these two horizons of analysis can inform an enriched understanding of the system of dynamics operating, which are then together held within one undivided and open-ended conceptual frame¹. The difficulty the apithological practitioner will often face in working with, and within, the dynamics of

emergent and open-ended conceptions of health is to correctly locate the present potential of the system being studied. The four aspects discussed in this article provide initial reference points to enable the practitioner to more accurately discern apithological from non-apithological dynamics within a continuum of emergent forms.

AN ORIENTATION TO THE FOUR ASPECTS

For those not already familiar with the apithological perspective, an initial orientation to the taxonomy of apithology and the approach used may be useful in a first reading of this article. In this discipline a distinct frame of reference is adopted. This frame is used to investigate the *qualities* of conceptual frames, rather than their forms. When we hold assumptions of the pre-existent nature of a phenomenon a consideration of its formative dynamics can be omitted from an analysis. For this reason, apithology looks at the ‘*aspect*’ that mediates perception and conception, rather than to pre-existent forms of classification. This approach recognizes and incorporates the impermanent and emergent nature of human consciousness, identifying each aspect by its formative causes operating at the time of the inquiry. Other ontological frames validly make ‘consciousness’ the object of study and use assumptions of origination in physiological *responses*, cultural *beliefs*, philosophical *convictions*, experiential *observations*, subjective *opinions*, enacted *perspectives*, holistic *impressions* or subtle *receptions*. The practice of apithology adopts the unusual (Article continues ...)