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A Cultural Perspective in the presentation of a Brief Psychotic Episode

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Abstract

This case study discusses a unique cultural perspective in which a Thai patient residing in Singapore presents with first episode psychosis. Her presentation coincides with the passing of the late King Bhumibol Adulyadej of Thailand, and while initially was precipitated by grief, later evolved to encompass bizarre and persecutory delusions with auditory hallucinations.

Introduction

For patients with first episode psychosis, there can be a myriad of presentations in which psychotic symptoms may present. Some may experience an insidious development of persecutory delusions while others may experience a prodromal depressive or anxious mood. [1,2] In this case study, cultural perspectives in the presentation of a patient with first episode psychosis is illustrated and discussed.

Presenting History

In late October 2016, Ms. S, a 32 year old Thai lady was brought to the Emergency Room of the Institute of Mental Health by the police. She had been displaying bizarre behaviour in the shared corridor of her public flat and her neighbours had henceforth called the police for assistance. Prior to this incident, Ms. S has had no past personal or family psychiatric history. She had been staying in Singapore for the past 3 years, having married a Singaporean and was taking care of their 2 year old child full-time.

Symptomology

Further history from her husband revealed that 4 days prior to her presentation, Ms. S had visited the Royal Thai Embassy of Singapore to pay her respects to the late King Bhumibol Adulyadej of Thailand. She was aggrieved at the news of his passing and had signed a book of condolences there. Shortly after returning home, Ms. S began to experience auditory hallucinations. The content of these auditory hallucinations were congruent with that of her low mood, i.e. “You are ugly.”

At first, the frequency of these auditory hallucinations was sporadic and she was hence not significantly distressed by them. However over the span of the next 4 days, the voices escalated in frequency and their content became more bizarre. On one occasion, she heard voices telling her she was pregnant with a child who would have the late King’s soul, and on another occasion, the voices predicted her death and commanded her to return her ashes to Thailand. Ms. S felt fearful for her life and was in an acute state of distress. Her husband corroborated that she had appeared upset and agitated at home, and was constantly pacing about and mumbling to herself.

Mental State Examination (MSE)

MSE at the Emergency Room revealed a middle aged Thai lady with unkempt long hair who was perplexed and smiling inappropriately. She was observed to be mumbling and laughing to herself. Her mood was labile and she would alternate between tearfulness and laughter within the span of minutes. She was difficult to engage in the interview and did not answer questions relevantly.

Diagnosis and Management

The diagnosis of a Brief Psychotic Episode was made and Ms. S was admitted for inpatient psychiatric treatment. She was started on an antipsychotic (Risperidone 2mg ON) and an antidepressant (Sertraline 50mg ON). Her symptoms of low mood, auditory hallucinations and delusions improved rapidly and she was discharged to the care of her husband 1 week later. She was reviewed in the outpatient clinic a month after her discharge, and she shared that whilst she was still experiencing occasional auditory hallucinations, she was not distressed by them and had no problems with her day to day function. Interestingly, the content of these voices had evolved from that of her first presentation, largely comprising of running commentaries about her and her family’s day to day activities instead.

Discussion

This case study of Ms. S seeks to demonstrate and highlight the different cultural perspectives through which patients may experience their mental health symptoms. The strong sense of a nation's collective grief for the late King's passing had likely been a precipitant to Ms. S's initial experiences of low mood, which subsequently then led to her experiencing mood-congruent auditory hallucinations.[3]

However as her illness progressed, these symptoms extended beyond that of an appropriate cultural context and hence a primary psychotic disorder was more indicative, as opposed to that of a Complicated Grief Disorder.[4,5] It is hence important for mental health staff to stay abreast of significant events in our patients' cultural contexts and to remain mindful of how these events may dramatically impact their lives. [6,7]

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A House is Not A Home: A Study on the Relationships of Filipino Children in Conflict with the Law with their Attachment Figures

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The study aimed to investigate the relationship between children in conflict with the law (CICL) and their attachment figures by examining the kind of upbringing the children received, their present relationship with these attachment figures, the measures they recommended to involve their attachment figures in their intervention, and the coping mechanisms they employed inside the institution. Individual interviews were held with nine CICL (5 female, 4 male) and one child at risk (male). These interviews were transcribed and thematic analysis was used to identify overarching themes in the children's narratives. We found that the male participants were loosely monitored and raised by non-traditional families, and relied on external support systems as they were growing up, and had a gap between them and their parental figures in the present. Their recommendations involved getting more time and attention from others, and they coped inside the institution by turning to each other or to religion. The female participants were raised in warm, supportive, and stable homes, and were strongly attached to their families. Their recommendations centered around fulfilling their social and emotional needs, and they coped inside the institution by establishing support systems there. In general, CICL's upbringing affected their image of a family, and this image influenced their interactions with other people and the coping mechanisms they employed while inside the institution.

Keywords: CICL, parents, attachment figures, intervention

Children in conflict with the Law (CICL) are often looked upon with judgmental eyes; and more often than not, they are portrayed in a negative light. They are labeled as juvenile delinquents, youth offenders, young criminals, and gangsters. Under the Department of Social Welfare and Development (2008), Children in Conflict with the Law or CICL refer to “a child who is alleged as, accused of, or adjudged as, having committed an offense under Philippine Laws”; while Children at Risk or CAR are children who are more vulnerable to becoming a CICL due to some “predisposing factors in their personal, family, and social circumstances” (Plan Philippines, 2006). It has become acceptable to view these children only for their crime, often shrugging off their humanity (Plan Philippines, 2006). In a study done by Save the Children (2004), it was found that society can be insensitive to the experiences of CICL as they are also perceived to be pitiful for “bringing upon themselves the loss of their future”, with some even believing that CICL should no longer be considered as children (Save the Children, 2004). Failing to understand CICL’s experiences and capacity for change while choosing to view them with contempt condemns these children to a “life of criminality and hopelessness”, effectively robbing them of a better future (Plan Philippines, 2006).

What society fails to remember is that CICL are children too. According to Plan Philippines (2006), because children have “limited experiences” and their “capacities for judgement are still evolving”, they do not always make the correct decisions, especially when their circumstances fail to provide proper guidance and support. This suggests that CICL are not to be solely blamed for their crimes: poverty and a sense of deprivation, peer pressure (Save the Children, 2004); a community that “does not provide opportunities for a better future”, and abuse are social factors that have been found to have a strong impact on predicting whether or not children would engage in crime (Plan Philippines, 2006). A community that has failed to provide a child with his or her needs and the protection of their rights, contributes to the creation of terrible situations that CICL find themselves in (Plan Philippines, 2006). This highlights society’s shared responsibility as their caretakers to protect and uphold the rights of CICL for an opportunity to change that would benefit their growth and development (Plan Philippines, 2006).

Protection of the rights of CICL as children and members of society calls for further understanding of their experiences and social circumstances, especially at home by their caretakers, since it has been found to be a determining factor to criminal behavior (Plan Philippines, 2006). This understanding could lead to awareness of parents and future parents on how and what they could do to raise their children to be law-abiding citizens. However, there seems to be a lack of adequate documentation of the experiences of CICL in the Philippines as seen in the absence of accessible and recent statistics of CICL cases. For instance, the most recent available reports about CICL statistics were published in 2010. These reports by the Philippine Statistics Authority (2011) ranging from 2009-2010 show that there is a total of 54.1% decrease in the number of CICL served by the Department of Social Welfare and Development. Moreover, according to Plan Philippines (2006), statistics of government agencies do not come into agreement hence, a possible implication that further understanding is needed towards the needs and situation of the CICL. According to the Philippine National Statistics Office (2008) data from the Accomplishment Report of Juvenile Justice and Welfare Council (2015), the DSWD reports approximately 10,000 CICL provided with their service annually; the majority of which are under the care of “community- based interventions by local social welfare and development offices” (Philippine National Statistics Office, 2008; Juvenile Justice and Welfare Council, 2015).

About 90% of CICLs are male, around 14-17 years old; and come from “poverty-stricken families with minimal education” (Philippine National Statistics Office, 2008). The majority of crimes committed by CICL were found to involve property, crimes against persons, violation of ordinances, and drug use (Plan Philippines, 2006; Philippine National Statistics Office, 2008; Save the Children, 2004). The high incidence of property-related crime may be linked to “conditions of deprivation and poverty” experienced by the CICL (Philippine National Statistics Office, 2008). It was also noted by the same report that at least 70% of crimes committed by CICL are best handled through non-judicial measures; unfortunately, the case is that the CICL are detained in unmaintained adult jails wherein the situation is made worse by delays in court hearings and a tendency to “order the detention of CICL even for petty crimes” (Philippine National Statistics Office, 2008). It is also worth mentioning that most CICL were from CALABARZON, Central Luzon, Central Visayas, Ilocos, and Davao (Philippine Statistics Authority, 2011).

After almost a decade of the enactment of the Juvenile Justice and Welfare Act of 2006, much has improved in the legal and judicial protection of CICL in the Philippines, which includes separate detention facilities for children and a decrease in the number of CICL (Philippine National Statistics Office, 2008). In 2015, the Juvenile Justice and Welfare Council worked with various sectors of the national government such as the Department of Education (DepEd) Guidelines and Procedures on the Management of children at risk (CAR) and children in conflict with the law (CICL), Philippine National Police (PNP) Manual on Handling and Treatment of CAR and CICL, and Department of Interior and Local Government (DILG) Guidelines for the LGUs on the development of Comprehensive Local Juvenile Intervention Program; and local government units to improve the situation of intervention programs nationwide.

Unfortunately, although there is a big leap in the improvement of these laws to protect CICL, the current situation in the Philippines has revealed that the rights of CICL have been violated by the very persons who are in charge of caring for and protecting them; and many studies have found that CICL are often “victims of abuse, cruelty, neglect, injustice, and indifference” (Plan Philippines, 2006). According to Plan Philippines (2006), parents play the most important role in the life of a child, “especially in preventing crimes”; their guidance is what molds the character of the child to become good citizens. Moreover, the aforementioned study by Save the Children (2004) also found that from the perspective of CICL “the lack of responsibility of individual families”, particularly “parental neglect and breakdown of families”, are the key reasons why they have committed crimes. According to Plan Philippines (2006) love, guidance, and attention from parents is integral in the prevention of criminal behavior of children.

Because minors make up almost 40 percent of the Philippine population (Philippine Statistics Authority, 2016), their behaviors will have a huge impact in the future of the society. Behind these children are their parents who are believed to be essential in the character formation of their characters because they are the ones expected to provide them with guidance and proper discipline (Plan Philippines, 2006). Thus, there is a great need to study how certain child rearing practices and circumstances could affect the children’s behavior.

Parenting Style

The family is the basic unit of society. The existence and survival of this basic unit of society lies in the hands of the parents for they are tasked to nurture and provide for their children. However, due to these needs that the parents need to fulfill, earning becomes their top priority. They end up leaving their children without proper parental guidance and these children grow up without proper support while they go out to earn money for their families (Plan Philippines, 2006). With this, we can see that parents play a vital role in influencing a child's behavior.

The behavior patterns that a child acquires within the family are easily absorbed by the child and it becomes harder to alter as the child grows up (Hoeve et.al, 2007). To elaborate on the influence of parents in the child's behavior formation, it is noteworthy to see them based on a certain framework. Maccoby and Martin proposed a two-dimensional framework on how we can analyze the possible parenting styles that are implemented by their parents. The dimensions involved in this framework are support and control. For the support dimension, it involves the behavior that the parents exhibit towards the child to make him/her feel accepted and comfortable (Hoeve, et.al, 2009). Some of the positive and negative aspects involved in the continuum of support are acceptance, warmth, communication, intimacy, sensitivity, rejection, and hostility. As mentioned, Hoeve, et al. (2009) discussed the quality of communication between the parent and the child. Multiple psychological studies have proven that the lack of strong communication between parents and adolescents is correlated to a higher degree of problematic behaviors among adolescents (Kandel & Davies, 1982; Parker, Tupling, & Brown, 1979 cited in Moitra & Mukherjee, 2012). To further support the importance of communication between the parent and child, Moitra and Mukherjee (2012) found that when adolescents perceive that they receive satisfactory communication from both of their parents, they are less likely to exhibit delinquent behaviors. However, negative parental behaviors such as rejection, hostility, and neglect may encourage distorted perceptions of the self and the environment, which may result to delinquent behaviors (Hoeve et. al, 2009).

For the second dimension, control is identified as the extent to which the parent exhibits demand and control over the child (Hoeve, et al., 2009). However unlike support, control is not considered as unidimensional because Hoeve, et.al (2009) suggested that it could still be elaborated in different types. The most recent types under this dimension that Hoeve, et.al (2009) used are the types derived by Barber and colleagues; and these are behavioral and psychological control. Behavioral control is defined as the regulation of the child's behavior through monitoring, rule setting, and consistency of discipline. On the other hand, psychological control deals with the use of guilt and love withdrawal, which interfere with the child's psychological development to exercise control over the child's behavior.

Aside from the two-dimensional approach, Hoeve, et.al (2009) discussed the typological approach that can also be used to analyze parenting styles. In this approach, they have derived four types that can be defined through the combination of different levels of support and control. These are authoritarian (low support, high control), authoritative (high support and control), permissive (high support and low control), and neglecting (low support and control). A neglectful parenting style which denotes low support and control was highly linked to delinquency. Coercive parenting was found to facilitate further delinquency and aggression; and Agnew (2006) goes on to describe coercive family relations as "strains most likely to cause crime."

However, the findings reported by Hoeve fail to acknowledge the importance of the children's perception of their parents' parenting styles. In a study by Terry (2004), the students' perception of the parenting styles of their parents were related to their acting out behavior in college. Using Baumrind's classifications of parenting styles (Baumrind, 1991, cited in Terry, 2004), it was found that those who reported their parents' authoritarian style had more problems and difficult temperaments than those who reported authoritative, indulgent, or uninvolved styles of parenting. In relation to the Philippine setting, Jocson & Alampay (2011) and Jocson et al. (2012) report how Filipino parents put a great emphasis on discipline or *disiplina*, which may be classified as authoritarian. This is a great predictor of the use and frequency of corporal punishment by Filipino parents which leads to feelings of hurt and anxiety, "anger, fear, frustration, and even hatred towards their parents" (Sanapo and Nakamura, 2011; Esteban, 2006; Lansford et al., 2005; as cited in Alampay, 2013).

Additionally, a study by Simons et. al (1991) has not only shown that children who found it hard to identify with their parents often failed to develop prosocial values, but that they were also more likely to imitate negative behaviors if they have observed these from their parents (Simons et. al, 1991). Barnes et. al (2006) suggest that the degree to which children will form these delinquent behaviors will depend on parenting techniques and practices. In particular, parental support will highly dictate the degree to which children assimilate and practice their parents' beliefs and behaviors; and it helps 'bond the adolescents to institutions and builds their self- control' (Barnes et. al, 2006, as cited in Carlson, 2012). Regarding parenting styles and practices, the aforementioned studies agree with each other despite some absence of acknowledgement from the child's point of view. Overall, coercive parenting, together with a neglectful parenting style, which may be characterized by neglect, rejection, and hostility, was linked to delinquent behaviors.

Attachment

After discussing the different types and dimensions involved in analyzing parenting styles, a more specific aspect to focus on between parent-child relationships is their attachment. In a study done by Hoeve, et. al (2012), they cited the criminological theory developed by Gottfredson and Hirschi (1990). The theory discusses that the quality of attachment existing between a parent and a child serves as an indirect control because it functions as the affective bond which the child internalizes to ensure that he/she meets his/her parents' expectations. To further support this, Rankin and Kern (1994) stated that a strong parent-child attachment is less likely to be linked with delinquent behaviors because the child respects and values the previously established relationship with their parents. Thus, poor parental attachment was found to facilitate delinquency.

Moreover, when the attachment formed between the parent and the child is weak, the child's sensitivity to parental opinions lessens. In relation to this, age has been considered to have influences on the greater tendency to develop delinquent behaviors (Hoeve, et. al, 2012). As discussed in the dynamics theory of Sampson and Laub which was cited by Hoeve and her colleagues (2012), age affects the tendency towards delinquency because as the child enters late adolescence to young adulthood, the influence from the family diminishes due to the formation of other social ties with people from the child's social environment. Thus, it makes the child susceptible to deviant acts and peer pressure.

Link Between Parenting and Delinquency

After grasping the dynamics of the parent-child relationship and how it can contribute to the child's tendency to be involved in delinquent behaviors, it is also noteworthy to

understand the differences between male and female children once they become CICL. The majority of CICL in the Philippines are adolescents between the ages of 14 to 17; according to UP CIDS PST (2003), this may be explained by rapid “physical, psychosocial and physiological development” this period, and certainly issues of “dependence, intimacy, identity, intellect, and integrity” would come about. This suggests that adolescents are greatly exposed to “new things, new experiences, new abilities, relationships, and perspectives”, and in hindsight, parents will play a critical role in imparting to their child his or her own influence (UP CIDS PST, 2003). Consequently, a determining factor in relation to the predominance of adolescent male CICL may be attributed to varying degrees in freedom, and the traditional “Filipino socialization pattern wherein male children are allowed to roam the streets even during the night” (UP CIDS PST, 2003). This may be understood further in relation to Hoeve’s (2012) description of behavioral control in the previous section.

Also apparent in a study by Save the Children (2004) in Cebu City was that about 90% of male CICL reported having “barkadas”, while only about half of the female CICLs had a barkada. In the study, 24% of the CICLs reported having a barkada as the main reason for committing a crime. According to Plan Philippines (2006), peer- influence does play a major role in the involvement of children in illegal and illicit activities and influence of vices. This is further explained by UP CIDS PST (2003) as ‘bonding through reciprocity’ as a major theme in the narratives of the CICL involving barkada, which may explain the influence of vices such as drug use, since “[ignoring] the rule risks exclusion from the group.”

In a nutshell, support and control dimensions of parenting, and parental attachment were the main aspects of a parent-child relationship that were reported to have an effect on a child’s attitudes and behavior. These will be understood in relation to delinquent behaviors which eventually put a child in conflict with the law, and how these differ in the case of gender in the current research. Although some studies in the Philippine setting such as those conducted by Save the Children in Metro Manila (2004), Cebu (2004), and Davao (2004), Plan Philippines (2006), and UP CIDS PST (2003) have discussed the perception of CICL on their parental figures, only the study of UP CIDS PST (2003) was found to directly recognize the importance of establishing a nurturing family environment in the intervention efforts of facilities. In addition to this, although the study by Plan Philippines (2006) touched upon the subject of the benefits of female inmates as motherly figures in facilities, it was recognized by the study the lack of research done on the topic. We also recognized that the majority of studies on CICL in the Philippines concerned the gaps in the juvenile justice process (court hearings, trials) and what can be done by the community, rather than the reintegration of familial relationships and environments in the facility to aid intervention.

The Present Study

The present study aims to investigate the relationship between CICL and their parents by answering the following research questions:

1. What kind of upbringing did CICL receive from their parents?
2. What is the state of CICL’s current attachment to their attachment figures?
3. What measures do the CICL recommend to involve their attachment figures in their intervention?
4. With the limited interaction they can have with the important people in their lives outside the institution, what coping mechanisms do CICL employ inside the institution?

Through this study, a greater understanding of the relationship of children in conflict with the law with their parents could be found. This is necessary because, as Save the Children (2004) mentioned, the children often give in to pressure from their peers as the empathy they receive is stronger than the authority of their parents. A sense of belongingness is also lacking from their homes but is felt with their friends. This research hopes to contribute to further knowledge on the dynamics of parent-child relationships, especially that of children in conflict with the law, to address concerns of child-rearing and parenting. We hope to inform local government units and non-governmental organizations about possible areas to focus on when developing interventions for CICL. This will hopefully lead to the awareness of concerned agencies on the possible implications of the relationship of the CICL with their attachment figures in relation to their rehabilitation.

Methods

Data Gathering

Participants. A total of ten participants under an institution were interviewed individually, of which nine were children in conflict with the law, and one was a child at risk. Six of the participants were male, including the child at risk, while the remaining four were female. The male participants' ages range from 15 to 23 years. On the other hand, the female participants were 18 to 20 years old. Supposedly, participants to be interviewed were CICL who were 13 to 17 years old at the time of the interview for a higher chance that they were dependent on an attachment figure; however, at the discretion of the house parent, we decided to interview CICL beyond this age range and to change our inclusion criteria to CICL who entered the institution between the ages of 13 to 17. We were advised that the longer the CICL have been in the institution, the more they will be able to suggest improvements in their intervention. The sample was recruited through purposive sampling, with the house parents of the institution choosing the children who fit the inclusion criteria to be interviewed. This kind of sampling led us to do some changes in our previously planned inclusion criteria since we were not the ones who directly chose the participants. Thus, it is important that we were able to be flexible about the inclusion criteria we included without sacrificing the design of the study.

Procedure. Eleven semi-structured interviews (one child was interviewed on separate days due to time constraints), were conducted with the participants. The interviews sought to understand their family life, specifically about their relationship with their parents or attachment figures. These interviews took place in the institution and lasted from 30 minutes to 90 minutes.

Data Analysis

The interviews were each transcribed and the individual stories were formed into narratives that spelled a general overview of the similarities the participants experienced. This data was further analyzed by looking for themes specific to the sex of the participants,

males vs. females, and then the mentioned themes were compared and contrasted with each other.

Ethical Considerations

Specific measures were taken to ensure that the research met ethical research standards. The interview guide and questions (see Appendix A) were reviewed by our adviser and the institution before we were allowed to proceed with our interviews to be certain that the questions we were going to ask were not too personal nor elicit aversive memories from them. Through the reviewing of the questions, we were able to make sure that we transitioned as smoothly as possible to the next question and that the questions were phrased in a non-intimidating way, so the participants would not feel as if they were being interrogated about their personal lives and experiences.

Before the interview sessions, a consent form (see Appendix B) was given and explained to the house parent of the institution who handled the children we were to interview. Assent and consent of each participant were also obtained. Before proceeding to the interview proper, relevant details about the interview were mentioned to the participants, such as the purpose [of the interview] and the topic of the discussion. They were also informed of their rights as a participant, such as their right to not answer a question and the right to withdraw anytime from the interview. The anonymity and confidentiality of the participants and the institution were reiterated at the beginning and the end of the interview session.

To protect the identity of the participants and the institution, names and places have been changed and omitted, as well as other identifiers that might be used to trace the participants and the institution. This does not entail, however, that the legitimacy of the findings have been compromised.

Results and Discussion

From the interviews with the children, their family context, attachment, conflict with the law, experiences in the institution and suggested intervention practices were among the salient topics mentioned. We saw how they were able to connect and relate the mentioned topics with one another; some were even able to identify a point in their lives which they considered the root of the conflict. Because of this, the presentation and discussion of the findings will be in chronological order, from their experiences in their family to how they got into conflict to their suggested intervention practices (see Figure 1).

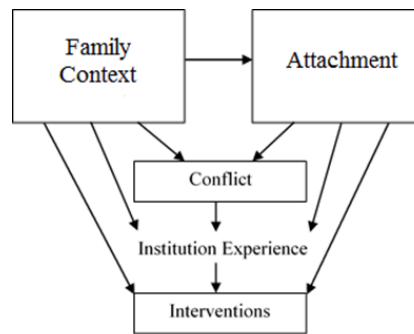


Figure 1. Conceptual Framework

Family Context

Incidentally, it has been found that the males grew up in “houses”, characterized by a non-traditional family wherein they were loosely monitored, leading to their reliance on an external support system. On the other hand, the females grew up in “homes” distinguished by family stability in a supportive environment wherein their parents and other caretakers provided constant and consistent connection and parenting practices.

Males raised in an unconventional familial environment. The males experienced a non-traditional family structure during their childhood as most of them come from either broken families or families with stepparents. Most of the boys do not remember their mothers; and if this was not the case, they felt distant toward their mother “*Parang hindi na ako sanay sa nanay ko. Sanay na ko mag- isa*” (I felt uneasy towards my mother. I was used to being alone). On the other hand, most of the boys had stepmothers whom they felt a certain degree of hostility for the way they were disciplined, or for how their fathers were treated. Their caretakers, usually their grandmothers, older siblings, or uncles, were inconsistent in implementing disciplinary techniques and lax in monitoring them. “*Lumaki na akong walang nag-aalaga sa akin, parang eto na yung gusto ko. Walang sumasaway.*” (I grew up with no one taking care of me or giving me advice. I could do whatever I wanted.) Physical and verbal abuse, and neglect were common occurrences at home; this made them feel unwanted and abandoned. Due to this set-up at home, they either kept their problems to themselves or turned to their friends for support. They developed the mindset of sharing only select thoughts and experiences to their caretakers, which implies lax monitoring and insufficient knowledge of the child’s whereabouts. Unfortunately, this became an avenue for most of the boys to learn their vices such as smoking, drinking, and the use of drugs which eventually led them to becoming a CICL.

Females’ tight-knit relationship with family. The female participants grew in a very different environment. They had constant and open communication with their family during their formative years. Problems at home were discussed, as well as rules and discipline which then allows the girls to understand and trust their parents reasoning “*Hindi naman po para sa kanila, para sa ‘kin naman po.*”; “*Pinalaki po kami nang maayos. Wala po silang ginawang masama para sa ‘min, puro mabuti*”. Because of this shared understanding and trust as a result of open communication and proper monitoring, they were able to form a close bond

with their family, especially their parents who trusted them and supported their decisions and interests. They also wanted to reciprocate and maintain this trust that their parents have given them by following the rules at home and listening to their advice *“Nakikinig po ako sa pamilya ko kasi po kapag hindi ko po sila pinakinggan parang mawawalan po sila ng tiwala para sakin”* (I make it a point to listen to my family and follow their advice because if I don’t, I will lose the trust they have given me).

Attachment

Taking into context the environment of the family where the children grew up in, we have seen based on the interviews the attachment that they have formed before they become CICL and the present situation of their attachment while they were inside the institution. Even in the formation of their attachment before they became CICL and the present situation of their attachments, the males and females had differences. The males had weaker attachments as compared to the females. While for the females, the attachment that they have previously formed was still of the same degree while they are inside the institution.

Existence of gap between the males and their attachment figures. All male CICL expressed longing to be visited by their families, but only two out of six male CICL were regularly visited by their caretakers. Some of them are not visited due to a lack of willingness on the part of their family, or because some of their family and friends were not informed of the occurrence. Carlo explains wanting to talk to his dad and sibling abroad but he has no means to contact them; and his brother does not make an effort to visit him. This is only one of the few stories that we have heard from the children who strongly need and desire guidance and affection from their parents. Furthermore, the gaps that have occurred during their stay inside the institution were brought about by the lack of communication between the child and their attachment figures when the child became in conflict with the law. We have also observed that the situation of the children being CICL made it harder for most of the children and their attachment figures to reconcile with each other if their relationship was already strained even before. However, there was one child who shared the opposite sentiments. Topher, one of the boys regularly visited, explains how he has now become closer to his father and shared what he have said to his father, *“Kahit matigas ulo ko, “Mahal na mahal ko rin po kayo.” Eh first time ko na nasabi sa kanya na-- noong dumalaw siya.”* (Even if I am stubborn, I love you too [Papa]. That was the first time that I said that to him when he visited me.); and they have since told each other how much they loved the other for the first time. But overall, we have observed that there is a gap between most of the children and their attachment figures. This gap made it clear on whose presence the children wanted to be- and this are their families. Despite the conflicts that they have experienced before with their families, they were still the one that the children are longing for.

Females’ present attitude towards approach to family. The girls on the other hand, become emotional whenever they remember the happy memories they have of their families, and the sacrifices their parents have made for them while in the institution *“Napapaiyak po talaga ako kasi miss na miss ko na po talaga pamilya ko. Kasi wala naman po talaga silang ginawa na hindi mabuti para sakin.”* (I can’t help but feel sad when I remember my family

because I miss them very much. I remember all the good things they have done for me). This has resulted in a clash between their desire to spend time with their family, feeling guilty, and avoiding being too much of a burden. Moreover, one of the girls mentioned that although she misses her family deeply, it was alright if they did not visit her as long as they assured her of the parents' and siblings' good health. We note this not as guilt, but as "*hiya*". The concept of "*hiya*" is unique to Filipino Psychology. As Bulatao (1964) described it, "*hiya*" is a painful emotion accompanied by a sense of inadequacy and anxiety when one's ego is being threatened in a face-to-face situation with an authority figure. An example of the authority figure involved in the relationship where "*hiya*" can be felt is with one's parents. When the authority figure gives the other person a sense of worth and support, an individual can feel the concept of "*hiya*" when he/she does an action which results to disapproval from the authority figure that the person considers. The immediate response by a person who feels this is to try to escape from the anxiety-inducing situation. We can see that this is the more salient emotion from the girls instead of guilt which is rather a consciousness when a person knows that he/she has done something morally wrong. Additionally, two of the four girls mentioned a willingness to show their gratitude or "*utang na loob*" for the kindness and support shown to them by their parents and siblings. The concept of "*utang na loob*" is also unique to Filipino Psychology since it does not equate to the term "debt." It is the feeling of having the opportunity to repay someone of their good deed but it does not feel like a burden similar to debt because "*utang na loob*" is not obligatory (Pe Pua & Protacio-Marcelino, 2000; Rungduin, et.al., 2016). Based on the girls' answers, they plan to pay their "*utang na loob*" by working in the future to give their families a better life by planning to work hard in the future to give them a better life, "*Yung mga ginawa po nila sa akin kailangan ko po rin pong ibalik, kung ano ginawa nilang mabuti sa'kin kailangan ko tumbasan.*" (I need to give back to my family for all the good things they have done for me).

The Experience of Children in Conflict with the Law

Our participants' attachment to their families had affected their lives in big ways, both before they were brought into the institution and after. Having seen the attachments that they have formed, we have analyzed them on how they affected the children on becoming CICL. We also looked at how they view their situations inside the institution in relation to their attachments. The male participants generally formed attachments with their external support systems (i.e., barkada). Most of them shared that the external support system that they have formed was the reason why they become CICL. As for the female participants, they have shown how strong their attachment is to their families. We have analyzed this as being a factor which affected the way they viewed themselves as CICL.

Males' reliance on external support systems. The male participants were not able to form strong attachments to their parental figures because of the neglect and lack of affection they received from them. Because of this, the children started looking for other sources of attention and support from other people, usually a group of friends or "barkada". "*Mas maganda nga minsan kung sabihin sa kaibigan yung problema, eh. Kaysa sa magulang. Mahirap sabihin sa magulang. Sa kaibigan, madali.*" (Sometimes, it's better to share your problems with your friends. It's hard to do that with your parents. With friends, it's easier).

Although these friends brought them comfort and company, they were also responsible for getting some of our participants involved in vices such as smoking, drinking, and the use of drugs. These vices further alienated our participants from their parental figures, and eventually led to them becoming CICL. “*Kaya ako nandito, dahil sa mga kaibigan ko rin. Tinuruan nila akong mag-bisyo.*” (I’m here [in the institution] because of my friends. They introduced me to vices).

Females’ claim of innocence. Three out of four female participants claimed that they did not commit the crimes that they were put in the institution for, but were merely framed or caught up in the crime. This may be attributed to the moral ascendancy they have gained through their upbringing (previously mentioned under Family Context). By instilling discipline and being explained clear rules at home, the interviewed female CICL may have developed a deeper understanding and acceptance of rules-- of what they should and should not do. Moreover, we may also take into context here the aforementioned fear of losing the family’s trust, which may result in hard feelings when a disapproved behavior is committed; like in the case of Maria, who doesn’t want to disappoint her family: “*pwede nila ako pagalitan, o baka po sumama po loob nila dahil pinapayuhan nila ako nang tama*” (They may get mad at me, or become disappointed and angry because only trying to help me).

Suggested Interventions

Having understood the familial situation of the participants where they have been exposed to and the attachments that they have formed, we were able to see why they have suggested the following improvements for their intervention program inside the institution. Since there were differences between the context of the family of the males and females, the kind of improvement and the focus were also different. The male participants emphasized more on the improvement involving their attachment figures since they yearn for attention and support from their attachment figures, which is mostly their families, before they have become CICL. On the other hand, the female participants suggested to focus more on the activities which will distract them from being bored and from missing their families.

Active involvement of attachment figures and institution. Because the male participants grew up in a family environment where they received very little to no attention at all, the intervention practices they suggested mostly revolved around attention from both their attachment figures outside the institution, and the social workers. Topher explains the pain of not receiving visits and recalls how they look forward to visiting days, “*Inaabangan namin 'tong Lunes na 'to. Mga magulang namin-- kahit sabihin mo natapos na 'yung dalaw, sasabit kami sa gitna diyan para lang makita namin hanggang sa pag-uwi nila, eh. Pagsakay nila. Papagalitan kami, parang wala lang sa amin.*” (We look forward to visiting days. Our parents-- even though they’re about to head home, we still try to catch a glimpse of them through the window, and they’d get mad at us for doing so, but it doesn’t matter to us) Topher also explains how it did not matter whether or not they were given gifts, as long as they were visited by their parents, “*Kahit wala siyang dala, basta madalaw lang niya ako. Ok na sa akin 'yun. At least nakikita ko siya. Basta nadadalaw niya ako*”. (It doesn’t matter if they bring gifts, the important thing is that we see them, that they visit me.)

Additionally, they hope to receive enough attention from the social workers. One of the participants, Joseph, described how his companions crave attention, “*Sila ganon din, kaya hanggang dito pagka yung hindi din sila masyadong napapansin o kung бага papansinin lagi sila kapag may ginagawa silang kalokohan. Kung minsan, gumagawa na sila ng kalokohan para mapansin sila.*” (Until now, here [in the institution], they still do not get enough attention or they only get attention when they misbehave. Sometimes, they misbehave on purpose to get attention.) Lastly, they hope for consistent implementation of the scheduled programs inside the institution. Carlo mentioned, “*Nagsusulat kami, nagbabasa kami. Yung may matututunan,*” (Writing, reading, something we can learn from.) when asked what activities he wants to do inside.

Females’ desire to fulfill social and emotional needs. Females, having grown up in families where they received love, care, and attention, sought to feel the same kind of bond with their family, and attachment figures in the institution. First, only one out of the four interviewed female CICL was visited regularly, and their longing for constant communication with their families, who do not get to visit due to the institution’s distance from home, was apparent. Maria said, “*Mas maganda po ‘yong makakausap ko sila, kaya po basta po hindi po ako nawawalan ng pag-asa makakalaya rin po ako.*” (It’s better if I get to talk to them; it helps me remain hopeful that I’ll get out of here someday.) Although this is the case, it should be noted that two of the females do not like visits from the family since these make them feel very sad.

Second, their value for the family has also contributed to the formation of a support system in the institution, which they describe to be much like a family. We understand this support system to be a reflection of previously learned familial roles to their attachment figures in the institution. Maria describes their house parents and the social workers to be much like their own parents, “*Tandaan lang raw po namin dito, kahit walang mama’t papa namin sila ang tatayo na pamilya namin.*” (Even though we do not have our parents with us, they told us that we’re all family here). She goes on to describe them as their source of strength in times when they are losing hope by giving them advice and words of comfort; and they also talk to the youth under their care about rules, discipline, and responsibilities, much like a parent would.

Additionally, the females describe their relationships with each other and the other youth in the institution as similar to that of siblings who support one another “*Magkakapatid po kami eh, wala pong sama ng loob; kung sino po nangangailangan ng tulong-- tutulungan*” (We are all siblings here, we don’t have any hard feelings toward one another. When someone needs help, we’re ready to help each other.) Maria also talks about how it is through the kindness, comfort, values, and advice of the older female (and some male) CICL that she is better able to cope with the situation. A notable value strengthened in them was trust in God as the female CICL would often pray together for their freedom; and whenever Maria felt down, her ‘ates’ would comfort her: “*hayaan mo na lang Maria, makakalaya rin tayo dito. Tapos po tumitigil ako, niyayakap po ako ng mga ate ko. Okay lang yan, pagsubok lang para satin yan. May balak yung Panginoon para satin*” (Don’t worry Maria, we’ll get out of here someday. I would stop crying and they would hug me. This is just one obstacle, the Lord

has plans for us, they'd say.) Maria describes the values that she learned in the institution as the same ones taught to her by her family. By building a support system much like their own idea of a family, they are able to better cope with their current situation on their own; and this may be the reason why their suggestion of the implementation of scheduled programs is to rid themselves of the boredom and monotony of life in the institution.

Conclusion

This study examined the dynamics and the state of the relationship of the CICL with their attachment figures, their ways of coping emotionally inside the institution, and their suggested interventions. The male participants grew up in “houses”, characterized by a non-traditional family, loose monitoring, and reliance on an external support system. They seem to yearn for attachment, but since the bond with their attachment figures were not established in the first place, a gap between themselves and their parents existed. Their recommendations were centered on receiving time and attention from others, from their attachment figures outside the institution, and from the social workers. They cope inside the institution by turning to each other and to religion for support. On the other hand, the female participants grew up in “homes”, characterized by family stability: supportive environments and family system wherein caretakers provide constant and consistent connection, and parenting practices. They have strong attachments to their parents and family. Their recommendations were centered on fulfilling their social and emotional needs. Their strong perceptions of family solidarity has been used as a model to create support systems that ultimately shaped their attitudes toward the situation; this support system is the foundation of their ability to cope. In general, CICL's upbringing had an effect on their image of a family. This served as a foundation for their interactions with other people as well as the coping mechanisms they used inside the institution.

Recommendations

Our participants varied in the amount of time they have spent inside the institution. While this variation has helped us get a more broad view of CICL's lives, it is advisable for future researchers to take into account the amount of time the participants have spent inside so they could compare recent and long-term views of CICL inside an institution. We also recommend conducting studies on children at risk, since it is possible that they could have experiences different from CICL's experiences. Some of our participants reported that some of the female CICL stood as mother figures for other children inside the institution. We think this is an interesting topic that researchers could work on in the future because it could further contribute to the community's knowledge about CICL's coping mechanisms inside the institution. Finally, one major difference we found between our male and our female participants was that the female participants claimed that they were innocent and were wrongly accused of the offenses they were put in the institution for, while the males did not. This difference between the two groups may or may not have affected the coping

mechanisms they employed inside the institution and their recommendations for the improvement of their rehabilitation process. To address this, we recommend future researchers to find out the distinctions between them more extensively.

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A qualitative arts-based inquiry to support awareness, resilience, and self-care: Exploring Proclamation (Mahavakyam) Meditation with Undergraduate Social Work Students in the Classroom

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Abstract:

Despite abundant literature supporting the need to teach wellness approaches to social work university students, there is a significant gap in education within social work programs (Newell and Nelson-Gardell, 2014). Social work students often lack stress management skills and knowledge of self-care techniques due to stress related to clinical training programs (Bellefeuille and Hemingway, 2006; Harr and Moore, 2011). Meditation within higher education, utilized as a tool to center oneself, allows for “the enhancement of cognitive and academic performance, the management of academic-related stress, and the development of the whole person” (Slavik, 2014, p. 8). In response to calls for increased professional knowledge around self-care and holistic development and building on previous work (Margolin, 2014; Margolin, Pierce, & Wiley, 2011), I qualitatively inquired into a spiritual intervention based in Proclamation (Mahavakyam) Meditation (Sen, 2016) to assess its effectiveness for undergraduate social work students’ awareness, resilience, and self-care. Seven student participants were recruited from a Spirituality and Social Work class I developed. This ancient Vedic system includes four proclamations that enable students to attune to Creative Consciousness and internalize the notion that at our core, we are creators. This realization is applied to create for self, relationships, and life circumstances. Findings include increased selective attention capacity and enhanced exam performance capabilities. Participants reported heightened self-awareness as well as reduced feelings of generalized and specified anxieties. Furthermore, they reported intensified experiences of serenity, gratitude, forgiveness, joy, and connectedness to the natural and human world more frequently. This led to closer personal and peer relationships and deeper engagement in their own spiritual evolution. They gained insight into their thought-environment connection and preliminary success with bringing their aspirations into fruition. This inquiry provides a unique contribution to meditation literature for helping professionals in both its arts-based process and Mahavakyam Meditation system.

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Aviation Business Students and Spiritual Health: A Case of Thai Students

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Abstract

Spiritual health is considered as one of the four dimensions of well-being defined by World Health Organization (WHO), which consist of physical, social and mental factors. Therefore, spirituality is an individual experience which related with core values, purpose of life, faith, and meaning. It leads to compassion, sacrificing, reflection to others and all surroundings. This research aims to study the spirituality of the 4th year aviation students from Aviation Personnel Development Institute, who should be considered as qualified service providers. They have to develop patience, awareness, consciousness, mindfulness and accepting individual differences of the passengers after their graduation. The research studied factors affecting spirituality of the 4th year students who are graduating and looking for a job in aviation service industry by using interviewing and structured questionnaires. The researcher distributed the questionnaires to 118 purposive samples based on Krejcie & Morgan table and interviewed 10 male and 10 female students. The results showed that both formal learning in class and informal learning from religion were the key factors for spiritual health.

Keywords: Spiritual Well-Being, Aviation Business Students, Psychology

Introduction

Spiritual health is one of four dimensions of well-being defined by the World Health Organization (WHO), which consist of physical, social, mental. (World Health Organization, 2006). The spiritual health is considered as the importance for developing well-being which can be developed from formal and informal learning such as formal education, religion, social development. Spiritual health can be developed from spirituality, which is commonly understood as the experience with religious values, meaning and purposes of life, compassion and faith, which are highly related with religious process and virtues from one's own inner dimension. Spirituality is broadened and modernized its meanings, regardless of theism or atheism, such as Unitarian Universalism, Buddhism, Brahmanism, Islam and Christianity. In addition, spirituality can be experience with cults, such as animism, Eastern philosophy, etc. Therefore, spirituality is not religion, but rather spiritual though (Hollywood, 2010).

Spiritual health is important to many who work in service profession and who endure stress and high responsibility. Aviation Business students is one who needs spirituality in shaping a good spiritual health in themselves since they have to work with people in service industry in the future and are currently studying with stress and tension. Therefore, in this study, it will explore the spirituality that leads to spiritual health for Thai Aviation Business students. The researcher will discover the spirituality that help them in studying and working in the service industry, which require patience, service-minded, disciplines and harmony. In order to study spiritual health in Thai context, the researcher focused on the three main religions as Buddhism, Islam and Christianity and formal education which are its sources.

Research Objectives

1. To discover the spiritual health from formal learning (education) affecting well-being of Thai Aviation Business students, Aviation Personnel Development Institute.
2. To explore the spiritual health from informal learning (religions) affecting well-being of Thai Aviation Business students, Aviation Personnel Development Institute.

Research Questions

1. What is the spiritual health from formal learning (education) affecting well-being of Thai Aviation Business students, Aviation Personnel Development Institute?
2. What is the spiritual health from informal learning (religions) affecting well-being of Thai Aviation Business students, Aviation Personnel Development Institute?

Research Hypothesis

Spiritual health affects well-being. It is one of four dimensions of well-being defined by World Health Organization (WHO). Spiritual health can be from formal (formal education) and informal learning (religion).

Concepts and Theories

The concepts of spiritual health from formal (i.e. formal education) and informal learning (i.e. religions) and spirituality in aviation business study context are explained:

Spiritual Health

Spiritual health can be defined differently based on the understanding of each individual. Though, it often related with the religious process. Mostly spiritual health associates with the experience with beliefs and gods. To practice the religious activities such as praying, singing is a way to increase spiritual health. Since numbers of believers in religions are theists; therefore, the spirituality are born with the knowledge of 'god' from Christianity, Islam, Brahmanism and Sikhism. However, there are some atheists in other religions, such as, Buddhism and Jainism, who use spiritual health based on their practice to religions, such as meditation, concentration. Hence, the spiritual health can be from both theism and atheism. Spiritual Health is important to human since human need physical, social, mental, and spiritual health for their well-being (or good quality of life).

Thai Aviation Business Students and Spiritual Health

Spiritual health is important to Thai aviation business students in numbers of ways, in both studying and coping with their difficulties in lives. In the aviation business profession, like other service, needs the personnel whose are patient, tolerate with pressure and stress, accepting the truth and developing maturity and service-minded, etc. The students who have good spiritual health, including intellectual will have well-being or good quality of life. They can cope with problem problems smartly. They will be able to manage their pressure and stress. Since Thailand is multiculturalism, the religions the students believe are diverse. Though, major religious believers are Buddhists, Muslims and (Catholic) Christians. Thai students learn to develop spiritual health and use them from formal learning (such as formal education, i.e. Unitarian Universalism) and informal learning (such as religion).

Related Literature Review of Spiritual Health

Spiritual health and spirituality influence well-being of human in terms of daily living, intellectual developing, self-adjustment, value and relationship and self-transcendence (Anandarajah & Hight, 2001 and Carson & Green, 1992). Spiritual illness and distress can affect physical and mental illness and likely increase undesired behavior such self-isolation, aggression, suffering, etc. (Hawks, 2004). Hence, spiritual health is a cause of well-being and clean energy in human to drive him or her better, and including driving others better. In order to understand more of spiritual health in Thai context, the research provided some researches on spiritual health of Thai nursing students and also Thai people context.

Jantaveemuang and Thongmeekhwan (2016) did the research on spirituality on 20 nursing students by interviewing. They found that spirituality related with socialization and religions. Both personal and social values, such as giving, sacrificing increase spiritual health and lead to well-being of the students. The causes of good spiritual health of the students were from practicing Buddhist activities, such as almsgiving, praying, and also socializing. The students informed that they developed their spiritual health and well-being from their group activities and socialization with friends. Socialization also broadened their world view.

Gray, Tantipiwatanaskul and Suwannoppakao (2010) also researched on spirituality to 26,520 samples by stratified two-stage sampling and using binary logistic regression analysis with the research titled "Happiness among Thai people: living a virtuous life, spiritual and self-

esteem.” The research discovered that living a virtuous life, spirituality and self-esteem were significant factors affecting happiness among Thai people. The causes of spirituality were from practicing Buddhist activities, donating, almsgiving, helping the poor. Rather than experiencing praying with God, spiritual health and well-being of Thai people are related with practicing Buddhist activities, following Unitarian Universalism and socialization. Based on the researches, it would imply that in Thai context, good spiritual health and well-being would be from practicing Buddhist activities, following Unitarian Universalism and socialization, rather than experiencing with God. Though, Thai still believe animism.

Conceptual Frameworks

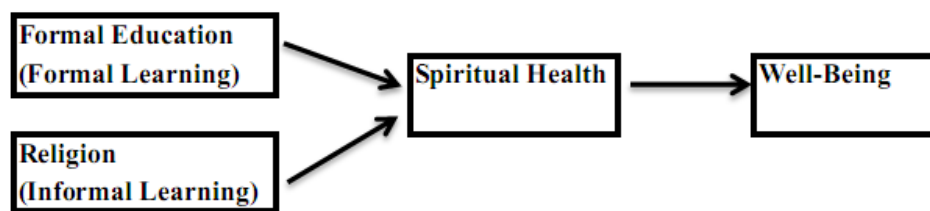


Fig.1 Conceptual framework

The conceptual framework in the context of study (Thai Aviation Business students) will be developed from the concepts and related literature reviews that (both) formal education (learning) and religion (informal learning) affecting spiritual health of the students and the spiritual health influences well-being of the students (Dependent Variables). In the study, the researcher aimed to discover the formal education (formal learning) and religion (informal learning) affecting (good or positive) spiritual health of the students.

Research Methodology

Population and Samples

The 4th year students of Aviation Personnel Development Institute are the population of the study since they have experienced and developed the spiritual health formally from the courses. In addition, since they endure the study and encounter the problems, they would apply the spiritual health from the informal learning (religion) to develop their well-being. From 180 students (4th year students) (registration office, 2015), the researcher picked 138 samples for interviewing (20 students) and distributing questionnaires (118 students).

Research Instruments are Interview Scripts and Questionnaires.

Interviewing as a Qualitative Instrument

Since the study of spiritual health in this research aims to discover the spiritual health from formal learning (education) and to explore the spiritual health from informal learning (religions) affecting well-being of Thai Aviation Business students, Aviation Personnel Development Institute, the researcher used in-depth interview, which is a qualitative research for latent variables (Education Research References, 2014). The researcher interviewed 10 male and 10 female students of Aviation Personnel Development Institute, segmented by

religions. The researcher applied purposive sampling for different three religions as 8 Buddhists, 8 Muslims, and 2 (Catholic) Christians, since he would like to know informal learning (religions), which is a source for spiritual health affecting well-being.

Interviewing Scripts

The researcher developed the questions in order to ask the religious causes of spiritual health, how to develop spirituality helps the students to reach well-being and its benefits as:

1. What are the religious causes of spiritual health?
2. How can your religion increase your spiritual health?
3. What are benefits of spiritual health to well-being?

Questionnaire as a Quantitative Instrument

To formal learning source of spiritual health, this is much obvious than the informal source. The formal learning of spiritual health is provided by the courses since it is mandatory from Commission of Higher Education, Thailand. The formal learning of spiritual health states the Domain of Learning as Ethical and Moral Development guideline which instructors have to follow the guidelines by putting this formal learning in the courses, develop the spiritual health and evaluate the students in the end of every subject. (Commission of Higher Education, 2006). The questionnaires developed to ask both demographic profiles and measured the affective domain of the aviation business students.

Questionnaire Reliability and Validity

Affective domain is abstract. It measures values, attitude, interest, ethics, etc. Therefore, to develop the affective questionnaire instrument need 3 psychological experts to check content validity. Item-Objective-Congruence (IOC) is used to check in every question for content validity and adjust irrelevant questions to be usable. ($IOC > 0.5$). Then, the researcher had tryout 30 sets of questionnaire before actual distributing. The Reliability from tryout is acceptable and can be used ($\alpha > 0.78$). The researcher distributed the questionnaires.

Data Collection and Analysis

Data were collected on January 2017 at Aviation Personnel Development Institute. The scope of the research was the 4th year students majoring in aviation business. The researcher gathered data from interview and questionnaires of the 4th year students. The results of the study can be divided into 2 parts as the results of interview and questionnaires.

Results of the Study

Questionnaire about Formal Learning (Quantitative Instrument)

The researcher provided the results of the study based on the quantitative instrument (Questionnaire). The questionnaire results answered the spiritual health and development of spirituality from formal learning (formal education) from Thai Aviation Business courses as:

Affective Domain Questions from Formal Learning	(n =
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	118)
Ranking (1= Highest, 10 = Lowest)	Ranking
1. I am mature and responsible after I studied this course.	8
2. I am hard-working after I studied this course.	5
3. I can concentrate on my study after I studied this course.	9
4. I have more leadership after I studied this course.	7
5. I can tolerate with the difficulties after I studied this course.	4
6. I have more service-orientation after I studied this course.	1
7. I am pleasant and polite after I studied this course.	3
8. I have positive attitudes after I studied this course.	2
9. I can manage stress and tension after I studied this course.	6
10. I have more team-orientation after I studied this course.	10

Table 1: Results of the Questionnaires of Spiritual Health and Development of Spirituality from Formal Learning (Formal Education) from Thai Aviation Business Course.

Based on the study of 118 sampled students in the 4th year of the Aviation Personnel Development Institute, it found that the students increase more service orientation, positive attitudes and pleasant and polite after they studied in the course, respectively. Formal education in the course can increase the students' service orientation, pleasant and polite and positive attitudes very well. This means the formal course successfully developed the spiritual health of the students for the service profession in aviation industry. However, the top three low ranking of questionnaire as being less matured and responsible, less concentration on the study and less team-orientation are the problems that the instructors have to increase the students, which may affect spiritual health of the students.

Interview about Informal Learning (Qualitative Instrument)

The researcher interviewed the 8 Buddhist students, 8 Muslim students, and 2 (Catholic) Christian students from Aviation Business course with the following questions as:

Question/Religion	8 Buddhist Students	8 Muslim Students	2 Christian Students
1. What are the religious causes of spiritual health?	-Follow rules of Buddha and Karma -Enlightenment -Understand natural phenomena and lessons, i.e. Noble Truth, Eightfold Paths	-God always anchors me in what we are doing and he is centered to my life. -God Faith, Disciplines	-God supports my decision and he always listens to us. -God Trust -God Love
2. How can your religion increase your	-By praying (mantra) or Pali Buddhist songs in temples or at	-By praying (namaz) in Mosque or at home.	-By praying to the god -By confessing

spiritual health?	home. -Almsgiving and helping each other. -Stay alone and reflect one's self. -Socialization in temple.	-Asking from the God and also tell him/wish him for things to do. -Follow promise to the God. -Socialization in Mosque.	-By joining community in the group -By giving and sharing -Socialization in Church.
3. What are benefits of spiritual health to well-being?	-Be mature -Be kind -Concentrated on the study -Reduced Tension and Stress -Balanced Living.	-Be firm, strong -Always feel saved and right when doing something. -Follow conducts and pattern ensure safety -Be disciplined -Reduced Stress and Tension.	-Have more good spiritual. -Calm and peaceful -Reduced tension -Be firm -Be kind -Be saved -Reduced Stress and Tension.

Table 2: Results of the Interview of Spiritual Health and Development of Spirituality from Informal Learning (Religions) from Thai Aviation Business Course.

Based on interview, it found that religions (informal learning) increase spiritual health of the students. The students feel saved and firm for what they are doing. They can reduce stress and be kind from the religions. Religions can increase the students by praying and socialization activities. Overall, the students gain the benefits of spirituality from religions. Furthermore, the socialization and utilitarian universalism are also sources of spirituality.

Conclusion and Discussion

The Aviation Business students gain spiritual healths from both formal and informal learning. The students use the benefits of religions and apply them on their lives, such as managing their stress and develop their personal characteristics. In addition, both learning can improve their spiritual health and lead to well-being, such as increasing more service orientation in the profession, having positive attitudes and being pleasant and polite. Moreover, the students informed that their spiritual health is also from socialization and utilitarian universalism.

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Examining the Effects of Reiki, Hypnotherapy, and Biofeedback WinAuraStar Machine on an Individual Recovering from Alcohol and Drug Abuse

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Abstract

KUADRA Consulting Service is a psychotherapy practice that provides holistic mental health care to individuals overcoming mental health and addiction problems. The purpose of this study was to examine how Reiki, hypnotherapy and biofeedback imaging can be integrated into psychotherapy treatment of an individual recovering from alcohol and drug addiction. The results suggest that the visual information from a biofeedback aura machine may validate and track the nature of healing sessions over time for individuals with addiction problems. Practitioners, along with their clients, can examine all facets of a client's situation. Together this information may provide a more holistic and successful approach to treatment for addiction and mental health disorders.

Introduction

Without including medical use, 4.5 million people in the United States ages 12 and older have been classified as substance dependent or substance abusers for illicit drugs (but not alcohol), which includes marijuana (National Institute on Drug Abuse, 2016). The National Institute on Drug Abuse (2016) found the most used illicit drug was marijuana (4.3 million), followed by pain relievers (2.1 million) and cocaine (1.1 million). In addition, between 2002 and 2012, the number of people classified as marijuana dependent or abusers remained the same.

While some may believe recreational use of illicit drugs is less harmful, there is growing evidence of its effect on the brain whether used in a recreational or an abusive manner. Filbey et al. (2014) found that marijuana users have lower orbitofrontal cortex (located in the prefrontal cortex part of the brain) grey matter volumes when compared to the controls (non-users). Another study examining literature published up to 2012, found marijuana users' brains had consistent structural abnormalities, altered neural activity during resting and during cognitive tasks, and in adolescent users, structural and functional dysfunctions present soon after use (Batalla et al., 2013).

Four million people in the United States also received treatment for alcohol and illicit drug abuse during 2012 (National Institute on Drug Abuse, 2016). Treatment was received in a self-help group, at a rehabilitation facility as an inpatient or outpatient, a hospital as an inpatient, a private doctor's office, an emergency room, or in a prison or jail facilities. KUADRA is one such private psychotherapy practice that assists clients with substance abuse and addiction issues. The purpose of this study was to examine how Reiki, hypnotherapy and biofeedback imaging can be integrated into psychotherapy treatment of an individual recovering from alcohol and drug addiction.

Background

KUADRA Consulting and Counseling Service, LLC is a San Antonio, Texas based psychotherapy practice founded by Khadijat Quadri serving clients from age 4 to 99 years old. Clients are routinely referred through primary care physicians, state of Texas case workers, post adoption case workers, Department of Defense, and self-referral for assistance with a variety of issues including PTSD, depression, anxiety, grief and loss, personality disorders, and substance abuse disorders. In addition to routine counseling and talk therapy, Reiki, Hypnotherapy and Biofeedback aura imaging is provided to all clients unless the services are declined.

Quadri is a licensed counselor who specializes in mental health issues, children's issues, and marriage counseling. She, along with support staff, provide quality outcome-based services that

enhance emotional strength and promote creative healing processes. This is achieved in several ways. Along with psychotherapy, the practitioners use natural healing modalities. In practice, these modalities have been found to be beneficial to the healing and long term wellbeing of clients. During sessions, clients may receive hypnotherapy, Reiki, sound healing, biofeedback aura imaging sessions, and/or guided meditation, as well as given affirmation based tools to use and practice at home. Home-based healing allows the client to take further responsibility and mindfulness for their own wellbeing beyond the psychotherapy session.

Steps to wellness are based on counseling, intervention, prevention, and education to resolve personal and interpersonal issues through evidence-based and specialty services. The practitioners at KUADRA conduct research, identify, evaluate and respond to community needs, and encourage community collaboration and partnerships through leadership and advocacy. KUADRA promotes quality of care and best practices in the community by providing innovative services, consultation, education, and training.

Psychotherapy

According to the American Psychology Association (APA), psychotherapy is a collaborative treatment based on the relationship between an individual and a psychologist. Grounded in dialogue, it provides a supportive environment that allows a person to talk openly with someone who is objective, neutral and nonjudgmental. The client and the psychologist work together to identify and change the thought and behavior patterns that keep the client from feeling their best and achieving their fullest potential. In psychotherapy, psychologists apply scientifically validated procedures to help people develop healthier, more effective habits. There are several approaches to psychotherapy that help individuals work through their problems, including cognitive-behavioral, interpersonal, and other talk therapy.

Reiki

In many drug treatment centers around the world, the use of Reiki practitioners has become a complementary therapy to the practices of physicians and clinical specialists (International Association of Reiki Professionals, 2016). Reiki, Japanese for life energy, is a touch healing modality. This “life energy” is referred to in China as “Chi,” in India as “prana,” and in Ancient Egypt as “Ka.” Reiki practitioners are “attuned” to multiple levels of Reiki that span Level I (physical), Level II (emotional and distance), Advanced Reiki Techniques (ART), and Master and Master Teacher. Master Mikao Usui is credited with the discovery of Reiki energy, and from him, Reiki was brought to the Western world through a Hawaiian born, Japanese-American, Hawayo Takata (Singg, 2009).

Researchers have found it difficult to study Reiki in an objective way, as its exact treatment methods make replication difficult and thus difficult to classify these studies as scientifically rigorous (Nield-Anderson, 2000). Despite this limitation, some research suggests that Reiki therapy is beneficial for various conditions, such as pain management, anxiety, illnesses, oncology, and for an overall sense of calm and peace (Catlin & Taylor-Ford, 2011; DiNucci, 2005; Dressen & Singg, 1999; Tsang, Carlson, & Olson, 2007). In fact, DiNucci (2005) found that in 2002 there were more than 50 hospitals and clinics offering Reiki to patients.

More recently, the Center for Reiki Research (CRR), founded by William Lee Rand, collected a list of 76 hospital interviews where Reiki is a normative healing modality offered to patients. CRR has additionally gathered every known research based project that assessed the efficacy of Reiki treatment and analyzed the research through a rigorous process to affirm the quality of Reiki treatment. The interviews suggest Reiki is among the top three natural healing modalities in the United States.

Columbia University Department of Surgery also employs Reiki masters to be present in operating rooms with patients who are undergoing mastectomy surgery (Keyes & Feldman, 2016).

According to Keyes and Feldman (2016), Reiki practitioners help patients emotionally with difficult problems associated with breast cancer, such as losing a breast. Helping patients at the emotional level also assists their healing on the physical level. The positive impact on healing after surgery may be pronounced.

While addiction research has evolved over the years, some researchers have concluded that addiction affects the body, the mind, and the spirit. Along with treatment tools based on psychological, physical, and social needs, spirituality has long played a role in recovery from addiction. This focus stems in large part from the influence of the “12-Step” program popularized by Alcoholics Anonymous, one of the country’s oldest recovery programs, which specifically calls for spiritually based actions such as meditation, prayer, conscious contact with a “power greater than ourselves,” and personal searching (Valverde, 1998).

Hypnotherapy

Hypnotherapy is a technique where practitioners help individuals relax and focus their minds. This puts a person in a state that makes him or her more receptive to suggestions from a practitioner (American Psychological Association, 2016). Many conditions may be treated successfully with hypnosis.

Milton Erickson, a leader in hypnosis practice and theory, thought of hypnosis as communication (self-communication) and a way to concentrate on personal thoughts, memories, and beliefs (NYSEPH, 2016). He found that the trance state is active unconscious learning with a shift of attention from the external to the internal reality with highly focused attention directed toward one experience at a time. Milton’s technique focused on the engagement and interaction of the client during hypnosis session and set the outcome depending on the client’s capability with regards to their condition (NYSEPH, 2016).

According to Tiffany and Conklin (2000), cues from the brain’s automatic processing may trigger relapse in alcohol users, not cravings as previous research suggests. Hypnotherapy, then, may be the most successful treatment for drug and alcohol addiction in part because it produces the quickest results for changing habits. Thus, the outcome of sobriety may be more long term than with other treatments due to the assistance with automatic behavior change.

Biofeedback WinAuraStar Imaging Machine

A biofeedback WinAuraStar machine may be invaluable for client treatment. It is used to show the aura of any living person or animal. An aura is the energy field that surrounds the body for an average of about four to five feet and is closely involved in life processes, which in Western science is referred to as a bioenergy field or a biofield (Swanson, 2009). According to the biofeedback WinAuraStar machine manual, the aura of a person may reflect an individual’s level of health. A person is considered healthy on the aura machine in terms of physical, mental (clarity), emotional, and spiritual wellbeing, which is reflected in the aura colors displayed on a biofeedback aura machine. A biofeedback aura machine used in psychotherapy gives an individual the opportunity to see the direct effects of how their thought processes and mental and emotional focus affect their spiritual health both before and after therapy sessions.

To use the biofeedback WinAuraStar machine, a person places his or her hand on a metal sensor. The machine measures temperature and interprets the areas of the hands to corresponding areas and organs of the body. Those aura and chakra (Reiki) readings are projected onto a computer screen, which shows the aura color. Those colors represent the emotional, physical, and spiritual state of a person. These readings are intended for personal insight and not for diagnosis or treatment.

There are seven “bodies” identified in the aura machine: physical auric, etheric, emotional astral, mental, causal, spiritual, and divine body. These aura bodies extend away from the body and create three fields representing physical, emotional, and spiritual as well as the immediate present, past, and early childhood years. Sharma (n.d) suggests that the aura of all living beings show changes throughout life and up to 72 hours after a body’s physical death. The biofeedback

WinAuraStar imaging machine not only allows a client to view his or her own aura and chakra system, but it allows the person to visually witness significant changes before and after their therapy sessions and over a timespan of multiple sessions. This viewing of aura and energy changes confirms for the client and practitioner, the impact counseling, Reiki, and hypnotherapy sessions have on the client's wellbeing and recovery. It also may further encourage the client to commit to sobriety goals, as it inspires him or her to take accountability for recovery beyond therapy sessions by resisting habits that would not benefit recovery and completing therapy "homework" assigned by the practitioner.

Methodology

KUADRA used a grounded theory approach to examine how Reiki, hypnotherapy, and biofeedback imaging machine can be integrated into psychotherapy treatment of an individual recovering from alcohol and drug addiction. Using Glaser and Strauss's (1967) grounded theory approach of letting the data reveal a theory as opposed to examining data against an existing theory made the most practical sense for this pilot case study conducted in a counseling office. A limitation of the study is its size and the difficulty of exact replication as Nield-Anderson (2000) suggested.

Participant & Informed Consent

Participation criteria for this study was a referral for addiction counselling services at KUADRA Consulting and Counseling Service, LLC. One participant was chosen for this initial study. The participant was a client referred to the practice for drug addiction counseling treatment. It is routine practice for KUADRA to obtain consent and confidentiality agreements in compliance with the U.S. Health Insurance Portability and Accountability Act of 1996 (HIPAA) before assessing and treating a client. During the initial intake assessment, KUADRA obtained a signed consent form from the participant giving permission to participate in this case study. The participant received detailed information about the study and a leaflet about the psychotherapeutic process, Reiki, hypnotherapy and biofeedback aura imaging. There are no risks associated with using Reiki, hypnotherapy, or the biofeedback WinAuraStar imaging machine. Therefore, there were no risks to the participant. The participant was also offered free aura readings and counseling sessions monthly for her participation, which she accepted.

Method

The initial intake assessment collected information from the participant regarding demographics, physical health, mental health, history of drug use, psychological assessment Symptom Checklist-90-SQL-90, and use of psychotropic medication. The client received eight sessions of psychotherapy and/or Reiki healing and hypnotherapy on a weekly basis. An aura reading was conducted before and after each session using the biofeedback WinAuraStar imaging machine. The aura images were interpreted using the Progen Aura Imagine Systems instructions and user guide manual (2013).

The treatment involved psychotherapy, Reiki touch healing, hypnotherapy, and aura image readings using the biofeedback aura machine. The practitioner asked permission to conduct a Reiki session before proceeding. When the participant agreed, the practitioner guided the participant through the deep breathing and relaxation session. Reiki healing, hypnotherapy, and biofeedback aura image reading treatments include protocols that work with the body as well as the psyche and spirit, but the therapies are neither intended to replace medical care nor constitute as a medical treatment.

Case Presentation

The participant was a 29-year-old female, recently divorced with two young children. She worked as a bartender and reported having experimented with methamphetamines since the age of 18 years old. At the time the study began, the participant reported drinking an average of five beers daily for the last five years. She was also experiencing legal difficulties after a driving while intoxicated arrest. She denied being addicted to methamphetamines despite testing positive for the drug during a legal proceeding. Because of the latter, she was referred to KUADRA for abuse and

neglect of her children. The participant presented with a depressed mood, even when she described her life as going well by following a daily routine, caring for her children and maintaining a full-time job; she suffered from feelings of sadness regularly. She also reported feelings of guilt over the temporal loss of her children and her inability to maintain a steady income. She felt others do not understand her and are unsympathetic to her situation. She also blamed herself and had worries. During her sad periods, the participant felt useless, empty headed, and drained, and expressed that she felt like she does not want to get out of bed. She also expressed feeling extreme anger towards herself at times. She felt overwhelmed, experienced racing thoughts, and slept four hours or less nightly.

The participant felt she herself had a normal, full term birth and average weight. There was no hospitalization, complications, or medical issues at the time of her birth. She was an only child born to a military family. She described her relationship with her father as often confrontational. The participant reported that her father was quick tempered and yelled often, showed little to no emotion towards her, and never said “I love you.” The participant reported feeling like she was always “walking on egg shells.” She reported feeling scared most of the time and felt emotionally neglected by her father who was deployed several times during her teenage years. However, the participant had a bonded relationship with her mother who was more emotionally available and encouraged education, religion, and ethical values. She recalled a good relationship with her mother.

The participant reported no other significant relationships. She also did not recall any significant early childhood hurts, traumas, or early medical or developmental issues, except for being frequently teased in elementary school for her hair color. The participant does recall feeling withdrawn and extremely shy with difficulty concentrating and completing tasks. She was raised in the Methodist faith and that along with the military culture meant for an environment with high expectations of religious faith and values. At the time of her assessment, the participant reported no current religious affiliations but had interest in incorporating a balanced spiritual life. The participant also denied having a past diagnosis or psychiatric history, a history of hospitalizations, suicidal attempts, and family history of psychiatric disorders. She also reported no adult traumas.

Session 1: Initial Visit and Consultation

At the first visit, a psychological evaluation and an initial mental health assessment was completed. The participant consented to exploring holistic treatment using Reiki, hypnotherapy, and the aura imaging biofeedback WinAuraStar machine. The first aura reading was taken and the following aura color impressions were noted: deep red aura and a grey colored mass over the outer aura. (See Figure 1 below.) Her Reiki chakras indicated no movement or activation. The participant’s reading showed high in the emotional meter and no movement in the meridian points. The biofeedback aura machine indicated she was 79 percent in her body. Based on the case presentation, the treatment plan included developing a system to reduce racing thoughts, depression, feelings of guilt, and lack of sleep while promoting healthy coping skills.

The deep red with grey aura colors with inactivated chakras correlates with the participants’ periodic feelings of imbalance, out of sorts, and stress. She may have been holding onto some anger and experiencing some emotional turmoil. It also indicates lack of sleep and common psychological symptoms of an unbalanced root chakra: loneliness, insecurities, feeling ungrounded, unconfident, abandoned, indecisive, depressed, anxious, and having addictions, phobias, and/or obsessions.

The participant expressed shock and dismay at the appearance of her aura. Per the aura machine guidelines, she was consulted on how the root chakra and red aura are often associated with the connection to earth, survival, health, abundance, family, passion, and moving forward in life. When the root (base) chakra becomes unbalanced, a person may feel stuck. He or she may feel unable to move forward in life and ungrounded with a depleting sense of self. There may have been an association between the aura/chakra reading and the major events in the participant’s life, such as legal problems from driving while intoxicated, family problems that resulted in her children being

removed from her care, and a recent divorce. The blockage in the root chakra prevents the release of grief, guilt, and sadness, and contributes to the inability to move forward preventing her from following her destiny.

The participant was consulted on the use of Reiki healing and hypnotherapy along with ongoing care for balancing, opening, and maintaining the root/base chakra.

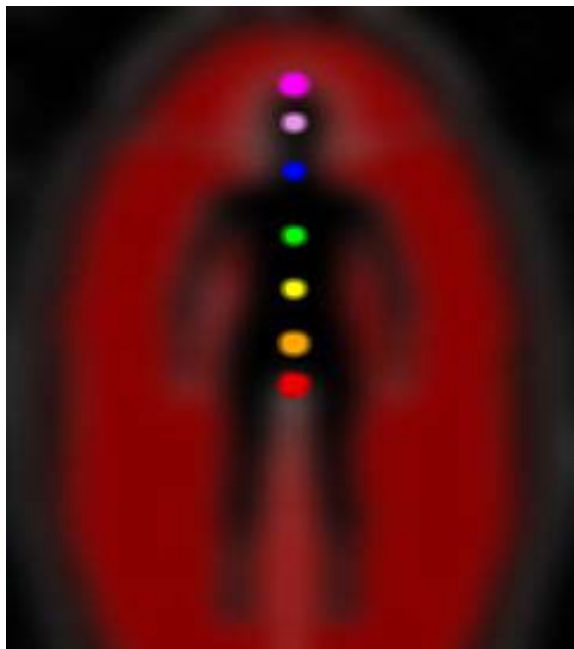


Figure 1. Participant's biofeedback WinAuraStar reading during the first session.

Session 2: Hypnotherapy and Reiki healing

The second session took place one full week after the first. The participant reported that she was feeling immense guilt in the past week, which may have contributed to her feelings of depression. The practitioner and the participant developed a treatment goal that included identification of healthy coping skills, improving her general well-being, and maintaining a positive outlook on life. The participant wanted to be mentally stronger, eliminate unhealthy behaviors, and stop irrational thinking.

After developing her treatment plan, the participant requested to begin her healing process by addressing her issue of guilt, releasing any energetic blocks, cleansing her aura, and activating her chakras. Hypnotherapy and Reiki modalities were used. After hypnosis, the participant and practitioner discussed meditation exercises to reduce negative self-talk and improve self-confidence.

An aura reading was conducted after the healing session. (See Figure 2 below.) The participant's aura appeared different from the first reading. Her colors changed from the muddy red color with grey outline to a bright ruby red. The reading also showed that her chakras were activated and indicated a large surge of energy in her root, solar plexus, throat, and crown chakras.

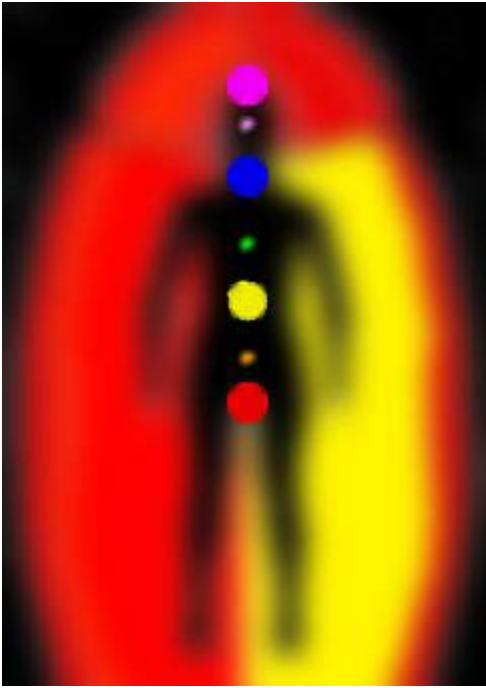


Figure 2. Participant's biofeedback WinAuraStar reading after the second session.

Session 3: Additional Healing Modalities Used

During the third session one week later, the participant stated a decline in negative self-talk, worry, and depression since her previous session. In fact, she reported optimism for the future. Another biofeedback WinAuraStar reading was conducted. (See Figure 3 below.) The participant expressed happiness in seeing her aura colors brighten to an orange/yellow color. Her chakras indicated they had opened significantly. To further her treatment, the participant was encouraged to use forgiveness mantras to help open her heart chakra.



Figure 3. Participant's biofeedback WinAuraStar reading after the third session.

Session 4: Talk Therapy and Power Animal Totems

During this session, the participant reported spending more time doing the things she used to enjoy, such as taking long walks, picking up trash in the park, and being in nature. After seeing a deer, she reported feeling connected to it. Because of that experience, it was an opportunity to explore the significance of power animal totems, particularly the deer totem. According to Andrews (1993), all things are connected and have significance in life, particularly nature. Totems are any natural object that a person feels a connection to through phenomenon and/or energy (Andrews, 1993). Each type of plant, insect, and animal has their own wisdom, attributes, and instincts that can also help humans in times of need (Andrews, 1993). The participant shared how she also noticed feeling connected to people around her such that it brought her to tears when she realized the connectedness of all humans, including to her.

Since her third session, the participant reported a positive outlook with regards to her financial situation and a loss of interest in associating with old friends who still consume alcohol. In addition, the participant stated she lost the urge to consume alcohol.

For her treatment, it was discussed to continue work on finding a healthy balance for enjoying life, which included continuing self-love and forgiveness work using the Ho'oponopono mantra. Ho'oponopono is an ancient Hawaiian practice of reconciliation and forgiveness. By using the phrase "I love you, I am sorry, please forgive me, thank you" one can find the divine within themselves which helps him or her release and remove stress and problems in their lives (Vogel, et al., 2005). The participant was encouraged to continue exploring her feelings of connectedness to her spirituality, because she stated past feelings of connectedness to earth spirits as a child, including having regular play with an imaginary friend.

When examining the power animal totem further with her, the porcupine animal was revealed in a guided meditation exercise. This suggested a need for her to reconnect with her innocence and creativity, and a discussion for ways to do so ensued where she revealed behaviors that indicated she had already begun doing so. At this point in the session, the participant reported feeling at peace and excited to begin her personal journey of self-discovery and stated a desire to continue therapy, which she felt helped her enormously.

At the end of the session, a biofeedback WinAuraStar machine reading was taken. Her aura was a golden orange color, which expressed her cheerfulness, friendliness, and warmth for the world. The color shades expressed in her solar plexus showed a more creative and intellectually stimulated personality. This may suggest the participant's energy showing new opportunities to enjoy the sensual pleasures of life. See Figure 4 below.

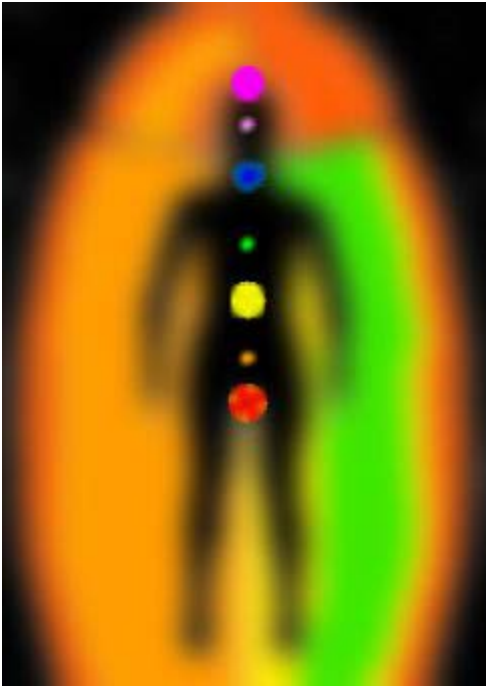


Figure 4. Participant's WinAuraStar reading after the fourth session.

Session 5: Psychotherapy for Relapse

The participant received a fifth session one full week later. During this session, the issue of relapse was explored. She reported running into an ex-boyfriend and having a few beers with him. The participant reported that this was the first time she consumed alcohol since her treatment began. She also reported continued use of the Ho'oponopono mantra and meditation, despite the relapse. The biofeedback aura machine was used and revealed a change in her aura back to the deep red with a grey mass seen during her initial aura reading in session one. After the reading, the participant reported seeing the connection between her aura and the alcohol consumption.

The practitioner and the participant agreed to another hypnotherapy session with Reiki. The participant was led through a deep breathing exercise and progressive body relaxation with use of drums to induce deep hypnotic state. Through hypnosis, the practitioner introduced new suggestions focused on wellbeing and the elimination of alcohol consumption. The participant was then de-hypnotized and the participant experience was explored. During the hypnotized state, the participant reported feeling light, deeply relaxed to the point of inability to move or feel her hands, and seeing a light blue color. She recalled dreaming of being in a forest and felt a sense of multiple people in the room even though the participant was alone with the practitioner during the session. The issue of guilt was explored again, and the participant was encouraged to let go of any actions or regrets from the past and to cultivate an attitude of forgiveness.

A second reading from the biofeedback aura machine was taken to explore the participant's aura changes after the session. Her aura color had changed from deep red to golden orange. See Figures 5a and 5b below.

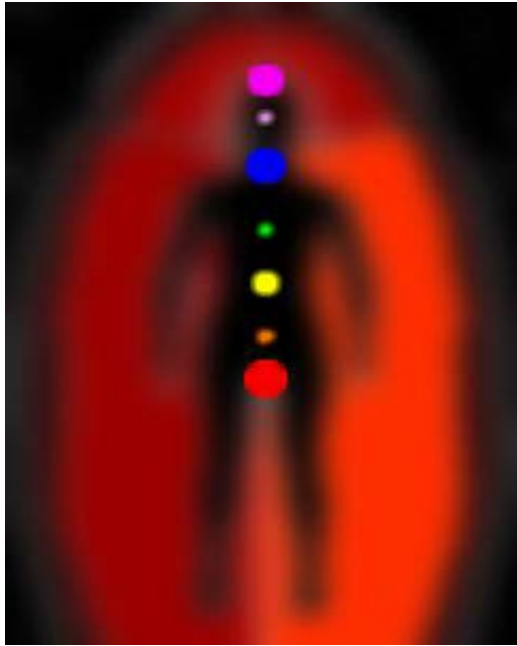


Figure 5a. Participant's WinAuraStar reading before the fifth session.

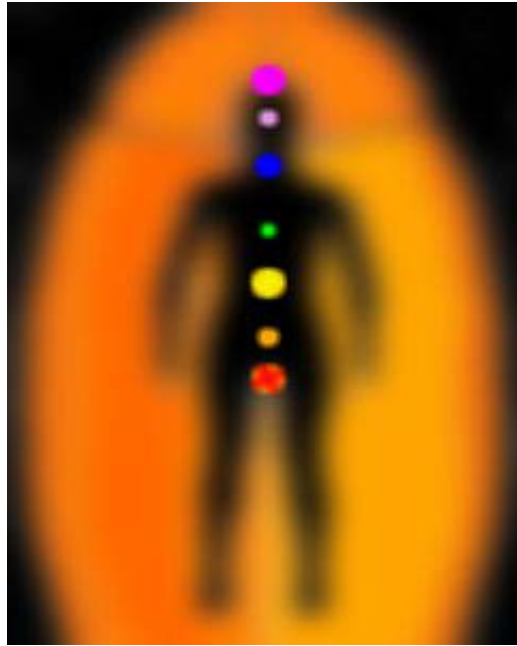


Figure 5b. Participant's WinAuraStar reading after the fifth session.

Session 6: Quest for Deep Meaning

The participant was seen for her sixth session one full week later. She reported that she continued to work on her Ho'oponopono meditations and requested to have her spirit guide revealed to her. She reported experiencing moments of levity and feeling her heart chakra opening, indicated by her feeling a deep sense of self-acceptance. When asked what she had done differently since the last session, she reported feeling more in a good mood, drawn to trees, and doing more things to care for herself, such as taking salt baths. She also reported feeling a deep need to change her job and was thinking seriously about becoming an eco-therapist. The remainder of the session was used to explore practical ways of achieving her goals.

An aura reading was conducted using the biofeedback machine. The participant's aura showed a yellow color on her left side and orange on her right. Using the biofeedback WinAuraStar imaging manual, her colors were explored. According to the manual, the yellow is representative of joy, freedom, non-attachment, and/or freeing or releasing of vital forces. The orange aura is associated with uplifting and absorbing, inspiring, and/or a sign of power. When the orange becomes a strong point, it usually contributes to a yellow halo, which then becomes gold, indicating her thoughts are focused on spirituality. See Figure 6 below.

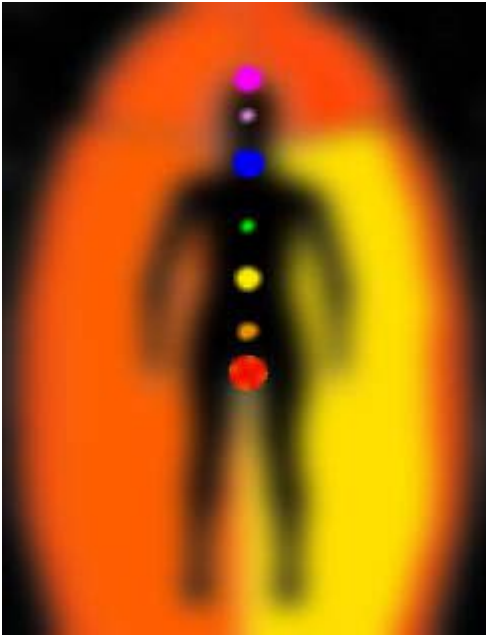


Figure 6. Participant's WinAuraStar reading after the sixth session.

Session 7: Reality Reshaping Itself

The participant arrived for her session on time and reported that she had great news to share. During the last week, she reported that the state had recommended returning her kids. She also reported that she enrolled in a psychology program at a local community college and hopes to minor in eco-education. The participant reported that she has also began making beaded jewelry again, something she used to enjoy doing. She reported that she has continued to meditate and feels positive about life. The participant and practitioner explored her relationships and how she may best engage her family in a positive way. She felt more accepting of others, because she felt more acceptance of her own self. An aura reading was conducted, and her aura resonated a gold color which according to the WinAuraStar manual symbolizes warmth, optimism, humor, and natural joy that inspires all those encountered. The participant expressed her excitement at the aura color confirming that she felt hopeful and confident. See Figure 7 below.

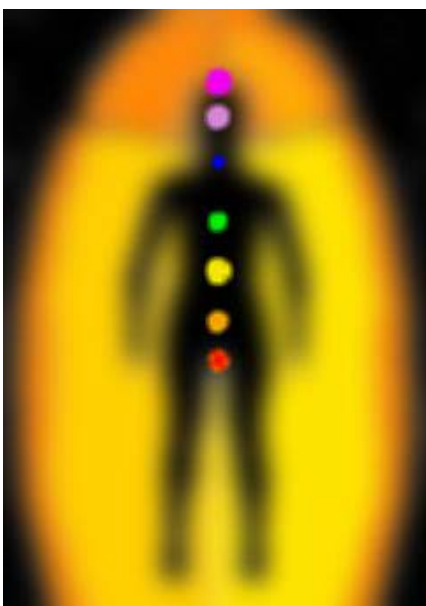


Figure 7. Participant's WinAuraStar reading after the seventh session.

Session 8: Summary and Recap

For the final session, the participant was asked to complete a post psychological assessment Symptom Checklist-90-SQL-90. The participant reported that she had not felt depressed or feelings of guilt during the last month. She reported feeling grateful for the sad events in her life prior to being referred for psychotherapy, as it provided the catalyst for making meaningful changes in her life. She reported realizing that she had the ability to change her life by changing her thought process and identified ways of caring for her mind, body, and spirit through meditation and positive thinking. She reported realizing that since she meditated regularly, she no longer felt empty headed, and drained and slept an average of eight hours each night. She reported that she no longer felt angry with herself and has most importantly lost complete interest in alcohol and methamphetamine drug use. She was encouraged to schedule monthly therapy sessions and engage in an Alcoholics Anonymous support group. An aura reading was conducted and showed a yellow color. (See Figure 8 below.) According to the WinAuraStar manual, yellow auras represent happiness, confidence, and a sense of excitement and joy for the approaching future.

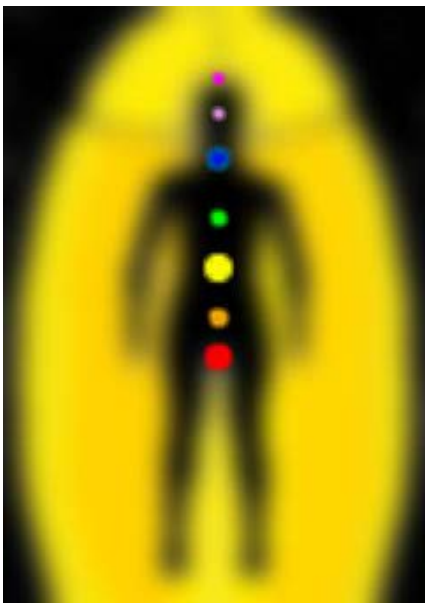


Figure 8. Participant's WinAuraStar reading after the eight session

Discussion

Before the initial session and treatment, the participant experienced emotional abuse and neglect from one parent and felt victimized in all aspects of her life. She was unable to form positive, lasting relationships as an adult because of a lack of positive bonding or attachment with her parents. At the time she was referred for treatment, the participant had not developed healthy coping skills and instead resorted to methamphetamine use since the age of 18, as well as consumption of five or more alcoholic beverages per day. The participant also initially minimized the extent of her drug use until seeing the biofeedback WinAuraStar machine image reading of her aura and chakras. It was then that the participant became determined to work on improving her physical, spiritual, and mental health which provided a more healthy and positive lifestyle.

The biofeedback WinAuraStar machine is not necessarily a new tool for determining a person's emotional and mental state. Its application to digital energetics is groundbreaking for the natural health and wellness industries. However, this is a unique system that can be used as a multi-media driven natural health tool for clients.

The aura imaging system uses a proprietary hand biosensor to compute an individual's temperature and electro-dermal details. This data is processed and then shown on a screen. The patented software creates aura images as a way of depicting a person's overall well-being and

health. The readings include graphs and images to show several characteristics of a person's mental, emotional, and physical energetic health. This information can provide solutions and data that can be monitored over time, as well as help clients and practitioners develop a deeper understanding of a client's progress.

Visually understanding the metaphysical state of the body may also add to the healing experience and efficiency of treatments for clients. The biofeedback WinAuraStar machine transforms the client's aura into a print or digital reading based on human energy. This can be extremely effective for validating aura data visually—specifically for chakra and aura changes to help those who are unable to visually see energy channels.

Aura devices may visually validate information that is profound for both clients and practitioners, since it can be used to track the nature of healing sessions over time. Both real-time and dynamic programs offer intense insight into the health and strength of auras and chakras. Clients can benefit from aura machines which display useful, easily interpreted data that can be tracked over time.

Using intake clinical information, psychological evaluation, talk therapy, Reiki healing, hypnotherapy, and biofeedback WinAuraStar imaging machine, practitioners can examine all facets of a client's situation. Together this information may provide a more holistic approach to treatment for addiction and mental health disorders. Future research is needed to explore the use of Reiki, hypnotherapy, and other modalities along with the use of a biofeedback aura imaging machine to explore changes in chakras and auras as participants progress through addiction treatment. Aura images provide visual self-feedback that may help drug and alcohol addicts with their recovery and prevent relapses after treatment is completed.

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**Human spirit as a higher entity than biological life:
Max Scheler's half-forgotten idea and its nowadays revival**

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Abstract. The concept of human spirit, created by the German philosopher and the founder of philosophical anthropology, Max Scheler (1874-1928), is explicated. Scheler's concept of human spirit is applied to the explanation of self-sacrificial and heroic behavior. Sample cases of self-sacrifice are discussed. At the end, the contradictory nature of human spirit itself is depicted.

Keywords. Max Scheler, human spirit, heroism, self-sacrificial behavior, moral psychology, philosophical anthropology

1. The importance and novelty of Max Scheler's concept of human spirit

The German philosopher Max Scheler (1874 - 1928) has left to us two important ideas. The first idea is that man's spirit is able to withstand and deliberately redirect biological imperatives and instinctive drives, to the point of purposefully throwing away one's own life. The second idea is that the presence of the spirit, so understood, constitutes the essence of a human being that differentiates him qualitatively from all other animals. Using the second idea as only the background, I will mainly elaborate upon the first idea in this article.

To let the reader hear Scheler in his own words, I present a small compendium of the key theses from the latest 2009 English translation of Max Scheler's 'The Human Place in the Cosmos' [1928], (in citations below – Cosmos), the main work that serves as the basis of the present discussion. In some places, in square brackets, I - A.A., have mentioned the original German terms to give a clearer understanding of Scheler's meaning.

"What, then, is this 'spirit,' this novel and decisive principle? [...] [T]he ultimate determination of a being with spirit – no matter what its psycho-physical makeup – is its existential detachment from organic being, its freedom and detachability [seine existentielle Entbundenheit, Freiheit, Ablösbarkeit] and the detachment of its center of existence from the bondage to, the pressure of, and the organic dependence on 'life' and everything which belongs to life [...] Hence, a being having spirit is not tied anymore to its drives and environment... (Scheler 2009, Cosmos, pp. 26-27). [...] [T]his being – most remarkably – is also able to objectify [gegenständlich zu halten] its very own physiological and psychic nature and to also objectify its every single vital function. It is for this reason that this being can also be free to commit suicide. [In the last most important sentence, 'to commit suicide' is too narrow an equivalent given by the translator – A.A. The original Scheler's words contain the meaning that is much more complex: Nur darum vermag er auch sein Leben frei von sich zu werfen.] (Scheler 2009, Cosmos, p. 29). [...] It is the magnificent accomplishment of science that the human being, with his accidental place in the cosmos, learns how to reckon with himself and with the whole of his physical and psychic constitution as if he was handling an object [der Mensch... mit sich selbst... gleich wie mit einem fremden Dinge... zu rechnen lernt] placed among other objects in causal interconnections. (Scheler 2009, Cosmos, p. 33). [...] Insofar as he is a 'person', only the human being is able to soar far above his status as a living entity [[d]er Mensch... vermag sich über sich – als Lebewesen – empor zu schwingen] and, from a center beyond the spatio-temporal world, make everything the object of his knowledge, including himself. It is in this sense that the human being as spirit is superior to both himself and to the world. Thus he is also open to irony and humor, which always imply the ability to rise above one's own existence. (Scheler 2009, Cosmos, p. 33). [...] The human being is a creature that, by virtue of its spirit, can take an ascetic attitude toward its fervent and vibrating life – the human being can suppress and repress its own drive impulses... By comparison to animals, who always say 'Yes' to reality – even when they fear and flee – the human being is the 'Nay-sayer', he is an ascetic of life; he is an eternal protester against all mere reality. (Scheler 2009, Cosmos, p. 39). [...] Thus it is not the pairs of human lived body and soul, or the objective body and a soul, or that of brains and soul in humans, that represent some sort of ontological dualism. The antithesis that we find in man, and subjectively experience as such, is one of a much higher and of a much more fundamental order: the antithesis of spirit and life." (Scheler 2009, Cosmos, p. 57).

Before proceeding to the main discussion, I present some introductory remarks. I begin with a terminological comment. Scheler's notion of spirit has nothing to do with the Holy Spirit in any of its religious connotations. The presence of spirit, in Scheler's understanding of the term, is also distinct from spirituality. 'Spirituality' is a rather vague term denoting the

sensitivity or attachment to religious values, or, even more broadly, a more elevated state of mind rather than an earthy, materialistic, utilitarian, and egocentric approach to life. The spirit in Scheler's understanding is an acting mental agency, one of the working components of the general mental and psychic structure of every human individual. In the quality of being an acting mental agency, spirit may be likened to such agencies as will, consciousness, self-consciousness, or conscience, all of which are agencies with their specific functions in the overall mental 'steering cabin' of a person's behavior.

Another introductory remark concerns the above-asserted originality of Scheler's two main ideas: that spirit can withstand the imperatives of life and that the presence of spirit constitutes the essence of a human being. Practically all schools of ancient Eastern religious and philosophical thought included the question of spirit vs. body in their focus, emphasizing the idea that spirit does in fact govern and should govern the body. Secular philosophies have also had much to say about the theme throughout the centuries. As far as Scheler's immediate predecessors are concerned, one should mention Rudolph Eucken (1846 - 1926), Scheler's mentor at the University of Jena during the early years of his career (Eucken, 1909; Eucken, 1913). Eucken's central idea has been the contradiction of man's natural life and man's spiritual life. In 'The Human Place in the Cosmos', the chief work devoted to spirit, Scheler did not mention Eucken and his influence at all; the influence is nonetheless evident. The spirit vs. life theme, adopted to a lesser or greater extent from Eucken, was left unexplicated in Scheler's writings for nearly twenty years and was only given its clear and sound proclamation in Scheler's last work, published in the last year of his life. The historical epochs of those two thinkers were essentially different, which was manifested in their approaches to the spirit theme. All of Eucken's main books were written in the period of 1900 to 1914, before the First World War. His all-penetrating refrain is that the modern social life should be and is in fact slowly and with difficulty acquiring more and more authentic Christianity and spirituality. Scheler's emphasis is different: not on how to raise spirituality, morality, and authentic religiosity in modern social life, as Eucken's was; rather, Scheler's chief questions are as follows: 'What is the nature of human spirit itself?' and 'How did it happen at all that spirit, having appeared alongside and in addition to the domain of life, started challenging the later?' His treatment of spirit is primarily a scientific reflection on and exploration of the roots of these very phenomena.

Several points should be made in defense of the importance and originality of Scheler's concept of human spirit.

(I) Putting forward the concept of spirit was the culmination of Scheler's ceaseless creative process. A year before his sudden death (caused by heart arrest), an oral presentation at a scientific assembly was made, and the revised and finished text of the presentation was published a month before his death. All this activity gives the impression of a final bright splash before being burnt out. In fact, it was, not only in form but also in the content. In 'The Human Place in the Cosmos', Scheler has groped after the whole arterial thread of thought that he devised, having looking forward to develop it into the complete theory of a human being called philosophical anthropology.

(ii) Scheler's attitude is attractive due to his desire to study human spirit in the terms of nature and to consider spirit in the comparative raw of the neighboring evolutionarily engendered agencies of cognition and decision-making, such as consciousness and intellect - that is, to explore the phenomena to the utmost scientifically. Scheler considers the latest experimental data from animal psychology and the studies in cognition of the highest animals and concludes that animals do possess the operative intellect with the abilities for creative cognitive discoveries - but still no spirit. On the one hand, Scheler's scientific and evolutionary oriented attitude positively distinguishes his approach from the consideration of the spirit-matter and the mind-body problems in purely philosophical categories, as it was in traditional philosophy. On the other hand, while discussing the topic of spirit, Scheler escapes religiously tainted wishful thinking with its banal complaints on the sway of the technical and material culture.

(iii) Scheler contends that the real ontological opposition is not between matter and life, or life and psyche, or psyche and intellect; the real fundamental gap, he says, exists between life, as any form of vitality, and spirit. What is especially enigmatic and intriguing in the situation that Scheler expounds to us is that spirit can only nest in a living body; spirit is fed by the organismic vital energy – but at the same time, spirit can, by its own decision and because of its own purposes, eliminate that body and hence, as it indirectly comes out, eliminate itself. The intrigue of this dual purposeful self-elimination is the issue absent from the Eastern philosophy of mind-over-body control, and from the Christian doctrine of the ascetic suppression of fleshly desires, and from the classical philosophical teachings dealing with the mind-body problem, such as Plato and Descartes. The puzzle that Scheler has left to us is how can it happen that in the domain of biological vitality, there appears and takes its constant dwelling such an entity as spirit, in whose very nature is the proneness to overcome the vital drives and also to withstand the demands of biological self-preservation, up to self-sacrificial and suicidal behavior? In what ways might such a 'self-negator' be engendered? Is it also a product of biological evolution? No, it is not, Scheler asserts. Spirit only complements life from without, rather than appearing from within it.

(iv) That human life is a battlefield of the blind and mighty instinctive drives and the tiny but persistent spirit, which is attempting to put the drives under its own command, was not only an abstract idea to Scheler but also a fact and a problem of his own life. Exploring the phenomena in the detached terms of philosophy and science was accompanied by experiencing the phenomena biographically. An abstract interest in the life vs. spirit problem arose out of or at least was amplified by his subjective personal experience and its impact on his personal life. Scheler was dismissed from teaching for about ten years because of the sexual allegations initiated by his jealous wife (later, his ex-wife, one of three wives, the last wife being very young, in fact, a student). His early death may have been at least partly caused by his living too fast, too intensively, and too vitally driven. His spirit did of course recognize the excessive vitality as an issue hampering his more important goal, philosophical creativity, and attempted to take a firm hold of his vitality, though mostly in vain.

The biography of Scheler written by Wolfhart Henckmann includes the memoirs of people who personally knew Scheler and who stressed the

affinity and at the same time the striking contradiction of Scheler's external appearance and the inner core of his personality. (The excerpts from Henckmann's book are translated from the German language by me - A.A.)

"It is often mentioned in the posthumous memoirs that the late Scheler's philosophy was a true mirror of his own personality. [...] The head... with its wide, fleshy, brutally moving jaws; during the eating to which Scheler gave himself wholeheartedly and without embarrassment, they tucked away unheard qualities of food without any discrimination. However, above his massive and formless animality there shone a pair of eyes of light blue color that slightly popped out of the head; their shining was so impressive and fascinating that people have fallen completely under their charm and from now on have seen only those eyes and forgotten any other details of his physical outward appearance. Otto Dix made his portrait in 1926. All who knew Scheler by that time noticed the contradiction expressed in the portrait between the lively, straight look of the wide-open eyes, and the heavy jaws – the portrait of the embodied conflict between the spirit and the life drive. Chr. Eckert, the leader of the Köln Research Institute, who had friendly relations with Scheler, has expressed the whole impression in the way that many others also share: 'The man of spirit and the man of life drive in one and the same personality, demonic in some of his movements and traits, and at the same time childishly naive'. [...] The Christians among his (former) friends interpreted Scheler's way of life as the demonically driven self-destruction of his rich spirit. [...] For Moritz Geiger, a friend of Scheler from the days of the Munich group of Phenomenology, the two principles seemed not to lead unavoidably to conflicts. What especially marked Scheler was, according to Geiger, 'that he was so full of life as a very few men, and at the same time was possessed of a spirit like no other' (Voss. Zeitung, Berlin 1.6. 1928). [...] Some accepted the possession by the spiritual, Scheler himself included, as something of a demonic nature, while others took it as something of a genius." (Henckmann 1998, pp. 36-38).

(v) From the very beginning of the 1930s until the 2000s, Scheler remained a nearly forgotten or improperly neglected philosopher. As Dennis M. Weiss mentioned in his 1998 article (p. 235), "In his 1965 introduction to the thought of Max Scheler, Manfred Frings [the devoted keeper and editor of Scheler's legacy for many years and his chief translator into English – A.A.], noted that Scheler belonged to a group of European thinkers, which included Heidegger, Husserl, and Nicolai Hartmann, whose message has remained almost unheard of in the United States. Thirty years later little has changed for Scheler." – Weiss concludes. The reviving interest in Scheler and his concept of spirit is shown, in particular, by (Sandmeyer 2012).

2. Scheler's concept of human spirit as a tool to explain self-sacrificial behavior

One of Scheler's key ideas, that is, the relative detachment of the spirit from the body and the spirit's proneness to dispose of a body for the spirit's own purposes, thus, the determinative role of the spirit in causing self-sacrificial behavior, has not been paid special attention in discussions of Scheler's philosophical anthropology throughout the years. There is a recent factor, though, that is sure to revive the interest in Scheler's concept of the spirit. The factor is self-sacrificial, heroic, or suicidal behavior – the names are different, but essence is much alike – in the struggle against various forms of political oppression. Why people are determinedly killing themselves on a non-random scale for the sake of a political goal and in spite of a mighty biological self-preservation instinct – this is the puzzle for the political philosophy, moral philosophy, and the strategic policy-making of the beginning of the 21st century. Paradoxically, a half-forgotten 80-year-old

theory may contribute to an answer. This possibility is the last and the most important point in my justification of Scheler's renewed importance, and this is the subject of my discussion in this section of this article.

Scheler did consider politics in his works, although did it unrelated to self-sacrificial behavior (Davis 2009; Davis 2006). The theme of a heroic suicide as a way of attaining a political purpose was foreign to Scheler's writings. Scheler paid no attention to this theme, although it might have seemed readily deducible from his own idea that spirit is prone to say 'no' to what self-preserving fear tells man to do. He did not write on kamikaze-type behavior at all. No wonder: there were no kamikazes in his time, to say nothing of 'islamikaze', who reproduced and increasingly multiplied the kamikaze-type behavior half a century later.

An application of Scheler's nearly a century-old idea of a spirit being able to purposefully 'throw away one's life' to the practice of political self-sacrificial and suicidal behavior that is on a permanent rise in 2000s, is a novel element offered by my article.

Emile Durkheim with his classical study of altruistic suicide was a predecessor in noting the effect. However, as Steven Stack rightfully states in his article, Durkheim's ideas do not contribute much to understanding the political altruistic suicide. Durkheim only studied altruistic suicide in primitive archaic societies and among the military; he did not pay much attention to the individual motivation of a suicidal personality, being interested, rather, in the group samples of such behavior (which was natural for him as a sociologist, not individual psychologist or political scientist) (Stack 2004, pp. 16-19; Gangas 2011; Riemer 1998).

As far as the contemporary times are concerned, the effect is predominantly distributed among non-western nations: Palestinians, Arabs, Chechens, Koreans, and Tamils; somewhat earlier, during the Second World war, it was also peculiar to the Japanese and the Russians. There is an impression that Westerners and the Europeans are not prone to this type of behavior. Currently, Europeans look at protecting one's honor at the price of one's own life, or at religious self-sacrifice and religious fanaticism, as something strange to them all. However, Socrates' legendary voluntary death helps remind us that the ancient Europeans were not as unfamiliar with the self-sacrificial type of behavior as they themselves think today. What about the self-sacrifice of Jesus Christ himself? This person is not of European origin, but it was he who began the mighty tradition of self-sacrificial behavior for Europeans for the next two millennia! Reducing the facts, the problems, and the genesis of the practice of self-sacrificial suicide only to Islam or to some exotic societies that do not value human life is incorrect indeed.

"In Western societies, under the prevailing tendency to polarize the distinction between Occident and Orient [...] it has gradually been forgotten that back in Western history there was a time when human integrity was much less a bodily matter and the preservation of honor was far more important than the preservation of life." (Takeda 2010, p. 463).

My very general answer to the puzzle of why peoples of different nations at different historical times tended to kill themselves for noble purposes is that this was human spirit in action. Still, to say 'spirit in action' is not at all enough – while the spirit only sometimes, far from always, sets itself in action. In some cases, the agency of the spirit speaks and takes the upper hand, while in other cases this very agency recedes and seems to

vanish. Why? To make the situation even more difficult and unpredictable, the activation and deactivation of the spirit happens in one and the same person, either in different external circumstances or in different internal states. Again, why? The perplexing non-linearity of the spirit's self-manifestation also needs an explanation, which I attempt to give.

My first task in this article is to try to better explain some phenomena of political behavior and of political psychology with the help of the concept of human spirit as explicated by Max Scheler. As far as my knowledge of the literature is concerned, the formulated task is essentially new, and, I hope, promises to be valuable and heuristic. There is also a second task posed in this article, the both being interrelated. For, on the one hand, some important political phenomena, self-sacrifice and heroism, await their better explanation with the help of the concept of human spirit, while on the other hand, the nature of human spirit awaits its explanation too, as to a large extent the spirit remains a contradictory and almost unexplored phenomenon.

In this section of the article, I address the first task. I explore the issue of how Scheler's concept of human spirit can contribute to a better understanding of self-sacrificial and heroic behavior in politics and war. In the next section, I proceed to my second task, namely, considering the contradictory nature of human spirit.

I wish to single out and examine the self-sacrificial component in particular. I recognize that political self-sacrifice is very often accompanied by a terrorist component; still, I contend that without understanding self-sacrificial behavior as such, we can hardly understand terrorist behavior, hence my predominant interest in the former. (Jayawickreme and Di Stefano 2012; Battin 2004, p. 31).

Let us consider several model cases. Further, I consider cases from real life as well. Case one: a man pours gasoline over himself in a central square and is holding a switched lighter within feet from his body. Case two: a soldier sees a triggered hand-grenade and is about to cover it with his own body to save his squad commander and fellow soldiers. Case three: a tiny group of six or seven men and women are holding folded banners with condemnation of the harsh totalitarian regime and are about to unfold the banners. Case four: a captured military officer of aristocratic origin is to answer the question of whether he prefers to take the opportunity to tear off all his military regalia himself and join the rebels, or be killed by them right away.

Let us see how the events in the model cases might have proceeded. Case one: the man makes the irreversible decision and brings the lighter closer to his body; his body is set on fire. On the next day, tens of thousands of protesters come out to the square, their former massive indecisiveness triggered by decisiveness of that one man. Case two: as if instinctively and without hesitation, the soldier jumps over the hand-grenade; all the strength of the explosion is taken by his body, and he is soon dead, with all the others alive. Case three: the group of protesters unfolds their banners; however, only a few occasional passers-by take a wary look at their content. Within a few minutes, the political police arrive, and all the protestors receive long prison terms. Case four: the officer declares that military honor is more valuable than life; he refuses to tear off his regalia and is shot by the rebels.

Let us analyze those cases. In all of them, human spirit is present, and the spirit is decisive. Without involving spirit, any of the situations lacks an important link in the explanatory chain; only by introducing spirit, the explanation becomes coherent and complete. Before proceeding to give my own explanations, I offer a very schematic overview of the causes of self-sacrificial behavior, as they are traditionally understood. The main division in the types of the commonly accepted explanations might be drawn between inner self-motivation and outer indoctrination, to which the psychologically and mentally very strong persons and very weak persons correspond. In the first variant, of inner self-motivation, very strong ideological convictions or very powerful emotions are thought to be at stake. The individual political consciousness is firmly determined, and after some conviction grows ripe and overripe, until the conviction turns out to be more important than life itself for the person. The person's political mind thus reaches state of fanaticism. The same case can occur with emotion. The emotion of hatred for an oppressive nation or the desire to take revenge for a murdered relative or husband becomes a pathological fixation and brings a woman (perhaps a wife) to blow herself up in a crowded place (Dalton et al. 2011).

In the second variant, of outer indoctrination, the individual political consciousness and the emotions are initially weak or absent. The person is empty and friable from the inside; he waits to be shown the way and to be filled up with some ideological content and sense of life. Such a person is well suited for indoctrination. Moreover, with his mind marred by drugs and the infantile psychology seduced by heaven after a sacred death or other fairy-tale promises such as the future communism, he becomes a perfect walking bomb. Sometimes, a financial reward for the poor family of a young bomber is said to explain his readiness to die. As with the strong individual political mind that brings a person to the state of self-induced fanaticism, the weak political mind lets itself be induced into a state of fanaticism too. In both cases, it is fanaticism, irrationality, and mindlessness that are commonly considered to be the causes for the negation of one's own and of others' life; mindlessness and irrationality close to insanity, as what a sane human being would give up his tangible, real and dear life for intangible phantom myths?

Are people who commit suicide generally stronger or weaker than the norm? The answer is hard to determine unambiguously. Some assert that "[t]he results show that the organizers are endowed with more ego strength compared to the would-be suicides. This finding supports the hypothesis that the latter have a weaker personality structure and that people in this group are more susceptible to suggestions and outside pressure." One must not forget, however, that the experiment mentioned included only 15 unsuccessful suicide bombers (which means that they did not die), a small basis for making valid conclusions (Merari et al. 2010, p. 97).

I will now make some of my own additions and corrections to the common explanation of why people act self-sacrificially, and express my opinion on the role of the agency of human spirit in the type of behavior in question. Let us consider the first of our model cases. When a man brings a lighter to his body, it is his spirit that acts as the agency of decision-making. I wish to stress that the mature or ripened political conviction by itself is not enough, and it is not 'ripeness' proper that brings the man into action. The state of mind and of psyche is to be translated into action by one more chain

link, namely, by the decision. Now, who or what makes the decision to burn oneself? Is this role fulfilled by the person's consciousness – the agency that normally perform the bulk of all decisions in his life? No, it is nothing else than spirit that is in a position to make the terminal decision against the basic survival instinct. The role of the spirit in this case is the role of the decision-maker. His hopes and risk-taking might be rational enough. (Blomberg et al. 2009).

As to the real-life cases, I wish to mention a touching article on the self-burning of a student that occurred in 1970 as a form of protest against the oppressive regime in South Korea. From 1970 to 2004, 107 protesters died in the act of suicide protests in South Korea. Many left suicide notes, which were widely spread. (Kim 2008, p. 554). The nationwide refrain of this first self-burning act was 'Do not let my death be in vain'. The first self-burning of 1970 was far from an irrational act. It produced a mighty wave of protest mobilization that has finally brought democracy to South Korea.

Another massive practice of suicidal protest is hunger strikes in Turkish prisons. Over four years, starting by the 'death fasting' in 1984 in Istanbul as a protest against keeping prisoners in single isolated cameras, it took the death toll of 120 men. "The fundamental dilemma that arises from this opposition is whether it is more important to live for one's own 'self' or to die for the common good of others, thus correcting for perceived injustices by sacrificing one's individual life for a political cause." (Koc,an & O'ncü 2006, p. 350).

Let us turn to the second of our model cases. Here, the spirit is also an agency of decision-making. The decision is partly rational, partly instinctive. As to being rational, the soldier understood that a squad is in a more need of a commander than of him as a single soldier and that one dead (him) is a lesser evil than many dead and wounded soldiers. In what sense is the decision instinctive? Instincts themselves are not solely egoistic; there are altruistic and collectivistic instincts as well. These instincts provide for helping, sharing, and the need to be useful to others (to say nothing of the special maternal instinct). The role of spirit in the model case considered is selecting between the two contrarily directed instincts. The spirit suppressed the survival instinct and at the same time promoted the altruistic instinct that is commonly not manifested but may awaken in situations critical for the collective.

The very nature of spirit is such that it brings pride and pleasure by its very manifestation and by confirming to oneself and others its very existence. The soldier should have been happy and proud to find the spirit within his mental realm and to let it act. He got the chance to act completely in spite of his own prudent and thus boring ego – the manifestation of spirit was the reward in itself.

Some authors suppose that the biologically instinctive roots of a suicidal desire are present in every man (the analog of the Tanatos drive postulated by Freud). If this appears to be true, self-sacrificial behavior becomes much easier to explain (Catanzaro 1991; Brown et al. 1999). There is another supposition that heroism (altruism is not in question here) might have evolutionally arisen as a rational adaptive mechanism out of frequent wars in ancient times. (Smirnov et al. 2007).

In the third model case, involving protesters against a totalitarian regime, the spirit is also a decision-maker because the normal, that is, the ego-oriented consciousness could not have made a decision irreversibly

hampering one's social well-being and career. The decision was much less rational than in the case of self-burning because under a totalitarian regime the protesters had no hopes to be seen or heard, or followed at all. The spirit fought for the right of man to have a spirit, that is, for itself alone. Spirit insisted on its very existence, purely by demonstrating itself. Man is not a mere animal because no animal has dignity or the slightest sense of it; only man has dignity. To manifest their human dignity, the protestors undertook this evidently hopeless and doomed act – a protest against a harsh totalitarian regime. Nevertheless, manifesting the presence of the spirit is pleasure and pride in itself.

The spirit gives pleasure and satisfaction by its very action; the spirit gives happiness purely by acting and thereby evincing that it does exist. This quality is the spirit's own very special rationality and logic, which is hard to comprehend for those for whom spirit is not yet a value and a determinative factor. However, spirit tends to turn from potential and sleepy into an active state. Being human supposes the possession of spirit anyway. A situation may let your spirit spring out, unpredictably to you yourself, say, as a reaction to a severe humiliation, when your dignity is smashed and needs protection and reconstitution.

The fourth model case, where a detained officer places his military and aristocratic honor over his biological survival, is clearly explained by the arguments expressed regarding the third model case. Fighting duels, so widely spread among military aristocrats centuries ago, arises from the same motivation. To some, life means only biological life. However, there is social life as well, and in many cases you may attribute more value to the social life than to biological existence. Remaining biologically alive but losing your social reputation equals socially dead. You become a living nothing. This threat was the officer's motivation. The like situation can be found in jails, when losing your social rank renders you subject to anybody and brings you to the very bottom of existence. Both you yourself and others cease to recognize and to respect you as a human, that is, as a being possessing the agency of spirit and the quality of dignity. You survive biologically, but you die socially in your own and others' eyes. Hence, the harsh fight against losing 'dignity' in the prisoner's meaning of the term, and the great need of one's firm spirit.

The logic of the situation is such that if you want your own spirit, honor, dignity, and sacred values be recognized and respected, do the same in respect to all other men, including enemies. Scott Atran persistently stresses this basic approach in negotiating with those whom you provisionally call 'terrorists' (mind that they symmetrically attach the same or a similar label to you). If you wish your own sacred values be recognized, do recognize that of others too, including of those whom you call 'terrorists'. Make a symbolic gesture of recognition, respect, or excuse in respect of the 'terrorists' sacred values – and their spirit may open up to your spirit; by a symbolic gesture, you may gain more than years of fruitless quarrels gave you earlier. (Ginges et al. 2011, p. 514; Atran and Axelrod 2008; Atran 2006.)

3. The contradictory nature of human spirit

There is a particular contradiction in the nature of human spirit, especially in politics; I consider the contradiction in this section. Left to itself, the spirit

strives to be a purely self-supporting and self-sustaining entity. Spirit strives only for freedom; spirit is an embodied freedom (metaphorically, as spirit is not a body). By the very definition of its nature, spirit seeks independence from everything and everybody; it relies only on itself; it finds its determinatives only within itself and deliberately evades any kind of support. Freedom seeking freedom for the sake of being free and evincing this freedom - that is it. The abstract definition of the self-circling support might be an interesting topic for controversies within pure philosophy and logic, but I will leave it for my future investigations of the theme. There is an intermediate and less abstract case of getting free of one's biological instincts, in the first place - of putting the reproductive instinct under the control of one's own spirit, which was a special case of personal interest for Scheler himself.

Meanwhile, our topic in this article is even more concrete: it is the role of the spirit in causing self-sacrificial behavior. If we take a wider view on how someone's personal spirit's decision is correlated and interwoven with greater political tasks, we shall find a grand goal or value for the sake of which the act of the spirit and the related self-sacrificial behavior are undertaken. In politics, the spirit needs a prop - exactly as a twining plant needs a supporting fence to catch hold of and lean upon, without which it stoops and falls. The prop is most often a higher sacred value: God, Church, Liberation, Revolution, or Motherland. This is the nature of contradiction of spirit in politics: between striving for an unbound freedom, on the one hand, and a need for a prop to devote oneself to.

Man draws strength from the belief system he has attached himself to and from the sense of being a part of something large. This sense is one of the causes of joining a mighty organization, even at the expense of abandoning your cozy philistine habits. Abandoning the older system of belief or life-style does not mean, however, that your spirit becomes freer in the new conditions. The new belief system takes a strong hold on you. After you have found yourself on a new island of belief, you may become the most submissive and obedient of all your new fellows. Still, there are the devoted freedom-seekers, who clearly feel that attaching oneself to any belief system means losing your freedom and making your spirit submissive; however, they are the minority. The majority is happy to be provided with something great, valuable, and sacred to which they can apply their strength and from which they can draw strength in return. There is nothing especially bad about being in a mass, being supported by the mass and supporting the mass. It is the normal way of doing politics, whereas proud individualists often stay full of ideas but practically impotent.

As to the spirit and the ability to voluntarily dispose of your own life, the fact that you have submitted yourself to a military or semi-military system does change the situation of completely belonging only to oneself. On the one hand, your decision to commit political suicide is so drastic that it is still only in your own hands. Kamikaze flights were strictly voluntary; and nobody can force an islamikaze to commit his act. Logically, if the threat of death is the ultimate of all the threats - what other lever can force you to kill yourself? On the one hand, the decision is finally up to your personal spirit. On the other hand, though, you are submitted to a system as a whole; you no longer belong to yourself; your spirit seems still to be at your disposal, however, your personality is not at your command any more. Scheler was fully aware of this paradox.

Below, I present an important section from Scheler's "The Nature of Sympathy," concerning the contradictory role of the spirit in a heroic act facilitated by identification with a larger group. To achieve identification, you have to abandon your personality. Paradoxically, by abandoning your narrow personality, you may affirm your spirit to commit a heroic act. Scheler is torn between the individuality of the spirit, which is the basic principle for him, and the practicality of identification with a mass. Identification - that is, dissolving your personality, for Scheler, is primitive and archaic. Nevertheless, because of the identification with the totem, with the ancestors, and with the tribal leader, one may become stronger because one shares their powers and at the same time abandons one's initially weak and indecisive personality. The contradiction is aggravated for Scheler by his philosophical denial of Schopenhauer's idea that all people are in fact ontologically one, that they are not separated into individuals, as it seems to them, but constitute a kind of a human lump, or clod, which ontologically means deindividuation and identification with all others.

Scheler writes: "To attain to identification, man must elevate himself 'heroically' above the body and all its concerns, while becoming *at the same time* 'forgetful', or at least unmindful, of his spiritual individuality; he must abandon his spiritual dignity and allow his instinctive life to look after itself. We might also put it by saying that he has to become something less than a human being having reason and dignity, yet something more than an animal of the kind which lives and has its being only in its physical circumstances (and which would indeed come closer to being a plant instead of an animal, the closer its approximation to this marginal type).

The point is that gregariousness in animals represents an advance towards the human level, whereas man becomes more of an animal by associating himself with the crowd, and more of a man by cultivating his spiritual independence.

Thus everything that tends to promote an absolutely collective existence (a limiting concept) will tend to make the individual *more of a hero, and at the same time more of a clod*, in that it stultifies him as a spiritual personality with an ideal and vision of his own. On the other hand, all consideration of things in the light of his own material interest (i.e. self-love, individual self-respect, and the tendencies to self-preservation and betterment which derive from this), will also have to be purged from his outlook, if he is to immerse himself in the primordial feelings and attitudes of the group. He is simultaneously raised above his physical circumstances *and* despoiled of his spiritual inheritance. [...] If there is any one thing within recent experience which serves to confirm these observations, it is the experience of the (First) World War. However, it comes about, and whoever is to blame for it, a war-situation transforms all 'organic communities', i.e. groups and individuals having a sense of unity in their collective mode of life, into real entities of a unitary and powerful kind. It glorifies the individual, while largely paralyzing his spiritual independence. It elevates a man above his mundane preoccupation with himself, while deposing and disabling him as a spiritual personality. Revolutionary groups and mass-movements exhibit a similar condition of communal frenzy, in which body and soul go under together in a *single* passionate surge of collective activity." (Scheler 2011, Sympathy, pp. 35-36).

Scheler speaks of losing spiritual independence as something bad and undesirable. However, is spiritual independence possible at all? Is it not so that the spirit is elevated and upheld by depending on, catching itself on, clinging onto, relying on something collectively, generally meaningful, important and inspiring? Spirit absolutely alone and by itself most often wilts, at least in politics. If there is nothing more important than an individual, then there is nothing for the spirit to rest upon, to be fed with, to orient toward, and for man to give away his life for. What remains is spirit for spirit's sake. What is left is to sacrifice for the independence of your own individual spirit, or perhaps for some 'principle' that you respect. Are such grounds not too shaky and weak for a spirit to derive its might? Scheler

avoids a direct answer to that question – perhaps because politics is only an occasional application for his beloved philosophical child, the spirit.

Let us consider, as an example, the case of Russian soldiers during the Second World War, who committed massive heroic acts in fighting against Nazi invaders. Over 400 cases are known in which soldiers used their own bodies to cover the enemies' defense embrasures so that the opposing fire would not stop the attack of the Russian troops. There might be self-forgetful exaltation, or deeply working Stalinist ideological indoctrination, or sometimes euphoric alcoholic intoxication. In any case, you cannot reduce the feat only to this or that facilitating circumstance. It is clear that the people committing self-sacrificial acts were not afraid of death, that their choice to die was individually taken, and that this choice was not dictated by a herd instinct, making them blind followers of others; their human spirit was at its height. There were also myriads of actions of altruism, of group cohesion and the self-threatening rescue of others. In a word, the people acted freely, cohesively, and self-responsively on a massive scale.

The only reservation is in place. Being a soldier, he may not act absolutely out of his own will. He may decide to die for a goal he personally considers sacred. However, he is submitted to the political ruler and, in turn, to a direct commander, who is in charge of interpreting the military task. So in the cases of the heroic Russian soldiers their spirit was not purely unbound: they were acting within the goals approved by the political rulers and the tasks of their direct commanders.

Such were the heroic years of 1941-1945. What happened to the substantial part of those heroes in the years of 1946-1953? Stalin decided that the soldiers who had seen how well people really live in Western Europe or who might have established contacts or even been recruited by the enemy should be isolated. Therefore, train echelons holding former heroes, now obedient prisoners, began their endless travel from the West to Siberia, sometimes directly from a Nazi KZ to a GULAG KZ. My questions are as follows: where to all those holders of high personal spirit disappear? Why did their neglect of the death fear vanish? What happened to their group cohesion? Why were there no acts of group rebels against the new Stalinist enslavers, given that these very military men were so brave in battle against the former Nazi enslavers? Why, within a year or two, did they change from death-despising brave military men and triumphs of human spirit into a humble herd of slaves and creatures shaking in fear before the smallest boss?

My answer is as follows. Within the Stalinist semi-religious belief system, a great mass of military and home front people did uphold and strengthened their human spirit; however, at the same time, their personalities had been purposefully dissolved. After around twenty five years of the everyday massive Stalinist indoctrination, there remained no firm egos of their own any more, able to mentally and ideologically gather themselves from within irrespective to the adhesion of their Stalinist skeleton. After their detainment in Siberia, they became even more disoriented, losing the personalization of who was and is the enemy and the real oppressor; moreover, many admitted that Stalin was doing right by cutting off the real or potential fifth column after the end of the war. They welcomed their enslavement! Here you are with your noble 'men of spirit'...

4. Conclusions

The conclusions that I began to draft when starting reading Scheler on spirit differ drastically from the conclusions to which I came after deepening in the theme. My originally drafted (and consequently abandoned) conclusions would have sounded like this:

Point one. Spirit is the highest point in the development of man. The ability to detach one's spirit from one's biological life is an astounding achievement. Thus, the spirit deserves to be cherished as an even higher and more sacred value for humankind than the life of biological organisms themselves. If there is really something that makes the existence of humankind worthwhile and deserving of preservation, it is the spirit in our human heads, which is in fact a more unique and fascinating creation than the bodies, which are found in all varieties in the world of animals.

Point two. Spirit is the ground for human morality, in its symbiosis with human altruistic instincts.

Point three. Spirit is the only viable foundation for the ideology of liberalism, for what else but spirit is, by its very nature, more interested in freedom and eager to fight for it?

I would not argue that all of the above is false. However, I have far more doubts regarding those assertions now than at the beginning of my study. Regarding point one, after my exploration, spirit appeared not to be a self-sufficient and self-sustained value. It is not a cornerstone by which to set the frame of reference for all other human values. In the political realm, spirit itself needs support from the belief systems considered sacred that empower it and transform the direction of the decisions of the person's spirit.

Regarding point two, who said that spirit is moral in itself? If spirit has no determinatives of its own and also avoids being determined from the outside, pretending to remain the pure activity of freedom, then, from where can it acquire and constantly host moral imperatives? My suggestion now is that spirit is morally indifferent: it is careless of the moral well-being of men. It may be kind, it may be evil, to the extent that its nature as a freedom-seeker and freedom-defender turns it to this or to that side.

Regarding point three, spirit is not particularly pro-liberalist. One can create a totalitarian sect, far from a liberal community, where the members are solicited and encouraged by their ideological and military commanders to make the decisions to kill themselves and others. Overall, human spirit is a fascinating instrument and weapon, but it is too ambiguous to be placed on the highest human pedestal.

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Mental Diseases and Psychotherapy

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ABSTRACT

Sub :Case Studies : Mental Diseases and Psychotherapy

Women are more sufferer of depression. In Indian culture women suppress her feeling, wishes and drives from childhood and she can not tell about abuse in intimate person. So she shows her repression in various ways. Now a day women do their career, they work on higher post but unfortunately, she shows symptoms of mental diseases in adulthood. Member of family and society are neglecting her symptoms. But psychologists can understand her deep feelings and suppression by psychoanalytic approach and give treatment of behavioral techniques for recovery.

Keywords: Depression, Abuse and Psychoanalysis

India is home to several thousand ethnic group, tribes, casts and religions. The cast and sub cast in each region relate to each other through a permanent hierarchical, structure with each cast having its own name, traditional occupation, rank and distinctive subculture.

Patriarchal is the world most commonly used to describe the traditional Indian family and the gender relationships within it. This is a true in all family systems except the defunct matrilineal system of the ways casts in Kerala only. Within all branches of Hinduism priests can only male. It is said that the women must obey her father then her husband and then her son; this seems to be the normal pattern as she goes through life.

Earlier in the Vedic times women were given lots of respect and honor in the Indian society. They were equally given opportunities like men to develop socially, intellectually and morally. They were completely free to choose their own path in the life partner. According to history women status was started declining with the snits. Gradually the freedom and rights of women was curtailed due to the Islamic invasion. Then women in India facing confinement and restrictions due to the bad practices in the society. There has been a lot of improvement in the status of women in India after Independence. They are independent in earning (money) and take decisions of her self. But in some areas they can not speak freely in society like sex life or abuse. India struggle over topic of policy of sex education for children of Adolescence. So many women have been suppress there feelings and instincts. So they suffer some psychological problems or illness.

IB Times UK looks in to some of the countries with the highest rate of child sexual Abuse

1. in South Africa- one child is raped in South Africa every three minutes, according to a 2009 report by trade union solidarity Helping Hand
2. India – In its 2013 report India-Asian Centre for human right said that sexual offences against children in India have reached epidemic proportion. The report stated that more than 48000 child rape cases were recorded from 2001 to 2011 and that India saw an increases of 336% of child rape cases from 2001 to 2011. Child sexual abuse is rampant indiscriminate and cuts across class geography, cultural and religion. It happens in cities and villages by fathers, brothers, relatives, neighbors, teachers and stringers. According to a 2007 study by the Indian Government of nearly 12,500 children from across India, 53 % of children- boys and girls equally- were victims of sexual abuse.
3. Zimbabwe – The rape cases are on the increase to 81 to 65 in week.
4. United Kingdom – In the U K, 1 in 20 children (4.8%) have experienced contact sexual abuse and over 90 % of children who experience sexual abuse.
5. United States – Even if the true prevalence of child sexual abuse is not known, most will agree that there will be 5,00,000 babies in the U S this year that will be sexually abused before they turn 18.

As you know, Psychoanalysis is interested in exploration of unconscious mind in order to cure. In this respect, it applies specific techniques or methods that we intend to present in this section. These methods were first developed by Sigmund Freud.

Some believe due to the nature of the therapy, psychoanalytic work is better suited to more general concerns such as anxiety, relationship difficulties, sexual issues or low self-esteem, phobias, social shyness and difficulties sleeping are further examples of areas that could be addressed within psychoanalytic therapy.

Definition of Psychoanalysis:

A method of analyzing psychic phenomena and treating emotional disorders that involves treatment sessions during which the patient is encouraged to talk freely about personal experiences and especially about early childhood and dreams.

Assumption of psychoanalytic therapy –

1. Psychological problems are rooted in unconscious.
2. Manifests symptoms are caused by hidden or latent disturbance.
3. Typical causes for psychological upset include unresolved issues during development or repressed trauma.
Treatment looks to bring repressed conflicts to the surface where individual can deal with it.

Definition of Abuse –

Any sexual act between an adult and a minor, or between two minors, when one exerts power over the other

Forcing, coercing a child to engage in any type of sexual act

Non contact at such as exhibitionism, exposure to pornography, and communication in a sexual manner by phone or internet.

Definition of Depression –

Depression is a state of low mood and aversion to activity or apathy that can affect a person's thought, behavior, feelings and sense of wellbeing.

Case – This is a case of depression. After psychological treatment she lives happily in her day to day life.

Sulbha 45 years women came in clinic for psychological treatment. She had referred by psychiatrist. Previous week she tried to suicide to try cut the vein. This was her 3rd attempt to suicide. She was very beautiful, tall and fair. She was working in Bank. Her performance of work was very excellent. She was responsible person. So she had gave promotion of cashier. She had been complained about

1. Sleeplessness
2. Poor apatite

3. Withdrawal from society
4. Crying
5. Avoidance to people and husband
6. Mistakes in work
7. Hopelessness
8. Sadness
9. Loss of interest in friends, family and favorite activities including sex
10. Trouble in concentration
11. Trouble in remembering
12. Tiredness
13. Unexplained aches and pain
14. Weight loss

Family Background –

Sr. No.	Family members	Age	Education	Job
1	Husband	58	B.Com.	In Bank
2	Father in Law	72	Matric	Retire
3	Daughter	24	Engineering	Company
4	Mother in Law	65	S.S.C.	Govt. office

Education –

Sulbha was graduate in science – B.Sc. and passed various competitive exams of Banking. She was very brilliant child in school. She had got distinction in 10th standard. She passed 12th standard by 79 % marks. She wanted to take degree in medical field, but because of low economic condition of family she had done B.Sc. only.

Married Life –

Sulbha was married three year after the graduation. Her husband was very honest man. He supported her each and every time and very caring person. He was very kind. He was doing his job very well in Bank. He got promotion as manager.

Sexual life –

Sulbha told that she was very happy with her husband.

Social Life –

She was very social. She was happy in interact with other people. She was arranged many social functions. She had so many friends.

Socio-Economic Status- Upper Middle Class

Hobbies –

Sulbha's voice was very sweet and she sung classical music. She was interested in seeing various movies and dramas, travelling.

Past history –

Sulbha was 3rd child among five sisters. Her father was clerk. Her elder sister was hard worker. Sulbha was intelligent among siblings. Suddenly her father was dead. Her mother took all responsibility of home. She wished to give minimum education to all daughters. She was nurse. So her duties were in shift timings. They were lived in "Wada" on rental basis. All neighbors were very kind and look after to these five girls. Wada concept is like a joint family and therefore all girls became secure and protected. Her mother was very carefree. All girls know their family status and they were look after each other and take responsibility of her sisters.

Sulbha was just 8 years old. One day she went to another neighbors home. There was one young boy sited on the chair. Sulbha know to him. She called him Dada (means elder brother) She was playing with her toys and suddenly he came near and tied her and tried to attack on Sulbha. She tried to run from there but could not succeed. She did not understand what was happening. She run away from there and came to home. She felt very guilty. She was cried very much and did not said anything to anybody. But she avoided going neighbor's house.

She was very intelligent so she decided to go science side and she wanted to become a Doctor. In 12th she got 79 % marks. Though her ambition was taking degree in medical field and became a doctor, because of her lower financial condition she could not bear the medical fees and other expenses. She did her graduation in B.Sc.

After some years she got married. She was happy. Her father in law was doing his job in private sector. He becomes blind in some incidence. Her mother in law was doing a job. Her father in law was very dominating and she fades up with this situation. Her mother in law was very nice lady and Sulbha was depended on her mother in law for emotional support. Sulbh's husband's job was transferable job. After death of mother in law she went to her own house and she send father in law in old age home.

A friend of Sulbh's daughter was in lower class. He took a degree in B.Com and doing some job. He was very tall, handsome and stouts. Sulbha wish that he will marry with her daughter and become her son in law. She forced to her daughter to marry with him. Her daughter and her husband was not willing to this marriage. Sulbha was very restless, she was frosted and worry to her daughter. After some time her daughter went in another city for doing a job. Sulbha became alone in her home. She become insecure and helpless.

She showed symptoms of depression. According to psychoanalytic therapy we used free association, transference and interpretation.

We took 14 sessions and used following techniques –

1. Free association – She told her childhood events. She was deprived from all childhood wishes. She thought that her life was very miserable in childhood. No one support financially to her family and they always had to done compromise. She had no father figure and male support. She find this support all the time in her life.
2. Transference- She always thought about if her father was alive or she had one brother, nobody could tried to misbehave with her like sex abuse. So she tried to secure her daughter. She wish to want her daughter will marry with physically strong man.
3. Interpretation - Sulbha felt very insecure in all her life time. Her husband was very good in mind and nature but physically thin. She was not satisfied with him in unconscious level. She want a strong father figure but she did not.

After 38 years she first time told about someone about sex abuse of childhood. She suppressed that event and tried to live happy. But her unconscious mind was not calm.

Any type of depravation feelings suffer person to any psychological problem.

Causal factors –

1. Guilt- She felt very guilty about abuse and very shameful about that event. She also felt guilty that she sent her father in law in old age home.
2. Suppress - Suppress her feelings and wishes from childhood. She cannot do her education with her ambition.
3. Abuse – Childhood event was physical and emotional abuse.
4. Conflict – Personal level disputes with her father in law.
5. Death – Death of her father and very supporting mother in law.

Diagnosis –

Major depression D S M IV

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Mindfulness & Gong Bath: More Than the Sum of its Parts

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Abstract

The term *gong bath* refers loosely to any setting where one or more individuals play one or more gongs for one or more individuals. According to Bissonette (2016), “[t]he gong is one of the oldest instruments of healing and has been used for thousands of years in meditation, ceremony[,] and rituals”. Conreaux (2015) explains how the most primitive gongs came about during the Bronze Age (ca. 3500 BC) through “copper and tin melting together from the rocks which composed great bread ovens at the height of the preceding Agricultural Age” (p.1). Ross (in Hess, 2009) discusses the physiological signs of the relaxation response that results from sound healing and provides a list of “physiological characteristics” (pp. 28-29). Ross also provides a list of the psychological signs of relaxation (p. 29). Ross continues to discuss the increases in Alpha- and Theta-waves in the brain that occur during sound healing (*ibid*). Thompson (2000), discusses what is called the Alpha/Theta Bridge which creates a possibility of deep emotional release (p.1).

The focus of this paper is how mindfulness can be used to enhance the gong bath experience for participants. The audience for this presentation is sound healing professionals, mindfulness practitioners, mental health professionals, and those interested in the benefits of mindfulness and sound healing on human consciousness.

Keywords

sound healing, sound therapy, gong bath, gong meditation, mindfulness

He must have played for over a half an hour and during the entire period the journey, far and deep, continued... There was only sound and nothing else, no thought, no feeling. That sound carried one through and beyond the confines of time, and quietly it went on into great immense emptiness from which there was no return (Krishnamurti, 1992, p. 54)

Opening Bell

The gong is an apparently ancient sound healing instrument whose origin and history is shrouded in mystery. Most of the historical information consists of myths and anecdotal evidence provided by senior gong artists and trainers in the modern era. There is little if any surviving historical evidence providing data to confirm or deny any of the information circulating on the internet and few if any scholarly writings on the subject. Where did the earliest gongs originate? How were they used? Why is there so little information about this ancient object? In any case, the use of the gong as a tool for meditation and healing is becoming more and more popular in the west; particularly in combination with yoga, and is most often known as gong bath (also gong meditation) due to the sense of having the sound waves wash over one's body.

“Mindfulness is an ancient Buddhist practice which has profound relevance for our present-day lives” (Kabat-Zinn, 1994, p. 3). As it applies to meditation, it can be thought of as being related to the concept of *maitri* (loving kindness). When one meditates in a state of mindfulness, it can have positive results, though mindfulness meditation is not something that one does with an intention of generating results; rather one does mindful meditation in order to release one's attachment to any outcome at all. It can be said that stress is the attachment to a particular outcome so in that sense, mindfulness meditation (like all meditation) is a beneficial intervention when dealing with stress and/or anxiety. Like gong bath, mindfulness meditation is an increasingly popular practice in the west.

Gestalt, which in German means shape or form (Merriam-Webster, 2017, Origin and Etymology of GESTALT), was a school of thought that became a movement in the field of psychology; initially in Vienna and then later moving to the United States prior to World War II. Merriam-Webster (2017) defines Gestalt as, “something that is made of many parts and yet is somehow more than or different from the combination of its parts” (Definition of GESTALT). Gestalt was based on the assumption that counselor and therapist both exist in a shared energetic field and that together the counselor and client will work on or process whatever figure appears against the background of the session. A Gestalt therapy session may consist of a number of cycles in which a client moves from a state of awareness and comes into contact with something which will be processed and which then recedes.

In the pages that follow, I will discuss how the combination of mindfulness meditation and gong bath can create the conditions in which individuals can have experiences that would seem to be closely related to the Gestalt cycle of awareness. The audience for this paper is sound healing professionals, mental health professionals, and research professionals as well as those representing individuals who may potentially benefit from the techniques discussed herein.

Gong History

Very little solid historical data exists regarding the origins and lineage of the gong as a musical instrument and/or healing tool. According to Hochman (2013), “[i]t is presumed by historians that gongs were made and used before the second millennium B.C.” (para. 1). Bissonnette (2013) writes that, “[t]he existence of the gong dates back to the Bronze Age, around 3500 BC and the main gong producing areas were believed to be Burma, China, Java and Annam” (para. 1). Conreaux (2015) states, “[t]he discovery of the gong coincided with the Age of Bronze, 6000 years ago” (para. 5).

Salmon (2003), cites Kunst who, “refers to Chinese historical texts describing a ‘gong culture’ in Java since at least the 7th century” (p. 98) and continues saying “[t]he oldest bronze gongs...so far excavated in China date from the early Western Han dynasty (206 B.C. - 25 A.E.)” (pp. 98-99).

Effects of Sound Healing

Ross (in Hess, 2009) provides a list of physiological characteristics in the neuromuscular, cardiovascular, respiratory, and central nervous systems as well as changes to the metabolism and ectoderm which result from sound healing (pp. 28-29). Ross’ data also shows that the amygdala, hippocampus, pre-frontal cortex, hypothalamus, and midbrain are activated in the state of meditative relaxation (p. 29). Ross’ findings include the following psychological effects of sound healing: mental freshness, inward-focused attention, increase in thresholds for sensory stimuli, increased associative thinking, and feelings of serenity (*ibid*). Ross’ data also show an increase in alpha and theta wave activity in the human brain (*ibid*). Note that Ross’ findings were based on a particular type of sound healing known as Peter Hess ® Sound Massage which uses Tibetan singing bowls that are placed on the body and tapped gently with a felt mallet.

Marmello (2016) lists the following benefits of gong meditation though the data is anecdotal: relaxation, release of stress, reduction of anxiety, reduction of anger, eliminates energy blockages, eliminates emotional stress/blockages, restores balance, benefits sleep, supports better circulation, and increased awareness (both physical and psychological). Livingston (2012) cites Singh who provides a similar list of benefits of gong yoga (i.e., playing the gong at the end of a yoga class), but as with Marmello, the data is anecdotal. It is my assertion that the physiological and psychological effects of a gong bath are similar if not identical to those of Ross and I welcome any opportunity to prove or disprove this assertion via clinical research.

Gong Bath

The term *gong bath* refers loosely to any setting where one or more individuals play one or more gongs for other individuals with intention of creating a space of deep relaxation and/or healing. Gongs are generally made of bronze and range in size from very small (i.e., 10”) to very large (i.e., 80”) and may be pitched or un-pitched to create specific vibrational qualities and overtones. Gongs are generally played or struck with a felt mallet, though one may use other techniques such as dragging a rubber-tipped mallet across the face of the gong, drawing a bass viol bow across the edge of the gong, or striking the gong with one’s hand to create special effects. Whittaker (2012) provides a detailed description of the general framework of a gong bath indicating that interludes of gonging may be interspersed with other instruments and sounds and that the volume generally begins softly and increases in volume towards the end (p. 5). Otherwise, there is no hard and fast rule about the structure of a gong bath, the instruments involved, or the length. The only limitations other than time, space, and volume are those one places on oneself.

This is a decidedly brief description and it is important to note that the topic of how to facilitate a gong bath and the techniques and implements to use can be a rather lengthy one which is well outside the scope of this discussion. Gong bath induces a trance state in which participants may experience a variety of states of consciousness among them: deep sleep (without dreams), normal sleep (with dreams), lucid dreams (dreaming while still conscious), out-of-body experiences, astral travel, normal waking consciousness, and anything else.

Mindfulness Meditation

Shapiro & Carlson (2009) define mindfulness as, “a deep awareness; a knowing and experiencing of life as it arises and passes away each moment” (p. 5). Baer & Krietemeyer (2006) state that,

“[m]indfulness is a way of directing attention” (p. 3). Baer & Krietemeyer continue to describe mindfulness instruction as teaching one to practice, “nonjudgmental observation of the constantly changing stream of stimuli as they naturally arise in time, including thoughts, memories, fantasies, bodily sensations, perceptions, emotions, and urges” (*ibid*). Kabat-Zinn (1994) defines mindfulness as, “paying attention in a particular way: on purpose, in the present moment, and nonjudgmentally” (p. 4). Germer (2013) writes that, “[t]he term *mindfulness* is an English translation of the Pali word *sati*” (p. 5). Germer continues, “[*s*]ati connotes *awareness, attention, and remembering*” (*ibid*). Mindfulness is a way of observing oneself and everything that one is aware of outside of oneself in such a way that both become the observed and this observer is something that lies deeper still within.

According to Olendzki (2013), “[t]he starting point for the program of healing prescribed by the Buddha is mindfulness meditation. It will not effect the cure entirely on its own, but no real progress towards well-being can occur without it.” (p. 273). Kornfield (1993) defines meditation as, “the art of awakening” (p. 56). Germer (2013) cites West who lists, “(1) focused attention (concentration), (2) open monitoring (mindfulness per se), and (3) loving-kindness and compassion” (p. 16) as the three types of meditation taught in the West as mindfulness meditation. Baer and Krietemeyer (2006) name observing, describing, and participating as three mindfulness skills; in particular, “[*d*]escribing refers to labeling observed experience with words” (p. 20). The technique of describing in combination with gong bath or meditation is discussed below.

Gestalt

Bowman & Newis (2005), write that, “[g]estalt psychology is generally remembered for the idea that ‘the whole is greater than the sum of its parts’” (p. 8). Gestalt theory is based on the idea of a unified field. Spagnuolo Lobb & Lichtenberg (2005), discuss the, “relationship between organism and environment at both anthropological and sociopolitical level” (p. 26) which is at the very heart of Gestalt theory and the unified field. Spagnuolo Lobb & Lichtenberg continue stating, “[t]he field perspective allows us to think of perception as a relational product that functions best when our thinking is totally centered on the contact boundary and thus grasping both what is internal and what is external” (*ibid*). Parlett & Lee (2005) write that when a Gestalt therapist works with a client, “something comes into existence that is a product of neither of them exclusively” (p. 47) and continue to state that, “[w]ith this ‘co-created’ reality, a shared field comes into existence” (p. 48). The something Parlett & Lee mention is the proverbial Gestalt figure. Parlett & Lee discuss the importance or lack thereof of a figure that might emerge against the background of the client’s experience (p. 50). A deeper discussion of Gestalt is beyond the scope of this paper.

The Gestalt of Mindful Gonging

Starting in 2012, I began holding gong baths in my community which initially included an expansive guided meditation. As the venue shifted and time constraints required that I pare down my offering to its essentials, I discontinued the guided meditation in favor of some simple meditation instruction designed to help participants achieve and maintain a trance state. This shift occurred naturally and without any premeditation or training based on a technique that I been drawn to use when teaching kundalini yoga. I encouraged participants to focus on their breath. Once they had established an awareness of their breath, I suggested that they notice if any sensations, emotions, or thoughts were distracting them from their breath and to acknowledge the presence of the distractions while continuing to come back to an awareness of their breath. What I didn’t realize was that I had spontaneously gravitated to a mindfulness meditation practice known as labeling or describing (see above).

From time-to-time, participants have given feedback about their gong bath experiences and I began to realize that some people may be having Gestalt-like experiences; namely that they move from a waking state to some sort of trance state (dreamless sleep, normal dreams, lucid dreams, astral travel, out-of-body experience, anything else) and gradually return to a waking state. During the course of a typical gong bath, participants may experience more than one such vignette, as I like to call them. The vignette is Gestalt-like in that a figure emerges from the background of their trance-induced field, is processed, and then recedes. In effect, they have an experience of a figure which follows the Gestalt Cycle of Awareness (Woldt & Toman, 2005, p. x). I am, in effect, a Gestalt facilitator for the duration of the gong bath and, as such, I am part of the shared field with them.

To play the gong for others requires that one follow one's intuition in regards to what one offers both in terms of planning a gong bath (i.e., music, instruments, space) and carrying out one's plan (i.e., timing, rhythm, volume, movement, attack). As I am gonging, I may become aware of thoughts that influence me to make particular choices as to what gongs or other instruments to play or that invite me to blend the music tracks I generally have playing in the background. There have been times where I became aware of sensations in my body (for instance warmth in my abdomen) and chose to play the corresponding location on the gong only to learn after the event that a participant had been experiencing pain or discomfort in the same location in their body which was from an old injury or surgery. After the gong bath, they no longer experienced the pain. This is just one of many such examples from my experience facilitating gong baths for groups and individuals.

Closing Bell

I find myself in my career contemplating how I might best serve given the skills and knowledge I possess. On the one hand, there is in my opinion a need for clinical research to document the effects of gong bath on human consciousness; particularly, for those with mental health issues and in some cases, their caregivers. Participants often report feeling very relaxed after a gong bath which suggests that this practice might be helpful for those suffering from stress and/or anxiety. If one assumes a high prevalence of anxiety disorders in the general populace, gong bath might be a sought-after intervention. Recently, a sound healing client who had experienced trauma in the past reported feeling "less activated" after our session was done. I have noticed that individuals with developmental disabilities are drawn to the gong. How might one design a study or studies in such a way to determine the effects of gong bath for specific mental health populations? Would a single study be sufficient across all populations?

Even as I ponder how I might determine the effects of gong bath on human consciousness, I find myself wondering what the next steps might be from a creative perspective. Is there something that might bring the practice and its presumed beneficial effects into clearer focus? Is there something that I can do as a practitioner that might deepen participants' experience further still? Or perhaps all is in perfect order.

I leave you with this quote:

"A person who can wield the gong perfectly can give you the inner experience of the first sound - the Adi Naad. One who perfects and commands that threshold is called an Adi Nath" (Bhajan, 2000, p. 14).

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Perceptions in Leibniz and Muslim Philosophers

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Abstract

In the history of philosophy, we come across, occasionally certain ideas that are shared by both Eastern and Western philosophers. Though they may have been unaware of each other's views, they dealt with certain issues that suggest a typical harmony among them. For instance, in the West Leibniz develops his idea of perception in a way similar to that of Muslim philosophers. Monads constitute the basis of Leibniz's thought and he refers to their features in his various works. The monads have perceptions, but these representations and ideas are not necessarily conscious representations and ideas. It is true that consciousness is itself perception, but consciousness is not the essence of perception. It is merely an additional determination belonging to certain kinds of degrees of perception. Thus monads possess two kinds of perceptions: Perception and apperception. The term of "apperception" was introduced into philosophy by Leibniz. It means of mental state involving self-consciousness, or at least consciousness. By referring to the distinction between perception and apperception in monads Leibniz comes closer to Muslims philosopher's theory of simple and compound Knowledge. In Islamic philosophy, simple knowledge is merely knowledge of something regardless of being attended. But compound knowledge is knowledge of something along with awareness to such knowledge. Leibniz also considers the mere perception as "perception" and, perception along with conscious or self-consciousness as "apperception". According to Islamic philosophy, being is equated with knowledge. Hence, no being is considered to lack perception. Consequently, in Islamic philosophy the differences among the different levels of being are traceable to different levels of perception; and each being that possesses more knowledge possesses more intensive existence. Leibniz is also of the view that the difference of monads can be explained on the basis of their different perceptions, and this difference can be considered only as a difference in gradation. Accordingly, he believes in three levels of the monad: Pure monads that lack clear perception; the monads of soul whose perceptions are strong enough to make a distinction between them; and the monads of reason whose perceptions are so clear and distinct that whose knowledge is of scientific or reflective one. Muslim philosophers also consider the levels of perception as consists of sense perception, imaginative perception, and intellectual perception.

Keywords: apperception, compound knowledge, Leibniz, Mulla Sadra, perception, simple knowledge

In post-Cartesian era an overt orientation took place in the history of Western philosophy. At that time it was awareness and knowledge that drew the attention of philosophers and came up to constitute the basis of philosophy. This is the point which has been stressed by Descartes in his principle of *cogito*. In his view the reality of the soul is nothing but thought without which man has no identity (Descartes, 1984, 18). By postulating "I" as "thought" he sought to find out a way for proving other issues such as God and the external world.

Leibniz as a Cartesian philosopher accepted Descartes principles, yet at the same time he was critical of his views as well. He seeks to reconcile rationalism with empiricism. Like Descartes, he bases his philosophy on substance (i.e. monad) and considers perception as its basis. Similarly, in his epistemological views, and knowledge of the soul and other issues, considered the concept of idea as his central issues. In a way he tries to justify ontological difference between monads on the basis of different levels of perception. In Leibniz's view, "souls differ from one another by the degree of clearness and distinctness in their perceptions, from the perfect and eminent degree of distinctness in God to total confusedness of the perceptions of dormant soul" (Carr, Leibniz, 1929, p. 66). In his justification of monads he put forwards a theory that from different point of views is similar to that of Muslim philosophers particularly the greatest among them namely, Mulla Sadra. This article is an attempt to explore the views of these two philosophers on perception and elaborate their common and different viewpoints.

According to Leibniz, facts are composed of certain unites of forces called monads. Monads are not distinguishable in terms of the quantity and shape, for they possess no extension. But they differ in terms of their quality and internal factors of each monad. In Leibniz view, such qualities are nothing but perception and appetition.

"Monads cannot have shapes; otherwise they would have parts. And consequently a monad, in itself, and at a given moment, cannot be distinguished from another except by its internal qualities and actions, which cannot be other than its perceptions and its appetitions, which are the principles of change" (Leibniz, 1890, 209).

When Leibniz applies perception to any simple substance he means perception in a broad technical sense of the word. In his word, "the basic characteristic of perception consists in the manifestation of multiplicity in unity" (Leibniz, 1898, 223). In his view "any monad at any point is the mirror of the whole world" (Ibid, 253). It means monads possess perception, for perception is nothing but that inner state of monad which marks the existence of external being. Thus monad's perception means display of the whole world including the smallest part of the world. Each monad with respect to the changes in its surrounding particularly in its body enjoys different perceptions. But since monads are windowless entities and they cannot affect each other, so moving from one perception to the other one is possible only through an inner principle. Leibniz calls the activity of this principle as "Appetition" (Leibniz, 1898, 226). Therefore, Appetition is a kind of inclination moving from a lesser distinctive perception to more distinctive perception. Leibniz concept of perception implies that all kinds of being including plants, animals and human beings possess perception. Thus unlike the usual tradition the difference between men and other beings should not be based on possessing perception. Men from two aspects are different from other monads:

First, rational minds not only express the universe of monads, but also express the mind of God. This relationship to the ideas in the mind of God gives us access to

necessary truths and allows for the possibility of self-consciousness, which only rational minds have. Second, human beings are distinguished by the greater clarity and distinctness of their perceptions. The monads of rocks have perceptions that are utterly confused and indistinguishable. Animals perceive things in a more focused way, while human perception is even more focused (Perkins, 2007, 109).

As has been stated, Leibniz reduces the difference between monads to their different perceptions. Unlike Descartes he does not believe in the separation between the soul and the body and does not consider them as two distinct substances. Body is also something like the soul with the difference that it enjoys weaker perception. Inanimate beings also possess perception but very vague and confused one. As compared with inanimate beings, animals possess stronger perception. Men also possess stronger perception as compared to that of animals. It is not so that man constantly possesses stronger perception. Sometimes man's perception is so weak (e.g. in sleep or anesthesia state) that he was degraded to the level of animals or even inanimate beings.

With reference to Leibniz words having perception constitutes the common point of monads and their differences are rooted in their different levels of perception. Muslim philosophers call this as gradational difference (Tabatabai, 1982, 16-17). As far as the levels of perfection and in other words, clear and distinction in the perception of monads are concerned they are divided into three groups: the sole animate beings, animals and human beings. The first group possesses merely perception. Animals possess sensation which entails memory. For the explanation of perception of man Leibniz uses a term that seemingly for the first applied by him. As against the term perception he used the term *apperception*:

So it is well to make a distinction between perception, which is the inner state of the monad representing external things, and *apperception*, which is consciousness or the reflective knowledge of this inner state itself and which is not given to all souls or to any soul all the time (Leibniz, 1969, 637).

By *apperception* it means self-consciousness, and this happens not only when we possess certain perceptions but also grasp such perceptions. Accordingly, here perception immediately turns out to be the object of self-consciousness. At this state a kind of knowledge is attained that Muslim philosophers call it knowledge by presence versus acquired knowledge (Misbah Yazdi, 2002, 439). Of course as it was mentioned men are not constantly at the state of self-awareness. According to Leibniz, men are mostly unaware of their perceptions. "There are a thousand indications which make us think that there are at every moment an infinite number of ' perceptions in us, but without *apperception* and reflection" (Leibniz, 1896, 47). Actually "We are never without perceptions, but we are necessarily often without *apperceptions*, viz.: when there are no distinct perceptions" (Ibid, 166).

Therefore it can be said that inanimate beings and plants possess simple perception but animals possess awareness, while men apart from awareness possess *apperception* as well. Since man possesses *apperception* can perceive eternal and necessary realities. Other beings are deprived of such capability.

By putting *apperception* versus perception and referring to different degrees of perception Leibniz succeeded to overcome the problems of Cartesian dualism and to some extent solved the dispute between Descartes and Lock. In Descartes view thinking is something that mind is aware of it with awareness. In Leibniz view in this case when the soul

lacks awareness (e.g. in the state of sleep or anesthesia) it must lack thought and consequently must lack soul as well.

If we equate thought with what that mind is consciously aware of, several problems follow. First, if something is not consciously aware, it cannot be a mind. Thus rocks and trees cannot have minds, a point that Leibniz rejects. Second, if there are moments when a mind completely lacks awareness, as in a deep sleep or a coma, then at that moment, that mind does not exist. If the only proper- ties of a mind are its conscious thoughts, then without conscious thought the mind has no properties and thus no existence. A mind without awareness would be like a body without extension (Perkins, 2007, 111).

On the other hand, by denying innate ideas Lock claims that we cannot say that something is printed in our mind but our mind is unaware of it. In order to solve this problem Leibniz refers to certain perceptions that are in the mind but we are unaware of them. He calls such perceptions as unknown or minute perceptions. As an example of such perceptions we can refer to the voice of drops of water in a wave.

To judge still better of the minute perceptions which we cannot distinguish in the crowd, I am wont to make use of the example of the roar or noise of the sea which strikes one when on its shore. To understand this noise as it is made, it would be necessary to hear the parts which compose this whole, i.e. the noise of each wave, although each of these little noises makes itself known only in the confused collection of all the others, i.e. in the roar itself, and would not be noticed if the wave which makes it were alone (Leibniz, 1896, 48).

By assuming such perceptions he claims that mind possesses certain properties that reside out of awareness in usual sense of the word but is not out of the very mind. It can be said that Freud's theory of super ego confirms this theory.

Accordingly Leibniz in dealing with Cartesian theory of "all or nothing" refers to a gradational nature of perception. Here the significant point is that in his view the difference between unawareness and awareness or perception and apperception is difference in degree rather than in nature.

The issue of perception has been heavily treated in Islamic philosophy as well. Unlike Leibniz these philosophers never considered perception as the property of all beings. But among the Muslim philosophers there is a philosopher who has developed his ideas about perception that is compatible with that of Leibniz. Mulla Sadra (1527-1640) is of the great Muslim philosophers whose death day is coincided with the birth day of Leibniz. The main concern of this philosopher is being and he has treated knowledge and perception on account of their relevance to the issue of being. He believes in the gradation of being. At the same time in his view knowledge coexist with being. In Mulla Sadra's philosophy the differences between different levels of being are attributable to different levels of perception; and each being that possesses more knowledge possesses more intensive existence. The levels of knowledge and beings correspond with each other; i.e. the more levels of being ascend the more levels of knowledge will increase to the extent that in the highest level of being, namely Necessary Being, there is absolute knowledge without any veil (Mulla Sadra, 1990, V. 6, 163). However, if being descends and moves closer to nonexistence, it will blend with material accidents, which are defects for it, and following which its parts disappear from each other and immerse in veil. Hence it can be concluded that in his view knowledge and perception are also same gradational reality. Moreover, it might be concluded that like

Leibniz, he also maintains that inanimate beings too enjoys a kind of perception. Accordingly, even material entities possess knowledge, for they enjoy being, and apprehend their origin and God (Javadi Amoli, 1375, Vol. 2, part. 5, p. 230), though their apprehension differs from those of the higher beings. Mulla Sadra considers knowledge as a kind of being that enjoys various gradations. Even the revealed Book of Muslims, the Quran confirm this view: “There is nothing that does not exalt with His praise, but you do not understand their exaltation” (ISRA, 44); and “All that is in heavens and earth exalt Allah” (AL-JUMUA, 1). According to certain Quranic verses, all beings including animate and inanimate beings praise God. Evidently, praising is accidentally a kind of perception. Of course, this kind of perception is not necessarily identical with that of human being which is accompanied with awareness.

In his philosophy Mulla Sadra deals with a problem which is very similar to Leibniz view of the concept of apperception. In Mulla Sadra's view knowledge like ignorance is of two kinds; simple and composite knowledge. Simple knowledge is that kind of the perception of thing in which the perceiver is unaware of its perception of thing, while in composite knowledge the perceiver is aware of its perception of thing (Mulla Sadra, 1990, V. 1, p. 116). Accordingly simple knowledge composed of one knowledge but composite knowledge composed of two knowledge which is a kind of knowledge of knowledge. In simple knowledge the perceiver only knows something, while in composite knowledge the perceiver is aware of his knowing. Similarly, Mulla Sadra has the same approach towards ignorance, that is, in his view there are two kinds of ignorance sometimes man is aware of his ignorance. This is the same state that Socrates on account of possessing it considered himself as the wisest man. But sometimes a man is unaware of his ignorance which is considered to be the worst condition for a man. For by assuming himself as knowledgeable of everything and he never proceed to know something. In Mulla Sadra's view simple perception is not allotted only to man but other beings also possess such perception. While composite perception is appropriated only to man and this is the same kind of knowledge that brings in its wake obligation to man and make him duty-bound.

The division of perception into simple and composite perception is traceable to the philosophers before Mulla Sadra as well, but his approach to this issue is new. On the basis of this division he intends to assert that all being attains the knowledge of God through simple perception. Accordingly, by nature one can attain the knowledge of God, and the knowledge of God is innate in a sense (Ibid). Praising of God by all beings is secondary to perception which is inherited in them. Though both Mulla Sadra and Leibniz developed similar ideas about simple and composite perception but perused different objectives. The main concern of Leibniz was to overcome the problem of Cartesian dualism and in a way reconcile rationalism with empiricism, while Mulla Sadra makes attempt to prove that any kind of awareness is associated with simple perception of God.

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The Noble Quran

Promoting Cost Effective Exchange Leads to Emergence of Indirect Reciprocity

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Abstract

The mechanism for altruistic behavior has been extensively studied and some researches showed that, using the giving game, the indirect reciprocity can make cooperative behavior prevail in a society. In this game, assuming individuals with resources, two individuals are randomly selected as a donor and a recipient at each round. The donor decides whether he/she confers a benefit to the recipient with a cost, based on his/her strategy. After some rounds, each individual leaves offspring, according to the total amount of his/her resources, and we define that indirect reciprocity prevails in the population if many individuals choose to confer after some generations. The main focus of existing researches has been on the strategy of individuals and few studies on social factors even though they may have influences on the individual strategy. This paper is devoted to social factors affecting indirect reciprocity. As a result, we found that if a population has the following two social features then indirect reciprocity prevails: exchanging yields much benefit at low cost and there exist incentives to individuals for exchanging. This supports "As societies become wealthier and better off, all kinds of altruism towards strangers increases" [Abigail Marsh,2016].

Keywords: Altruism; Cooperation; Indirect reciprocity; Social factor; Positive-sum game; Giving game; Computer simulation

Chapter1. Introduction

Altruism is a voluntary, costly behavior, which are motivated by the desire to help other people, including genetically unrelated people. Although we can find altruism in various disciplines, the emergence of altruism in a community has been a puzzle. One of the reasons for that, natural selection seems not to favor such behavior because such a behavior does not yield direct benefits.

Why human beings altruistically behave for genetically unrelated people. This question has been extensively studied and some researches showed, assuming indirect benefits from other members in a community, instead of direct benefits, we can explain the emergence of cooperative behaviors. That is, indirect reciprocity can yield cooperative behaviors.

Nowak and Sigmund (1998) [1] exploited a general framework, called the “giving game”, for research on indirect reciprocity. In this game, assuming individuals with resources, two individuals are randomly selected as a donor and a recipient at each round, and the donor decides whether he/she confers a benefit b to the recipient with a cost c , based on the his/her strategy. After some rounds of one generation, each individual leaves offspring, according to the total amount of his/her resource. Here, we see evolutionary mechanism in this game. The emergence of indirect reciprocity is defined if many individuals choose to confer after some generations.

Using this or similar simulations, many researchers revealed that some strategies yield emergence of indirect reciprocity. In other words, existing researches are focused on strategies of individuals, but not on social factors even though they may have some influences on the individual strategy. As an example where social factors affect human strategy, let's think about one of the hot topic in recent years, P2P or sharing services like Uber and Airbnb. In such a sharing economy, the trust relationship between owners and users is necessary. In many cases, a reputation system is used for building both of owner and user's credits, so that people make themselves gentle to raise their “reputation score”. We can regard this as that “reputation system” could be a factor to make human altruistic.

The purpose of our study is to find such factors, which affect emergence of indirect reciprocity. To this end, we focus on the ratio of the cost and the benefit in the giving game and incentives for people who took specific actions.

As a result of our experiments, we found two important factors to establish a cooperative society with indirect reciprocity; The cost of cooperation is relatively low, and a person who gives to “good” persons is rewarded. We interpret these two factors, respectively, “Improving the quality of exchange” and “Increasing the number of exchange”, and they can be regarded as a “promotion of positive-sum game” as a whole.

In conclusion, our study demonstrates that; if the number of “positive-sum game” increases in our society, we become more cooperative and it leads to building a society with indirect reciprocity, which has been advocated by many sociologists, economists, and journalists. [2]

Chapter 2. Related work

2.1. Indirect reciprocity game

Here we explain a framework for research on indirect reciprocity called the “giving game”, which is introduced by Nowak and Sigmund [1] and has been widely used in theoretical and empirical research on human altruism.

Consider a large population of individuals and assume that each generation experiences a certain number of rounds of interactions. On each round, an individual is selected from the population as a donor and he/she matched with a randomly selected recipient. The donor decides whether to help the recipient or not, based on the recipient’s reputation score, which is assigned by the donor. The score reflects the donor’s “behavioral strategy” and the “recipient’s past behavior”. If the donor assesses the recipient as “good”, he will provide some of the resources that he has to the recipient and it will cost value c to himself. Consequently, the recipient receives a benefit of value b ($b > c$). If the recipient is assigned as “bad”, the donor does not give anything and the recipient receives nothing. Each player has his own “strategy”, as an example, individuals who adopt ALL-C (= ALL-Cooperation) strategy defines the score of any other individuals as “good”. In contrast, ALL-D (ALL-Defection) is a strategy that defines the score of any other individuals as “bad”. All members of the population observe the action of the donor and after each round, they change their scores for him. A series of actions from choosing a donor and a recipient to updating the scores is called a “trial” and N iterations of trials called a “generation”. In the first generation, some strategies exist in the same proportion. And at the end of each generation, players leave offspring in proportion to their accumulated payoff, which inherit the strategy of their ancestor. After the end of N th generation, we say that indirect reciprocity holds in the population when the proportion of individuals who offered in his last interaction is over 0.7; we call the proportion as the provision rate.

In examining evolutionary stability of strategies, two kinds of errors are introduced into the model; “perception error” and “assignment error”. The former is to misperceive an action performed by another individual. The latter is for a donor to perform an action different from the strategy he has. In our study, the probability of both errors is set to $1/40$.

2.2. SDISC (GBBB) and GBBG

In some latest studies for generalized exchange, a donor assigns score to a recipient by using two types of information based on the recipient's previous behaviors; the recipient's previous behavior as the first-order information and the reputation score of the recipient's previous recipient as the second-order information. Thus, we can classify the recipients into four categories (see Table 2.1). T1 cell represents a recipient who gave to his own recipient whose score was "good", T2 cell represents a recipient a recipient who gave to his own recipient whose score was "bad", T3 cell represents a recipient who did not give to his own recipient whose score was "good", and T4 cell represents a recipient who did not give to his own recipient whose score was "Bad". A donor assigns "good" or "bad" for each cell and we call the set of these four assignment as "strategy". Therefore, there are $16(2^4)$ possible strategies and it includes ALL-C (represented as GGGG) and ALL-D (BBBB).

Table 2.1: Four Types of Reputation based on First- and Second-order Information.

A strategy is represented by a set of assignment for these cells, such as GGGG(=ALL-C).

Act / Reputation	Good	Bad
Give	T1(Good/Bad)	T2(Good/Bad)
Did not give	T3(Good/Bad)	T4(Good/Bad)

Takahashi and Mashima [3] assumed an initial situation that is composed of ALL-C, ALL-D, and one of the 14 strategies (except ALL-C and ALL-D) and conducted the evolutionary computer simulations. As the result, they showed that the strict discriminator strategy (SDISC), represented as GBBB, is only one that make a society with indirect reciprocity. An individual who employs SDISC assigns "good" only to those who gave to a "good" recipient (T1) and consider all the other individuals as "bad". In the situations using other strategies, (1) finally ALL-D became dominant or (2) even if a cooperative society where ALL-C accounts for the majority was established, it was collapsed suddenly by invasion of ALL-D at last.

They noted that the value to T3 among these four assignments plays an important role to make indirect reciprocity possible. It is essential not only rewarding to help "good" and punishing not to help "good", but also to penalize an individual who helped a "bad" person. However, as to T4, SDISC regards a recipient who was previously matched with a "bad" person as "bad". In other word, from SDISC's viewpoint, once an individual is randomly matched with a "bad" recipient, there is nothing this individual can do to earn a good reputation since whether he gives or defects makes no difference. Either way, SDISC regards this

individual as “bad”. This seems unnaturally and unnecessarily strict. Besides, many studies have shown that whether regarding punishment for “bad” as “good” or “bad”, that is a value to T4, is not always necessary for making altruistic society. For example, Takagi [4], a social psychologist, showed that when the situation where each individual has information of what group they belong, GBBG is an effective strategy to make a cooperative society. From them, it is considered that regarding T4 as “bad” is not consistent with our daily life and the other studies for generalized exchange.

2.3. Matching considering the reputation of the recipient

Mashima and Takahashi [5] presented a finding that this unrealistic interpretation of the result was required because of the random matching paradigm, in which a pair of donor and recipient is randomly selected from the population. They stated that, “It is more natural for individuals to actively select their desirable recipient if they know the scores of all members.” and conducted a new set of simulations using the “selective play” setting. Under this method, each individual who is assigned to the role of donor selects a “good” person as his own recipient and avoid a “bad” person. Using this method, they made the simulation more similar to the real world. In addition, they showed that two strategies, not only SDISC (GBBB) but also GBBG, maintain generalized exchange under this condition.

The explanation of the result by Takahashi and Mashima is following: SDISC gives to a recipient who gave to a “good” player (T1). On the other hand, GBBG gives to an individual who gave to a “good” player (T1), and also who did not give to a “bad” player (T4). In the random matching environment, GBBG cannot maintain indirect reciprocity because it sometimes gives even to All-D who is classified in T4. In the selective play environment, individual who is role of donor is able to select a “good” player as a recipient. Since almost always there are some “good” players in a population, all players can be matched with a “good” person, that is, there is no recipient who did not give to “bad” persons (classified T4). Consequently, it is possible to exclude ALL-D from the population and turn out to maintain indirect reciprocity.

Chapter 3. The invalidity of selective play environment for SDISC

Here, we summarize the previous studies we explained in the last chapter. Takahashi and Mashima showed that only the SDISC strategy that provides his resource to only a person who provides to “good” person makes indirect reciprocity prevailed under the random matching situation. And they also showed that assuming that our society adopts the selective

play situation, it becomes possible for GBBG strategy, which is a strategy regards punishment for “bad” as “good” also makes it possible. In this chapter, we argue an appropriateness of the selective play setting as a solution to the collapse of the cooperative society with the GBBG.

3.1. The problem of selective play

Although Mashima and Takahashi introduced the selective play method in such a way, we found a suspicious point in their explanation. They claimed that, “There is no recipient who did not give to “bad” person (T4) under this (selective play) condition”. However, since ALL-D always defines other individuals as “bad”, there must exist some ALL-D who is classified in T4 in the population even if it is under the selective play environment. Therefore, it is impossible to decrease the profit of ALL-D using this method, because the individuals who are assigned T4 will continue to get benefits from GBBG.

From this reason, we considered that “selective play” setting is not appropriate as a solution to the fact that GBBG could not maintain a stable indirect reciprocity under the random matching situation. To investigate this problem, we reproduce their simulation and examine whether GBBG could resist invasion by ALL-C or ALL-D in each of the following two situations; random matching and selective play. It is obvious that indirect reciprocity is not established in a society where ALL-D accounts for the majority. However, we should note that it is necessary to prevent the invasion of ALL-C to maintain indirect reciprocity, because high proportion of ALL-C is susceptible to invasion by ALL-D and can lead sudden collapse of generalized exchange. [6]

3.2. Parameters

The basic method of this simulation is what we explained in Chapter 2. We consider a group of 300 individuals and each one has one of the three strategies: ALL-C, ALL-D, and GBBG. The proportion of each strategy starts from 1/3. If a strategy can resist invasion of the other strategies and maintain a high level of giving, then we can conclude that the selective play setting is valid for maintaining indirect reciprocity. The parameters were the number of generations (= 10,000), and number of trials per generation (= 1500). The cost of giving (c) was always set to 1, but the benefit (b) was variable (= 2, 4, 6, 8, 10). The rate of perception errors was 0.025, and the rate of assignment errors was 0.025. The mutation rate (m) was 0.0001.

3.3. Results

The results of 10 replications are shown in Table 3.1. Each column shows the situation (random matching or selective play), profit-cost ratio (b/c), the number of replications in which indirect reciprocity was established, an average of provision rates, and averages of remaining individuals with corresponding strategy; SDISC, ALL-C, ALL-D.

From the table, we see that under the selective play condition, when the cost of cooperation is relatively low ($b/c=8,10$), GBBG excludes other strategies and maintain high level of giving. On the other hand, when it is relatively high ($b/c=2,4,6$), GBBG sometimes fails and allows other strategies to invade. From the results of this experiment, we conclude that “selective play” setting is not adequate for making it possible for GBBG to maintain indirect reciprocity.

To summarize, the result from this simulation indicates that, although “selective play” seems preferable to the standard paradigm of random matching, it cannot be able to make GBBG possible to maintain indirect reciprocity when the cost of cooperation is relatively high. But as we mentioned above, SDISC do not seems to be consistent with our daily life and the other studies. What makes the difference between them? On the basis of this observation, in the following chapter, we will discuss another way to make it possible for GBBG to maintain indirect reciprocity.

Chapter 4. Making Difference Between Costs for Reward and Sanction.

When the cost of cooperation is relatively low, GBBG cannot maintain indirect reciprocity. In this chapter, we discuss what makes this awkward result happen and offer a method that solves the problem.

4.1. Method

As we mentioned in the last chapter, it is clear that the cause of this problem lies in that GBBG regards person who is assigned T4 as “good”. Due to this feature, GBBG gives to not only GBBG who did not give to “bad” but also to ALL-D who acts same as GBBG for “bad” player. Thus, the number of ALLD increases gradually and the cooperative society collapse.

To solve this problem, we consider that it is needed to introduce a structure that distinguishes those two strategies; GBBG and ALL-D, and gives more benefits for GBBG than ALL-D.

Table 3.1. Validity of GBBG in different situations. We conducted the evolutionary simulations with different situations and benefit-cost ratios (b/c). Each column shows the situation (random matching or selective play), b/c ratio, the number of replications in which indirect reciprocity was established (during 10 replications), an average of provision rate, and averages for each strategy; SDISC, ALL-C, ALL-D.

Situation	b/c	success	past act=give	GBBG	ALL-C	ALL-D
Random Matching	2	0/10	0.0207	0.0	0.0	300.0
	4	6/10	0.5562	176.8	2.9	120.3
	6	10/10	0.9134	298.9	1.1	0.0
	8	10/10	0.9074	298.0	1.9	0.1
	10	10/10	0.9057	296.4	3.5	0.1
Selective Play	2	0/10	0.0252	0.0	0.0	300.0
	4	7/10	0.6472	209.8	0.1	90.1
	6	10/10	0.9506	298.9	1.1	0.0
	8	10/10	0.9553	297.5	2.5	0.0
	10	10/10	0.9470	298.2	1.8	0.0

In order to distinguish between the two strategies, first we focus on their common point and difference. As the common feature of them, both ALL-D (BBBB) and GBBG strategies regard a recipient who gave to “bad” (T2) and did not give to “good” (T3) as “bad”. On the other hand, the difference lies in the **T1** and **T4**, which determines the behavior toward a recipient who gave to “good” (T1) and did not give to “bad” (T4). Since ALL-D regards them as “**bad**” while GBBG regards as “**good**”, we consider that it is effective for GBBG’s prosperity to differentiate the reward for giving to T1 and T4 from the punishment to T1 and T4. In other word, we can discriminate ALL-D from the population with a condition in which a giver to T1 and T4 gets more benefits than a non-giver to T1 and T4. From giver’s (both ALL-D and GBBG have potential to be a giver) viewpoint, recipients who are assigned T1 or T4 are always assigned to “good”. Therefore, to give a recipient who assigned to T1 or T4 is the same thing as to give a “good” player for these two (ALL-C and GBBG). To summarize, we hypothesize that we can makes it possible for GBBG to exclude ALL-D from the population with a condition which is “Individual who gave to a “good” person gets more benefits than who did not give to them”.

Based on this viewpoint, we examined the robustness of this hypothesis. The method of the experiment is basically same as what we used in chapter 2. We carried out this simulation

with different cost-benefit ratios and in both of random matching and selective play setting. In our simulation, in order to examine the effect of the condition that we mentioned above, we enlarged the benefit such that a player who gave to “good” gets while the others remain unchanged. We denote this ratio of benefits of players who gave to “good” to benefits of the others by Incentive to Offering to a Good person, shortly denoted by “IOG”. For example, assuming the value of b/c is 4 and IOG is 2. In a conventional method, a donor costs 1 and his recipient gets 4. However, in this case, when a donor meets an individual who is assigned to T1, and he decides to give to the recipient, he will provide twice as much as they usually provide, that will be 2. On the other hand, the recipient also gains twice as much as what they are supposed to gain, and it will be 8.

4.2. Results

The results of this simulation is shown in Figure 4.1 (random matching), Figure 4.2 (selective play), and Table 4.1. When a value of IOG is over 1.4, GBBG is evolutionarily stable under both of random matching and selective play setting even if the b/c is relatively low.

From this result, it became clear that indirect reciprocity can be evolutionally stable with a condition that a person who gave to “good” gets more benefits than one who took other actions in past. In other words, it is shown that promoting a society in which people who reward someone’s good behavior get a lot of benefits can exclude bad individuals from the community and make the society more collaborative.

Fig. 4.1. Results of the Simulations under the Random Matching Situation with Different b/c Ratios and IOG. The vertical axis represents the value of IOG. The horizontal axis represents the number of replications in which indirect reciprocity was established during 10 replications.

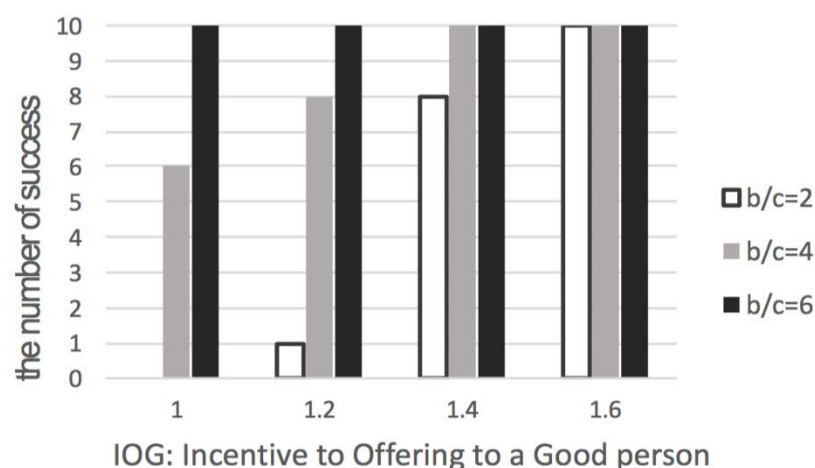


Fig. 4.2. Results of the Simulations under the Random Matching Situation.

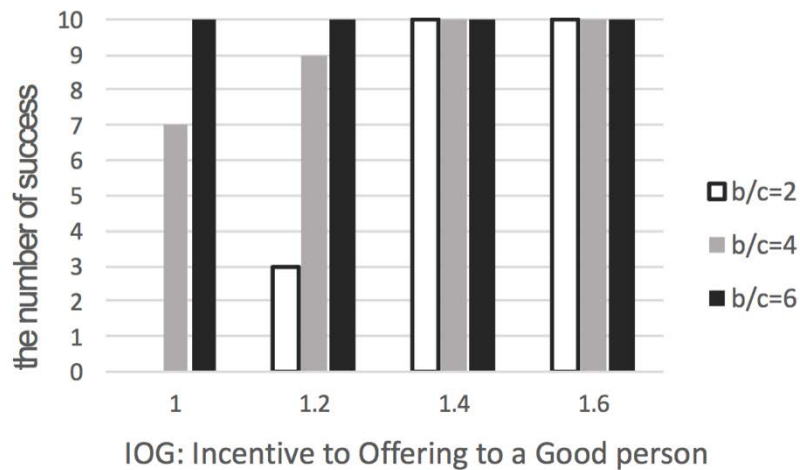


Table 4.1. Validity of GBBG when IOG is 1.4. The benefit which a player who gave to “good” gets is set to 1.4 while the benefits of the other players remain unchanged as it is 1.0.

Strategy	b/c	success	past act=give	GBBG	ALL-C	ALL-D
Random matching	2	8/10	0.7325	239.4	0.6	60.0
	4	10/10	0.9035	298.8	1.2	0.0
	6	0/10	0.9040	295.4	4.5	0.1
	8	10/10	0.8993	293.2	6.8	0.0
	10	10/10	0.9008	293.0	7.0	0.0
Selective play	2	10/10	0.9568	299.5	0.5	0.0
	4	10/10	0.9487	299.4	0.6	0.0
	6	10/10	0.9560	298.7	1.3	0.0
	8	10/10	0.9487	298.3	1.7	0.0
	10	10/10	0.9439	297.7	2.3	0.0

Chapter 5. Discussion

5.1. Implication of the results

Before we discuss what this condition means in our real life, let us consider what a high-b/c environment, which makes both of GBBB and GBBG possible to maintain indirect reciprocity in any condition, indicates in our daily life. The setting that the recipient gains further profit (b) than the cost (c) paid by the donor represents a situation in which the sum of their resources increases by exchange. Larger the rate of b/c, more value they can produce by

exchange. It is same as to increase the efficiency of exchange and in another word, it is “Improving the quality of exchange”.

On the other hand, we can say this condition that we introduced in previous chapter as “Increasing the quantity of exchange”. Under this situation, people who give for “good” get more benefit. If we regard this a "good" person as "a person who will benefit others", that is a "giver", and we can regard the situation “a person who gives to the other “giver” gets more rewards”, as a promotion of providing action. Since the promotion leads to increase of exchange in reality, we can say it as “Increasing the quantity of exchange”.

Therefore, we conclude that these conditions; to improve the quality of exchange and to increase of the number of exchange have a significant role to make indirect reciprocity.

5.2. *Positive-sum game*

What kind of circumstances does those situations we mentioned above mean in our daily life? We consider it as a promotion of “positive-sum game” in the world. “Positive-sum game” is a term mainly used in economics and used in contrast to "zero-sum game". "zero-sum game" is a game or exchange in which one person's gain is equivalent to loss of someone else. In this game, the change of total scores or wealth of all the participants is always zero. For example, assume a game where two people participate in. Each of them bet \$100 and the winner of the game takes all the money they bet. In this case, the winner gets \$200 and the loser gets nothing. Therefore, there is no change in the total amount as it is \$200 and the game can be regarded as “Zero-sum game”. A positive-sum game on the other hand, is a game in which the sum of profits increase, and it is often seen in commercial transactions in economic activities and information exchanges in our life. For example, suppose a person who wants a bicycle. In this case, it will be “zero-sum game” if the person takes away from owner who uses and needs his bicycle, because it is same as giving the “value” of the bicycle as it is. However, if he gets it from a person who does not need a bicycle for free or cheaply, the loss (cost) of the provider is less against the profit that recipient gains. Therefore, it can be regarded as a “positive-sum game”. Also in information exchanges, providing the information to those who need it allows the recipient creates added value of new knowledge, things and services. This also can be said as a “positive-sum game”. Increasing b/c in our simulations represents a promotion of positive-sum game in the real world, because it also increases the amount of two participant's resources by exchange. Hence we could regard enlarging b/c and adopt the condition that promotes providing acts as the promotion of a society that has high productivity with a number of positive-sum games.

5.3. Increasing positive-sum game

Recently, an increase of positive-sum game in the world has been discussed in various fields. Moreover, it is said that the technological progress, trade expansion and economic growth are promoting this expansion. Robert Wright, who is an American journalist said that; *“Technological evolution, new forms of technology arise that facilitate or encourage the playing of non-zero (positive)-sum games, involving more people over larger territory. Social structure adapts to accommodate this possibility and to harness this productive potential, so you get cities.”* (Robert Wright, 2006 [7]). In his view, due to this increment of the positive-sum game in our society, we became more tolerant toward different regions, nationalities, ethnicities or any other differences as it is today.

Chapter 6. Conclusion

6.1. Summary

In this paper, first we showed that it is invalid to make it possible for GBBG to maintain indirect reciprocity with “selective play setting”. In addition, as an alternative, we introduced a new premise of society that the individuals who provide for others gain more profits and showed its effectiveness. Consequently, we proved that not-altruistic individuals are excluded and indirect reciprocity is maintained if the society have following two features; yields much benefit at low cost and there exist incentives to individuals for exchanging.

This result indicates a fact that a cooperative society is greatly affected not only strategies that human have but also by the conditions of human society, especially by “positive-sum game”. In recent years, many scientists and journalists argue a theory that technology advancement, trade expansion and economic growth increase “positive-sum game” in our society. Based on this argument, the result we obtained in our research can be a support of an idea that *“As societies become wealthier and better off, people seem to turn their focus of attention outward, and as a result, all kinds of altruism towards strangers increases”* (Abigail Marsh, 2016 [8]), which have been argued by many psychologists, sociologists and journalists.

6.2. Future directions

In this paper, we showed that when the society has a feature such as promoting exchange that generate more profit, the society become more cooperative and people take altruistic behavior to each other, by evolutionary simulation using giving game. However, we do not show theoretically what social factor could increase such exchange. It is a convincing

comment that the expansion of human networks through the development of trade and technology contribute to this, but this is a sociological or economic reference and it has not been clarified theoretically that what factors contribute to the promotion of this kind of exchange. We consider that we can grasp more details of the society that have an indirect reciprocity and clarify how it was formed and how it will develop in the future by adding information such as groups, network, and communication models into the series of simulations we used in this research.

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Quality of life of men with alcohol dependence: a WHOQOL-100-based study among patients of a psychiatric clinic in Estonia

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Abstract

Alcohol dependence is comprehensive disease that in addition to health problems, involves economic and social difficulties. The problems rise in individual and societal level. Men's health indicators, mortality, and health awareness are much lower comparing to women. Alcohol dependence is in society stigmatized phenomenon that is often considered as velleity, not disease. This attitude inhibits prevention, treatment, rehabilitation and development of support systems.

Purpose: The study aims to describe and analyse quality of life of alcohol dependent men in Estonia

Methods: Consecutive sample of men who participated in the study had been diagnosed with alcohol dependence and been on treatment in Pärnu Hospital, Estonia. The social-demographic indicators and exposure to alcohol were assessed using a questionnaire. General index of quality of life and six broader domains (physical health, psychological, level of independence, social relationships, environment, spirituality/religion, personal beliefs) of quality of life were investigated using WHOQOL-100. The survey was carried out 2010-2011 in Pärnu Hospital. For data analysis statistical program STATA and Mann-Whitney test was used.

Results: In the final analysis answers of 57 men were used. The lowest average index of quality of life was for physical health (12.06), psychological wellbeing (11.88) and spirituality (11.86). Compared to European average, all domains for the study group had lower values. Men who were participating in self-help groups and/or were believers of some religion had higher estimation of their spirituality. Those men, who had had their longest period of non-drinking more than six and/or were in relationship, had higher estimations of social relationships.

Conclusions: In broader context, deeper cooperation of medical, scientific, political and non-governmental sphere is needed to gain success in the struggle against alcohol dependence. The practical work should start from better sharing of information about alcohol and co-morbid problems, more strict official alcohol policy, restructuring of treatment process to integrate medical and psychological methods and also integrating spirituality issues into health care and rehabilitation system.

Key words: alcohol dependence, quality of life, men's health, spirituality

Introduction

Alcohol dependence is a comorbid condition that includes a very wide sector around the dependant. Alcohol dependence involves, in addition to health problems, several economic and social problems at both the individual and society level. Individual and social damage caused by alcohol abuse are an important public health problem in many states. Estonia, together with Russia and many other East European countries, is in the epicentre of alcohol abuse and the related problems and consequences (WHO, 2011). The main risk group includes older men (Pärna K, 2010). One of the most striking health problems among men in Estonia is low life expectancy at birth, which has slightly risen in the last years but is still less by 10 years than that among females (Eesti Statistikaamet,). In Estonia the number of men who have perished due to an accident or violence is four times higher than that of women (Ene Palo, 2010). These high death rates have been explained by higher alcohol use and risk behaviour among men.

Studies related to quality of life have been conducted in the field of public health in Estonia earlier, for example in HIV infected persons (Ruutel, Uuskula, Minossenko, & Loit, 2008; Ruutel, Pisarev, Loit, & Uuskula, 2009). In addition, WHOQOL-100 instrument has been used in studying the quality of life and spiritual needs of Estonians (Teichmann, Mare, Murdvee, Mart, Saks, Kai., 2006). Quality of life of alcohol dependent men has not been studied before in Estonia.

The aim of the study is to describe and analyse the quality of life of men with alcohol dependence relying on WHOQOL-100 questionnaire as the research instrument and find relationships between the quality of life of the subjects and the domains and sociodemographic and lifestyle characteristics of the quality of life test.

The permission for conduct of the study was received from the Ethics Committee of the University of Tartu 23 November 2009 (protocol no: 187/T-2).

Material and methodology

The sample included male patients under treatment at the inpatient unit, inpatient day unit or outpatient unit of the Psychiatric Clinic of SA Pärnu Haigla (SA Pärnu Hospital) who had diagnosed alcohol dependence (F10.2 by International Classification of Diseases) either as the main or concurrent diagnose. Alcohol dependence is defined under the diagnose code F10.2 specified in psychiatric and behaviour disorders: complex of somatic, behavioural and cognitive expressions (WHO, 2010).

The present study uses the World Health Organisation's (WHO) definition of quality of life. WHO has defined quality of life as individuals' perception of their position in life in the context of the culture and value systems in which they live and in relation to their goals, expectations, standards and concerns. (Division of Mental Health and Prevention of Substance Abuse, WHO, 1997). Information about quality of life was obtained by means of quality of life questionnaire WHOQOL-100. The WHO *Quality of Life* Instrument WHOQOL-100 has been adjusted for Estonia by the Estonian Quality of Life Centre created with Tallinn University of Technology and approved by WHO (Division of Mental Health and Prevention of Substance Abuse, WHO, 1997; Division of Mental Health and Prevention of Substance Abuse, WHO, 1997) WHOQOL-100 measures and describes six dimensions of quality of life.

In order to obtain a better view of the sociodemographic background of subjects and quantify their exposure to alcohol, a supplementary questionnaire prepared by the author was used.

Data were collected from 6 November 2009 until 31 January 2011. The questionnaire was given to the patients by the author of this work or a department nurse on call. Data collection was based on the principle that the subjects were with clear consciousness, able to understand the questionnaire adequately and fill in the questionnaire, i.e. in a stable condition, not having withdrawal symptoms or being intoxicated with alcohol. Participation was voluntary and data collection was anonymous. It was a paper-and-pen questionnaire and the subjects filled in the questionnaire on spot, after receiving explanations from the author of this work, the nurse on call or the attending physician. Information sheet accompanied the questionnaire.

Statistical analysis. Contingency tables with mean values were used in descriptive data analysis to characterise the target group. Quality of life index and mean values for the indexes

of sub-scales were calculated by a special computer programme of Estonian Quality of Life Centre (Eesti Elukvaliteedi Keskus) developed for the analysis of WHOQOL-100 data (AS PE Konsult,).

The relationships between quality of life indexes and cohabitation, education level, labour market status, religious belief, periods of sobriety and the participants in support groups were tested with Mann-Whitney test. Data were analysed with the programme STATA 10.0 (Stata, College Station, TX, USA).

Results

Data processing was performed on the basis of 57 filled questionnaires. Six men refused to participate in the research or fill in the questionnaire. Twelve WHOQOL-100 questionnaires were filled in incorrectly and were not included in the analysis.

Table 1 includes socio-demographic data. The average age of the subjects was 44.6 years (SD=10.43), 5 subjects did not answer this question. The youngest subject was 21 years old, the oldest 72 years old. Approximately half of the subjects were married and half lived alone, i.e they were single, divorced/separated or widowed. About two-thirds of the respondents lived in a city. A vast majority had a dwelling, four subjects did not have a permanent place of residence. Most of the subjects had secondary education and about one-fifth basic education. Three subjects had primary education and 7 higher education. As to labour market status, the highest number received pension for incapacity for work. Only one-third of the subjects worked and almost the same number were unemployed/job-seekers. About one-third of the respondents did not have children.

Table 1 about here

Table 2 shows data on alcohol use and religious beliefs (includes both steady religious orientation and the so-called subjective endogenous spiritual doctrines and values such as new age etc.) as well as on participation in support groups (self-help groups, therapy groups, AA). Nearly two out of five subjects used alcohol almost every day and nearly a third of the subjects used alcohol once a week. Only four subjects claimed not to have used alcohol during the past year.

Table 2 about here

Figure 1 shows the results of the study regarding the quality of life of the subjects and presents a comparison of WHO quality of life indexes of the subjects and those of general population (AS PE Konsult,). The comparison of domains of the subjects shows that the lowest mean values were in the dimensions of physical health, psychological well-being and spirituality. The latter also has the lowest minimum value.

The comparison between WHO quality of life indexes of the subjects and those of general population shows that with alcohol dependent persons, the overall quality of life index and the subindexes of domains are lower in all domains. The largest differences are in the domains of psychological well-being, spirituality and social relationships. Relationships between quality of life indicators and different socio-demographic and lifestyle characteristics are described in Table 3.

Table 3 about here

It appears that support group participants rated their spirituality higher than the subjects who did not participate in the activities of support groups although the difference was not statistically significant. With regard to religion, there were differences in a higher number of sub-divisions. Similarly to support group participation, the subjects with a religious belief rated their spirituality higher. At the same time, the subjects with a religious belief rated their physical health and level of independence as lower compared to the subjects without a religious belief.

Table 3 also shows results of the comparison of quality of life on the basis of the longest of period of sobriety. It appears that these subjects who had had more than periods of sobriety of more than six months rated their social relationships to be better than the subjects whose period of sobriety had lasted for less than six months. According to expectation, the subjects with the longest periods of sobriety also had a higher overall rating for their quality of life.

The results of the comparison between quality of life and its domains by marital status of the subjects show that social relationships were better and the quality of life index higher with cohabiting subjects as compared to the subjects living alone.

As expected, the more educated subjects had rated their quality of life to be higher (however, the difference was not statistically significant). Their rating on their environment was also higher.

Results of the comparison of quality of life by labour market status show that those who work or study have a higher independency level and rate their environment higher than those who were unemployed or incapable for work.

Discussion

The present study describes quality of life and its sub-dimensions of alcohol dependent men and the relationships thereof with some lifestyle issues, especially alcohol use.

Difficulties in sampling on the basis of the diagnose code F10.2 seems to be a deficiency of the study. Although the process seems, at first sight, very clear, a closer study of mental disorders and an analysis of the specifics of alcohol dependence reveal several issues. First, there are intercurrent comorbid conditions and disorders and alcohol dependency is often a result of problem complexes. Therefore, participation of subjects was complicated. The second disadvantage is the difference in the period of alcohol dependency where the progressive character and chronic course of alcohol dependence have to be considered. The oldest subject was 72 and the youngest 21 years old. It is quite obvious that the older alcohol dependent men have misused alcohol several times more than the young ones. This takes us to the next disadvantage of the study which is cognitive capacity and general motivation in understanding and filling in the questionnaire. It is possible that the questionnaire was too long for the target group (100+16 questions). Individual awareness of the disease and critique also differed greatly among the subjects.

The number of the subjects (57 men) was considerably low. In addition, it is not possible to find out whether the sample is representative with all alcohol dependent men in Estonia and therefore, it has to be admitted that the sample is not representative of all alcohol dependent persons. This study was descriptive of a homogeneous group. No doubt, involving a follow-up group or comparing results between different target groups, regions and genders would have highly contributed to the study.

The author was surprised by the considerably low participation in support groups (11 men) shown by the results. There are several organisations targeted at alcohol dependent

persons in the city of Pärnu (AA, different christian support groups etc.) (Anonüümsed Alkohoolikud,). It is presumed that an addict is sober while participating in the activities of the organisations that offer support to target groups. A frequent alcohol use could have, therefore, kept the men from attending the support groups. This may also be caused by a shortage of information and insufficient cooperation between different treatment-oriented and social institutions.

According to the results of the quality of life assessment instrument, the lowest mean values were in the sub-dimensions of physical health, psychological well-being and spirituality. Consequently, with regard to quality of life, alcohol dependent persons have a spiritual-psychological deficit and a certain mental crisis that involves both low self-esteem and a lack of meaning and meaningfulness of life, i.e. several existential questions and uncertainty of self-concept. This could be supported and compensated by participation in support groups, individual counselling or therapy. This mental health-related deficit may be critical to the whole treatment process. For a more thorough analysis of such deficit, individual therapeutic approaches are needed. Scientific research method would require combinations with qualitative research methods in order to achieve more profound study results, and long-term follow-up studies. Such mental and spiritual topics and linking them with traditional psychiatrics have been much studied (Galanter, 2006; Galanter, 2008a; Galanter, 2008b; Galanter, 2010; Galanter, Derratis, Talbot, McMahon, & Alexander, 2011; Grodzicki & Galanter, 2005) (Harold G. Koenig,). A meta-analysis that involved more than twenty studies showed that religion was positively linked to subjective well-being (Witter, Robert A., William A. Stock, Morris A. Okun, and Marilyn J. Haring, 1985). The positive effect on life satisfaction is also stated by Lima and Putnam (Chaeyoon Lima and Robert D. Putnam,). It has been proved that religious commitment, however, not conservatism, helps to cope with stress (Kendler KS, Gardner CO, & Prescott CA, 1997).

In Estonia the so-called spiritual-life-related, individual intellectual values are hardly accepted and relying on personal beliefs and integration of these in the treatment process is very rear. Therefore, both integration of spiritual-life-related dimensions into treatment process and carrying out evidence-based studies are true challenges in Estonia.

The results show that the support group participants rated their spirituality higher than the subjects who did not participate in the support groups. Surprisingly, the mean value of the overall quality of life index was lower with support group participants compared to that of non-participants. This result, although not statistically significant, would need some attention and closer analysis in the future, regardless of the fact that this cross-sectional study cannot be

adequately interpreted to answer the relevant question and provide valid reasons thereof. In order to investigate changes in these phenomena, a prospective study might be needed.

The subjects with a religious belief had a higher spirituality, which shows connection with mental-spiritual areas and search of oneself as well as an attempt to change something in the various contexts of their lives. The results showing links between the length of periods of sobriety and better social relationships were somewhat expected. The subjects with periods of sobriety of more than six months rated their social relationships to be better and had a higher overall quality of life index.

The higher ratings on quality of life and social relationships among cohabiting subjects could also be expected. The more educated subjects rated their environment higher and had a higher overall quality of life index. Earlier studies conducted in Estonia have also shown low educational level as the main source of low ratings on self-perceived health. (Leinsalu, 2002) (Parna & Rahu, 2010).

With regard to individual nuances of alcohol dependency, the author of this work suggests that quantitative study methods be linked with the qualitative ones. Being aware of problematic issues in the quality of life of an alcohol dependent person enables to organise relevant focus groups and individual counselling.

Assessment of the quality of life of an alcohol dependent person gives an opportunity to highlight more important areas that require introduction of support measures, development of strategies and support networks and, in addition to medical-biological interventions, more efficient outputs of psycho-social rehabilitation to cope with the dependency and to end it with a view to restoring productive functioning of an individual in the family, place of work, community etc. According to the results of the present study, it can be concluded that there is a trend of a higher quality of life index in both cohabiting alcohol dependent persons, those who have longer periods of sobriety and those with a higher educational level. Therefore, a full support to the target group for both improving relationships, raising awareness and reducing alcohol use is a strategically required part of the treatment process.

Table 1. Socio-demographic characteristics of subjects

Characteristics	Number	%
Marital status		
Married / cohabiting	28	49.1
Single	15	26.3
Divorced / separated	12	21.1
Widowed	2	3.5
Place of residence		
City	37	64.9
Rural area	20	35.1
Housing		
Has a housing	51	92.7
Has no permanent residence	4	7.3
Unanswered	2	
Education		
Primary education (1-6 years)	3	5.3
Basic education (8-9 years)	13	22.8
Secondary education (10-12 years)	16	28.1
Vocational secondary education	18	31.6
Higher education (incl. professional)	7	12.3
Labour market status		
Employed (entrepreneur, employee)	17	29.8
Unemployed, job-seeker	15	26.3
Old-age pensioner	3	5.3
Person receiving pension for incapacity for work (not working)	22	38.6
Number of children		
None	16	29.6
1 child	14	25.9
2 children	16	29.6
3 and more children	8	14.8
Unanswered	3	

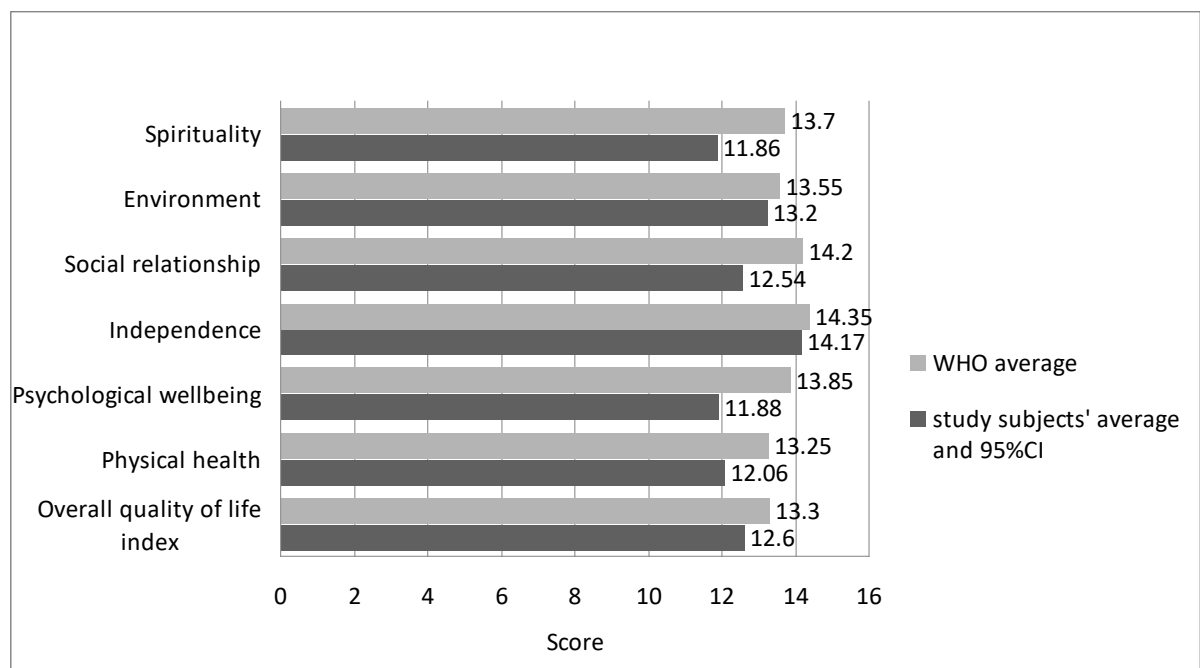
Table 2. Lifestyle characteristics

Characteristics	Number	%
Alcohol use frequency during 12 months		
Never	4	5.4
Less than once a month	9	18.4
Once a month	5	10.2
Once a week	15	28.3
Almost every day	20	37.7
Unanswered	4	
Has been advised to reduce alcohol consumption		
Has been advised	53	94.5
Has not been advised	3	5.5
Unanswered	1	
Period of sobriety		
Less than 0.5 years	29	52.7
More than 0.5 years	26	47.3
Unanswered	2	
Religion		
Religious	13	24.5
Not religious	40	75.5
Unanswered	4	
Support group participation		
Participated	11	19.3
Did not participate	46	80.7

Table 3. Relationships between the quality of life indicators with socio-demographic and lifestyle characteristics.

Quality of life index/domains	Support group participation			Religion			Period of sobriety			Marital status		
	yes	no	p-value	yes	no	p-value	Less than 6 months	More than 6 months	p-value	Living alone	Cohabiting	p-value
Overall quality of life index	12.29	12.45	0.75	11.94	12.59	0.20	12.04	13.31	0.04	11.88	12.81	0.05
Physical health	11.00	12.67	0.52	10.33	12.67	0.05	12.00	13.16	0.10	12.33	12.34	0.76
Psychological well-being	11.60	11.90	0.40	11.80	12.00	0.07	11.60	12.10	0.09	11.80	11.90	0.53
Independence	12.75	14.38	0.31	12.50	15.38	0.02	13.50	15.25	0.14	13.75	14.75	0.51
Social relationship	11.33	12.33	0.57	11.33	13.50	0.09	11.67	13.67	0.04	11.33	12.83	0.06
Environment	12.75	13.50	0.44	12.75	13.50	0.17	13.25	13.76	0.16	13.25	13.57	0.08
Spirituality	15.00	12.00	0.07	15.00	12.00	0.03	13.00	12.00	0.61	11.00	13.00	0.24

Figure 1. WHO mean and alcohol dependent persons mean quality of life indexes.



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Spirituality and Mindfulness: A Preliminary Study

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Abstract

Social aspects that relate to beliefs and spirituality are subjects of the soul and mind, material to be studied out of the materialistic world. They transcend the body and nest in the experiences of the soul. Nonetheless, taught by mindfulness, a practice that stems from eastern spirituality, the religious and/or the spiritual are experiences lived through the body. This paper is the product of a pilot cross-sectional study to test the hypothesis that mindfulness correlates with spiritual beliefs. The results provide insight on the potential impact of mindfulness interventions in patients that value spirituality and metacognitive beliefs in the psychotherapeutic process. These preliminary findings shed light onto the possible mechanisms underlying the application of mindfulness in psychotherapy.

SPIRITUALITY AS A DRIVING FORCE TO ENTRE ENTREPRENEURSHIP

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Abstract

Some studies uncovered that spirituality has positive impact to entrepreneurship. Spirituality strengthens entrepreneurs' commitment to improve their business performance, helps them to cope with stressful situation, sharpens their business vision and motivates them to keep their business values. It supports employees to give meaning to their work, increases their happiness and makes them more loyal to the organization. It facilitates the whole organization to perform better and at the end increase the profit.

Spirituality is considered as an essential nature of human being that strengthening their purpose and mental power to do something for the betterment of the many people. Spirituality was considered as a part of theology or other divine disciplines. Currently spirituality is becoming an important topic in management particularly in entrepreneurship. It is an animating force and vital principle which motivates entrepreneurs to run a business which not merely for profit taking but to serve people. A real spiritual entrepreneur is not just looking for their own benefit but for the best of others. Any business that is beneficial and helpful to others will grow better and enjoy economic benefits.

Spirituality is in line to the core principle of entrepreneurs which is doing business to meet customers' need. One characteristic of spirituality is seeking to transcend their ego or their own interest. That is why spirituality is very important for entrepreneurs. It is being considered as a capital that has some core elements such as driven by deep values, having sense of purpose, and applied ethics in service.

Key words: *spirituality, entrepreneurship, capital, management.*

1. Introduction

Many people still consider the study of entrepreneurship as a part of economic discipline. Economics is very much concern about economic growth, product allocation and price theory which mostly end up to financial gain. It is heavily discussed in economics and management science. In economics and management, entrepreneurs are talked in relation to business planning, opportunity identification, its relation to price theory, leadership, and other factors that affect entrepreneurs such as culture, values, and ethics (Raco and Tanod, 2014a).

However several studies have been found that financial and economic gain is not the primary motivator for initiating and running a business (Katz, 1992, Amit et al, 2001). Some scholars discovered that spirituality plays important role for entrepreneurs to run their business.

Currently there is a growing academic interest on the issue of spirituality in management, particularly in entrepreneurship. Howard (2002) wrote that there is an explosion of interest in spirituality as a new dimension in the study of management. He added that may be it is the most significant academic trend since 1950s.

Wagner and Conley (1999) suggested that there has been an organizational fourth wave, referring to an aftermath of Toffler's technological third wave, and they called it 'the spiritual based firm'.

However very little researches have been conducted concerning this issue. Number of studies acknowledge the importance of spirituality in entrepreneurship (Jacson & Konz, 2006). Researchers mention that spirituality brings about positive contribution to entrepreneurs themselves, their employees and the business enterprises as a whole. Spirituality strengthens entrepreneurs' commitment to develop their business, improving their productivity, and enabling flexibility and creativity both in business planning and its implementation (Agbim, K, C et al, 2013). They added that spirituality creates a sense of community amongst employees. Furthermore they mentioned that because of spirituality they have more positive view about their job. Job is not any more considered as a burden task but a vocation and a calling. Through their job they can find a meaningful life. They elaborated that job is a joyful thing not anymore a trouble load. It is a self actualization project where they can perform their wholeness of life.

In addition Mitroff and Denton (1999) noticed that spirituality reduces feeling of fear amongst employees of an organization. They stated that spiritual-motivated-workers will make them having better health and lower level of stress. That is why understanding study of spirituality is a must since it will be beneficial for managerial and organizational success.

Furthermore Ashmos and Dunchon (2000) disclosed that spirituality support the employees to have meaningful work experience. Spirituality increases happiness and freedom for employees and also makes them more loyal to the organization. They mentioned that people who feel working with spiritual values usually are more happier and productive compare to those who are not. Employees having spirituality will stay longer and more helpful to organization. He brought up that at the end spirituality can be used to improve organizational performance.

In addition Karakas (2010) added that spirituality enhances employee well-being and quality of life by increasing their morale, commitment and productivity. It helps employee to reduce stress, burnout and workhoholism. He went on saying that spirituality provides employees sense of purpose and meaning at work. Specifically he said that spirituality provides employees and managers a deeper sense of meaning and purpose of work. Moreover he stated that spirituality provides employees a sense of interconnectedness and community. It increases their attachment, loyalty and belonging to the organization..

Other researchers mention that spirituality will foster the intention of the entrepreneurs to start-up venture (Judge and Douglas, 2013). It will allow them to fulfill their business obligations and helps their ventures to succeed (Pio, E, 2010). It assists them to enhance their ability to cope with stressful business situations (Herriott et al, 2009).

It is also believed that entrepreneurs view venture founding and managing as a part of their spiritual journey (Kauanui, et al, 2010). By the influence of spirituality the entrepreneurs will create pro-social business (Pavlovich, K and Corner, P. 2013). It is the business which put people and community interest before profit (Porter and Driver, 2012).

It is concluded that spirituality will bring about profitability to business firms and customers as a whole (Biberman and Whitty, 1997).

Considering the importance of spirituality in entrepreneurship, it is imperative to find out how spirituality is being defined and understood by academicians of management disciplines. The previous understanding of spirituality which closely related to religion probably might change.

2. Meaning and Definition of Spirituality

The meaning of spirituality is developed and expanded. It can mean many things in popular usage, and is often understood differently by different people (Fisher, 2011). The meaning can extend from traditional institutional religion to occult practices. That is why the meaning

of spirituality is dynamic which means that it must be felt before it can be conceptualized (Priestley, 1985).

‘Spirituality’ comes from the Latin word ‘*spiritus*’ and ‘*spirare*’ which means ‘breathing, soul, wind’. The Latin word of ‘*spiritus*’ is a translation of Hebrew word of ‘*Ruach*’ and ‘*Nefesh*’ which has the same meaning as ‘breathing’, ‘soul’ or ‘wind’ that evoking a principle of vivification and animation. That is why the word spirituality is being understood as animating or vital principle in man. Agbim et al (2013) stated that spirituality is an animating force or vital principle which gives life, transcending the material and mechanical (Fisher, 2011). It is a life affirming force in self and all human beings (Anderson, (2000). Giacalone and Jurkiewicz (2003a) named it as an intrinsic drive and motivation to learn and to find meaning in their work.

The word ‘Spirituality’ is commonly used in religion which is referring to the Holy Spirit. In Christianity especially in the teaching of Trinity, the Holy Spirit is also God. That is why the discussion about spirituality in early ages is always in connection with God. Spirituality in this case is expressed in praying, going to church, liturgical activities, ritual ceremonies and doing charitable work. It is a collective acknowledgement toward God.

For some religions, the ‘Spirit’ and then ‘Spirituality’ connotes to the breath of God or it is the God Himself (Bouckaert and Zsolnai, 1997).

Although spirituality is very much attached to the religion but every religion has their own meaning and perception about spirituality. Sometimes they portray spirituality in a very narrow conception and can be dispiriting for a person, inhibiting their own individual spirituality. Bouckaert and Zsolnai (2011) added that religious belief systems can have negative effects on the health of an individual’s beliefs and expectations. There are many cases show that religious spiritualities only bring negative impact to human being. Instead of promoting human dignities, it is only destroying humanities. Some groups of people consider their religion is the true one. They think they have divine authority to convert people to follow them. They assume of having the right to annihilate and harm others. Some brutal activities such as terrorism, warfare, vandalism and violence are inspired by a certain religious spirituality. A lot of people become victims or died in vain because of a certain spirituality belief.

However we could not set aside the fact that some other religions foster compassion, trust, non-violence and peace. There are many good people being inspired by a true religion surrender themselves for the betterment of others.

Spirituality is also being used intertwine with ethics. Other academicians link spirituality to ethics. They bring ethics and spirituality together under the umbrella of subjective values and moral principles. However there is a different between spirituality and ethics. Ethics is more interested in normative regulation of social life by norms and codes, while spirituality is more driven by inner inspiration and intrinsic commitment. Furthermore the application of ethics is depending on the economic performance of a company. If the company is having a good economy performance, ethics will sustain. But when the company encounters business problems or the company performance is going down, sometimes they will behave unethical toward employees.

There is a well known company which previously applying ethical principle in business, promoting humanistic approach toward its employees, but once the company confronted with a deeper financial crisis, they react as if ethics never existed (Bouckaert and Zsolnai, 2007). In this case ethics surrender to profit maximization. They added that having more welfare does not create necessarily more human happiness.

If religion and ethics could not provide an inspiring meaning to spirituality, then what kind of spirituality we are looking for?

Finding new meaning of spirituality is encouraging. Sandra Nandram (Bouckaert and Zsolnai, 2011) wrote that with the increase in complexity, rapid change, decreasing the role of religion in human's lives and uncertainty in business industries, the emergence of spiritual seeking is growing.

Some researchers introduce other meaning of spirituality based on day to day living. It is something that we experience. It is about life or vigor and not a series of mystical or isolated experience (Bezy, K, 2011). It is a discovery of personal genuineness. It is finding meaning, purpose and directions in one's life (Porter, 1995; Spohn, 1997). It could be different from a sectarian religious belief or ethics.

Bouckaert and Zsolnai (2007) of the European SPEs forum define spirituality as people's multi-form search for a transcendent meaning of life. It connects them to each other and to God of 'Ultimate Reality'. Looking for meaning of life does not last for a short period of time but could be an effort over a long period of time if not during a lifetime (Bouckaert and Zsolnai, 2011).

Searching for meaning is really a matter of experience. It is about uplifting our inner aspiration, reaching a higher level of consciousness, discovering our self. Spirituality is an inner path enabling a person to discover the essence of his or her being. It was being

considered as the deepest values and meaning by which people lived (Raco and Tanod, 2014b). The meaning never turns into an object.

It was also supported by Frankl (1997) who added that man's primary concern is not to gain pleasure and avoid pain rather to see a meaning in life. This search for meaning is the core of the individual's being and is the driving force behind intellect and emotion. Many other authors also perceive this search for meaning as being a major component of spirituality. Meaning in life is also recognized as a personally perceived phenomenon.

Frankl (1997) also claimed that the meaning of life must be specified and personal and can only be realized by the individual. It is the essential nature of human beings, their strength of purpose, perception, mental powers, frame of mind (Fisher, 2011).

Muldoon and King (1995) wrote that in general, the term 'spirituality' appears to denote approaches to discovering, experiencing, and living out the implications of an authentic human life.

Valenzuela (1998) refers spirituality to the way in which we use our freedom to structure our lives, our relationships and commitments in order to serve our deepest values and convictions. In broad sense, everyone has a spirituality which is a way of life. This way of understanding spirituality makes it clear that spirituality cannot simply be equated with prayer, nor can it be separated from the day to day issues of life in this world. Everybody can talk about spirituality either having religion or not.

Pruzan (2008) refers spirituality to a search for meaning that transcends material well being. He added that spirituality focuses on basic, deep-rooted human values and a relationship with a universal source, power or divinity.

If we connect the spirituality to our job, we could mention that the work or job is a personal vocation, a passion for quality, social commitment toward to betterment of others. The meaning of work appears to common good (Bouckaert and Zsolnai, 2011).

In this paper the researchers apply spirituality as a search for meaning. It is the profane meaning of spirituality or spiritual humanism which is a way to discover a spiritual meaning within profane and public activities such as business, art, family life, politics, conflict regulation.

It also corresponds to motivation which is a desire to find ultimate purpose in life and to live accordingly. It addresses man's inner sense, human aspirations or inner knowledge. In this context spirituality is understood as a driving force or an inner power that push the entrepreneurs to materialize his or her dream and a vision that pull and absorb his or her energy and potentials to grasp it.

Most definition of spirituality share a number of elements such as a re-connection to the Inner self; a search for universal values that lift the individual above his egocentric striving; a deep empathy with all living beings and finally the desire to keep in touch with the Source of life. In other words, spirituality is a search for inner identity, connectedness and transcendence. Spirituality is a rich, intercultural and multi layered concept that could not be captured in one standard definition. However many writers agreed that spirituality is experienced-based and its function as a driving force for someone to materialize his or her dreams or ideas.

3. Spirituality is required in Business Management

As mentioned above that spirituality provides significant contribution to business institutions and employees as well. Through spirituality business is expanding and improving, employees' turnover is decreasing since they enjoy and discover special meaning in performing their jobs.. Workers should look for the meaning of work since they spend more times in their work place than in their house. Work is not only to get money but more importantly to build a life. In this case the emphasis of spirituality is more on the self rather than the collective. The authority of individual over religious tradition on spirituality is increasing. It means that people from all walk of lives whether having religious or atheist, group or individual can live the spirituality. That is why the meaning of transcendence is changing. It is not only means something beyond, divine realm, outside earthly concern but more on as an experience of personal growth and development that enables a person to go beyond limitations of the self and circumstance. Transcendence as virtue is concerned with individuals reaching their highest potential which is achieved through testing limitations.

One might think that spirituality has nothing to do with management. It is quite the contrary, since management has an undeniable existential-spiritual dimension. Any managerial decision will bring huge impact to humanity and environment. Management and business need spirituality.

In the light of spirituality the purpose of business is not merely producing goods and services merely for profit or increasing the market its shares, rather it should serve the self realizations of persons involved including the managers, the employees and the customers. Spirituality can have a real impact on management through the personal quality of managers and the possibility of introducing spiritually enhanced values and practices in corporate cultures.

Mahakul (2014, p.285) added that the Management and Business Development study should not anymore put aside the issue of spirituality in its topics of discussion but instead of taking its issues seriously since it can contribute to better understanding about managerial and

leadership issues of an organization or business and at the end will effect human life and environment.

Mitroff and Denton (1999) emphasized that spirituality has a big role in management since recovery is crucial in business and management. Despite the rich diversity of spiritual experiences, the spirituality is promoting love, compassion, deep reverence for life and empathy. Through spirituality we develop a new system of values that is not based on conventional norms, precepts, commandments and fear of punishment, but our knowledge and understanding of the universal order. We realize that we are integral part of creation and that by hurting others we would be hurting ourselves.

The discussion of the role of spirituality in business sectors is growing. A number of articles, research studies, in business management particularly in entrepreneurship, have being conducted about spirituality in profit and non-profit organizations.

Some academicians realized that many business practices is quite destructive and environmental unfriendly so spirituality can help business leaders to arrive at solution which serve the community, the planet and life itself since it promotes common good, human dignity and get away from egocentrism. That is why spirituality is becoming a core value of business. Business practices and managerial activities should apply spirituality for its sustainability and for the world as well as environmental healthy and sound.

Spirituality is important to maintaining the customers' loyalty. Loyalty is only possible if the organization or business industry offer better services and meet the customers' needs. It means that the role of management in business industry is how to serve other people better. Serving people better is the core issue of spirituality.

Spirituality is badly needed in business and management. Management decision-making considerably affects the life and fate of human communities, natural ecosystems and future generations. A spiritual management will take into account and avoid every damage caused by any management policy

It is also functioning as a source of competitive advantages for business (Nandram and Borden, 2009).

4. Essentials of spirituality

There are some essential elements of spirituality which are reconnection to the inner self; a search for universal values that lifts the individual above egocentric strivings; deep empathy with all living beings; a desire to keep in touch with the source of life (what ever name we

give it). In other words, spirituality is a search for inner identity, connectedness and transcendence.

Spirituality avoids the formal and ceremonial connotation of religion; it is non-denominational, non-hierarchical and non-ecclesiastical. Spirituality implies an inner search for meaning or fulfillment that may be undertaken by anyone regardless of religion.

While this spirituality perspective predominately speaks about some power which originates from inside, it also involves a feeling of being connected with one's work and with others and the entire universe. Spirituality will bring about intuition and creativity; honesty and trust; personal fulfillment; commitment and organizational performance.

Spirituality is also looking for benefit of all not personal or individual. Spirituality brings about good to all people concerned. It takes away from egocentric stage. He or she just has personal interest for the betterment of others. That is why a spiritual person always has good relation with others, environment and the supreme being.

Zohar and Marshall (2000) wrote that spirituality is transcendence. It enables someone to see something special in the ordinary, to overcome boundaries or limit of knowledge and experience and facilitate people to see things in a wider context. A spiritual entrepreneur has capacity to see possibilities while others not.

The final end of this spirituality is the common good. Any spiritual activities should promote human dignity and love for humanity. Pruzan (2008) mentioned that the core element of spirituality is the removal of the ego from central stage besides other elements such as compassion, connectedness to others, transcending self-interests for the welfare of others, openness and discernment.

5. Positive impact of spirituality to entrepreneurship

Entrepreneurship is coming from the French word '*entreprendre*' means 'to undertake'. In business context it means to start a business. Webster dictionary defines entrepreneur as one who organizes, manages, and assumes the risks of a business or enterprise. He or she is the one who combine resources based on new ideas so as to add value to a new or existing product or add innovation in services rendered. As Schumpeter (Croitoru A. 2012) said that the entrepreneurs is an innovator who provide new product, new production method, new market, new forms of organization. For quite long time people understands entrepreneurship in economic context. Cantillon and J.B. Say (Foss et al, 2004) consider an entrepreneur as key players in economic development. It is associated with the creation of added value and

wealth. It considers mainly matter. Entrepreneurs are the one who knows how to make profit through allocation of resources.

Entrepreneurs commonly connected to new product, new production method, new market, and new form of organization.

However, entrepreneurship is much broader than merely an economic meaning. Every entrepreneur is unique. Because of its uniqueness so there is no single definition about entrepreneur. Entrepreneurship is complex, contextual and constructive.

There are some factors contribute to the development of entrepreneurship. According to self determination theory, the entrepreneurship emerged because of the eagerness of a person or group of people to actualize their autonomy. They want to work or do something autonomously without any pressure from other parties (Sheldon et al, 2001). Self-determined motivation results from performance of a behavior or action out of personal choice, satisfaction or pleasure (Agbim et al, 2013).

Ajzen's theory of planned behavior stated that entrepreneurship was created through both internal state of the person (internal locus) and external or contextual variables or external locus which influence intention and ultimately actions (Bird, 1988). According to Krueger and Carsrud (1994) that the theory of planned behavior is very much applicable to entrepreneurship. Other theory related to entrepreneurship is the theory of 'pull and push' elements (Dowson and Henley, 2012). Pull factors motivate the entrepreneurs to initiate the ventures. While the factors which force people to start business enterprises are termed as push or compelling factors. It is very difficult to draw a dividing line between entrepreneurs' ambitions and compulsions. However according to Shapero and Sokol (1982) that individuals are much more apt to form a company based on negative information rather than positive. But Amir (1994) found out that pull entrepreneurs were more successful than push entrepreneurs in both personal income and sales per employee. He added that it is caused by the fact that pull entrepreneurs are lured by attractiveness of a personal business idea.

The interchange between pull and push factors is unavoidable. What is considered as a pull factor influence, could be push factor for another. Unemployment is one example of that. Push and Pull factors have an impact, for example, on an individual's motivation.

Either pull or push factors influencing an entrepreneur to start their business, at the end it is about a mind set or a way of thinking and acting. It is about imagining new ways to solve problems and create value. And since values are important for entrepreneur so to understand entrepreneurship means to understand the meaning and the purpose of entrepreneurs activities. Meaning, purpose and values are the elements of spirituality. The study of

entrepreneur is only possible by understanding the values and meaning owned by the entrepreneur. All their activities are usually based on their values, sense of purpose and the meaning they hold. Nandram and Borden (2009) added that spirituality in entrepreneurship is about strong will and the capacity to see, believe and imagine things other don't see or believe in. In this way, spirituality functions as a driving force for entrepreneurs. Entrepreneurs are really spiritual men. It is about the drive to overcome one's limitations and engage in following a vision through venturing no matter how intangible or ephemeral it may initially seem. Meaning of life here is asking self probing on what is my purpose here as entrepreneur? What contribution do I make and what is it that I have to offer that is of significance? What do I want to leave behind here? Meaning of life should be distinguished from the related constructs meaningful entrepreneur. Meaning in life entails a significance of being – a feeling, experience or perception that one's existence of significance. It relates to a sense of being committed to and fulfilling a higher purpose on life, this purpose fullness provides one with a reason for living; it makes life more than just a survival quest, but rather experiencing one's life as having made of being able to make a difference in the world. This calling originates from the self. It is the expression of personal essence, the inner core, the voice within that must surface; a deeper self, calling out for actualization and integration.

6. Spirituality as capital

Based on the above explanation the researchers convince that spirituality should be considered as capital by entrepreneurs. Spiritual as capital is understood as the power, influence and disposition created by a person of an organization's spiritual belief, knowledge and practice (Liu, 2015). In this paper the spiritual capital is formulated as the individual and collective capacities generated through affirming and nurturing the intrinsic spiritual values of every human being. The manifestation of spiritual capital is best expressed through a life devoted to service (Zohar, D. 2010). He mentioned that it is by seeking the meaning in our lives and acting in accordance with our deepest values that we can commit ourselves to lives of service based on the capacity that we are best suited to whatever we choose to do personally or professionally. Middlebrooks and Noghiu (2010) affirmed that the practice of spiritual capital is manifested through service, since it is a practical expression of the underlying capacities associated with spiritual capital, a strongly developed individual service disposition becomes an essential element in the development of spiritual capital at the organizational level. It is something every single entrepreneur has to possess. It is a demand required by the post capitalist economy. A transition from capitalist economy that emphasis on

profit maximization to post capitalist economy which more on values very much influence the entrepreneurs. People are talking about values-driven economy. Post capitalist economies are driven by a complex balance of spiritual and material values and respect for the human condition of future generation. It support responsible of consumption. Within the value driven economy profit and growth are no longer ultimate aims but elements in a wider set of values. One of those values is spirituality which includes trust, respect, moral values and wisdom.

Spirituality is common good not private good since it opens to everyone. It is free, not regulated by markets and may not be enforced by law. Different to human capital which focuses on knowledge, experience and skills, education and training but very low emphasis on quality of relationship and milieu. It is also different to social capital emphasis on networks, norms and social trust that facilitate coordination and cooperation for mutual benefits. Competitive difference between companies is no longer purely one of a difference in expertise and technology but on values

7. Conclusion

There is growing interest on exploring spirituality and its impact toward business, management and entrepreneurial practices. Spirituality brings about positive impact to entrepreneurship activities and business industries. Spirituality which has become topic of religious discussion, now is expanded to be a concern of other subjects including management and entrepreneurship. The meaning of spirituality is getting more complex and there is no single definition suitable to describe spirituality. The meaning of spirituality link to searching for meaning of life, looking for purpose of life. Through spirituality every single activity is considered as a vocation, a calling and meaningful. A spiritual man will ask what the purpose I am here and not what I can get from here or from my position. Spirituality encourages entrepreneur to create opportunities where others could not see. Through spirituality they can perform better in business and sometimes go beyond their limitations and the result exceeds their expectations. The final end of spirituality is common good and get away from the egocentric behavior. While common and ordinary entrepreneurs are striving for making a lot of profit, a spiritual entrepreneur look for the benefit of others. Common business practices mostly end up to the destruction of humanity and environment, spiritual business practice always creates good working condition and preserve the environment. Spirituality is not an illusion but a new phenomenon (Rose, 2001; Seaward, 2001). It should be applied in entrepreneurship and business as a whole. It is becoming the core of business

and entrepreneurial action since by trying to fulfill the needs and wants of customers they will guarantee the sustainability of their business. Spirituality is the very important capital for entrepreneurs. A good and successful entrepreneur is the one who possesses spirituality.

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THE EFFICACY OF REIKI TREATMENTS IN REDUCING STATE ANXIETY

by

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Abstract

This research study examined the complementary and alternative medicine (CAM) modality called Reiki to determine the efficacy of Reiki treatments in reducing state anxiety among a sample population of non-clinical, working adults. Reiki is a putative, non-invasive biofield energy therapy which invokes extremely low frequency (ELF) energy to catalyze the body's natural and intrinsic healing process. A randomized, single-blind, repeated measures, mixed 2 x 2 between groups research design was implemented to address the proposed research questions and hypotheses. Twenty participants who indicated moderate to extremely severe stress and anxiety on the DASS-21 screening instrument, had no current use of prescription or over the counter medication, and had no prior history of receiving Reiki treatments were admitted to the study and randomly assigned to treatment and control groups. The State Trait Anxiety Inventory (STAI) was used to compile pretest and posttest state anxiety (SA) data from participants to measure the main effects of each group. A paired and independent samples *t*-test was performed to determine whether within groups and between groups state anxiety scores differed significantly for the treatment group of 10 participants who received a 30-minute Reiki treatment, compared with the control group of 10 participants who received a 30-minute rest period. The findings indicated the Reiki treatment group paired and independent samples *t*-test were statistically significant with large effect sizes, compared to the paired and independent samples *t*-test for the rest period control group, which were not statistically significant. Considering the results, this quantitative research study concluded that receiving a 30-minute Reiki treatment may reduce state anxiety among a sample population of non-clinical, working adults.

The Spiritual Treatment Philosophy of Integrated Person-Centered and Existential Therapy (IPCE)

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Abstract

The findings and results of various studies on the prevalence and treatment of serious mental health disorders in the US, particularly Posttraumatic Stress Disorder (PTSD), highlight a need to focus on treatment approaches going beyond symptom reduction and address the issues of moral and spiritual injury including the loss of meaning of life. The authors developed a psychotherapeutic treatment model consisting of a five-phase integrated Person-Centered and Existential Treatment program based on the tenets of Victor Frankl's Logotherapy and Carl Rogers' Person-Centered therapy, called Integrative Person-Centered and Existential Therapy (IPCE™). The five phases in the treatment process are: Impact; Meaning; Process; Action; and Continuity (IMPAC). The model effectively translates the tenets of Existential Theory and Person-Centered therapy into a measurable counseling process that is more readily accessible to practitioners and one that can provide a measurable impact on counseling outcomes, suitable for qualitative research. The treatment philosophy of the newly developed treatment program is unique in that it goes beyond symptom reduction and a simplistic view of human functioning. The view of human nature is a holistic, whole-person approach, which focuses on the spiritual, emotional, cognitive, and behavioral, which functions as an intricate whole and do not operate completely separate from each other. The purpose of the IPCE™ model is to process the root of the effects of serious psychological disorders and stimulate the creation of new meaning of life and a reconnection to the spiritual dimension. The treatment approach specifically addresses the core existential and spiritual issues behind mental illness and disorders including guilt, responsibility, despair, and loss, and focus on the meaning a person ascribes to his or her illness or traumatic experience.

Keywords: Person-centered; Existential; spiritual; meaning.

A major misconception regarding counseling from an existential or humanistic perspective is that it only applies to well-adjusted individuals who are basically psychologically healthy. Despite a long and rich history, Existential and Person-Centered psychotherapy has remained largely on the fringe of mainstream practice and underutilized in the treatment of serious psychological disorders such as Major Depressive Disorder (MDD) and Post-traumatic Stress Disorder (PTSD). In light of the current emphasis on evidence-based therapeutic approaches, there is a need for more refined models of treatment which specifically focus on the underlying issues behind symptoms. The World Health Organization (WHO) (1948) defines health as “a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity.” WHO views the maximization of well-being and enhancement of quality of life as the primary goal of all health intervention (WHOQOL Group, 1995). This definition entails a paradigm shift to the multidimensionality of health care and in recent decades the development of models of physical and psychological treatment with a holistic and multidimensional focus. Existential Theory, with its focus on the underlying issues behind psychological problems, is ideally suited to be included in such a multidimensional model for the treatment of serious psychological disorders such as trauma and depression. This paper provides a description of such a psychotherapeutic treatment model based on the tenets of Victor Frankl’s Logotherapy (1946, 1985, 2010) and Carl Rogers’s Person-Centered therapy (1951, 1961, 1980), called Integrative Person-Centered and Existential Therapy (IPCE™) (Venter, 2015). It will provide a discussion of the holistic, multidimensional treatment philosophy of the approach with a description of the five phases.

Research has shown that, for instance, after experiencing trauma, people not only suffer from symptoms of the PTSD, but is suffering loss on a larger metaphysical scale including the loss of the world as they once knew it – the world now suddenly has little meaning or sense (Hoffman, Vallejos, Heatherlyn, Cleare-Hoffman & Rubin, 2015; Vos, Cooper, Correria, & Craig, 2015; Vos, Cooper & Craig, 2014). According to Greening (1997), this kind of metaphysical loss cannot be *cured* by drugs, catharsis, deconditioning, or support alone. Greening (1997) held that for most humans, the meaning of illness, any illness or disorder, begins with *the loss of a world*. It is vital to help reconstruct this world when providing counseling to populations such as people suffering from PTSD. Recent studies confirmed the effectiveness of humanistic and existential therapeutic approaches to address this metaphysical problem, including the loss of meaning and purpose (Hoffman et al., 2015; Vos et al., 2015; Vos et al., 2014). Logotherapy is a distinct branch of the Humanistic/Existential School of Psychotherapy with a focus on the meaning of human existence as well as man’s search for such a meaning developed by Viktor Frankl (1946; 1985; 2010). What sets Frankl apart is his unconditional affirmation of life’s meaning. The Greek word *Logos* can mean *the word*, *the will of God*, or *the controlling principles of the universe*. Frankl (1946; 1985) translated *logos* as *meaning* and called his approach Logotherapy. Therefore, Logotherapy means healing and health through finding meaning in life. The main objective of Logotherapy is to address the existential crisis a person experiences due to a loss of meaning in life and facilitate their quest to find meaning in any circumstance or event, thereby, empowering them to live meaningfully and responsibly regardless of their life circumstances. Recent empirical investigation of Frankl’s Logotherapy has been proven effective in addressing issues of meaning and purpose (Joshi, Marszalek, Berkel, & Hisnhaw, 2014). Logotherapy was put to a severe test in a very personal way between 1942 and 1945, when Frankl was committed to Nazi concentration camps. His experience and observation about that period supported the main thesis of Logotherapy: “This was the lesson I had to learn in three years spent in Auschwitz and Dachau: those most apt to survive the camps were those oriented toward the future, toward a meaning to be fulfilled by them in the future” (Frankl, 1946). The fluidity of Existential therapy makes it an ideal foundation for an integrative approach to therapy (Hoffman, 2009).

The humanistic, and specifically the Person-Centered approach to counseling developed by Carl Rogers, has been proven to be effective regardless of which theoretical approach it is integrated with. Person-Centered therapy has recently been effectively integrated by various therapeutic approaches including with cognitive therapy for treating anxiety (Charlesworth, Sadek, Schepers, & Spector, 2015); with prolonged exposure in mediating PTSD symptoms reduction (McLean, Yeh, Rosenfield, & Foa, 2015); and Cognitive Remediation Therapy in the Whole Psychosocial Rehabilitation Process in an evidence-Based approach (Penadés, Catalán, Pujol, Masana, García-Rizo, & Bernardo1, 2012). The three pillars of Person-Centered therapy - empathy, congruence, and unconditional positive regard - enables the therapist to create a safe and trusting environment in which clients can explore their lives and consider change (Rogers, 1951, 1961, 1980). One of the tenets of Person-Centered therapy is to help the person discover incongruence in their lives, which withholds them from being authentic and free people who live in the present (Rogers, 1951, 1961, 1980). One of the incongruences is the loss of meaning and purpose experienced by people who have endured trauma. Therefore, Person-Centered Theory is a natural fit to integrate with Existential Theory when pursuing healing for metaphysical loss associated with trauma. In light of the observed shortcomings of existing treatment models, the researchers developed a psychotherapeutic treatment model consisting of a five-phase integrated Person-Centered and Existential Treatment program for people diagnosed with PTSD based on the tenets of Victor Frankl's Logotherapy (Frankl, 1946) and Carl Rogers's Person-Centered therapy (Rogers, 1951, 1961, 1980).

The treatment model developed by the authors of this paper is called Integrative Person-Centered and Existential Therapy (IPCE™) with five phases in the treatment process: Impact; Meaning; Process; Action; and Continuity (IMPAC). It is based on the core set of Person-Centered therapy, which focuses on creating a safe, trusting environment, and Existential Theory with a focus on the loss of meaning. This model effectively translates the tenets of Existential Theory and Person-Centered therapy into a measurable counseling process that is more readily accessible to practitioners and one that can provide a measurable impact on counseling outcomes. Since the five-phase model lends itself to be quantifiable and measurable, it is suitable for qualitative research that can provide much needed evidence of Existential treatment outcomes in the treatment of serious psychological disorders.

Spiritual Treatment Philosophy of Integrated Person-Centered and Existential Therapy (IPCE)

The treatment philosophy of the newly developed treatment program is different than traditional models in that it goes beyond symptom reduction and focuses on the whole person. It views human nature as a tripartite union consisting of the spirit (or core), soul (or psyche), and the body (or physiological). The IPCE™ model's view of human nature can be encapsulated in the words of the French philosopher and Jesuit priest Pierre Teilhard de Chardin who thought deeply on the meaning of our existence and relationship with the Divine, "You are not a human being in search of a spiritual experience. You are a spiritual being immersed in a human experience" (de Chardin, 1955). In the IPCE model, the spirit (or core) represents the *spiritual*, the essence of what humans are made of, the source of transcendence, inventiveness, creativity, and originality. The psyche (or soul) is the part of human beings through which we become conscious of the world around us, as well as our inner mental processes. It includes the areas typically referred to in psychology as the *mind* or *emotions*. The physiological (or body) includes what is typically referred to in psychology as the *behavioral*. These three areas - the spiritual, the soul, and the body - function as an intricate whole and do not operate completely separate from each other. Psychological disorders and injury do not occur separately and disconnectedly in each area, but rather dynamically and interchangeably affect each area. In the process, a person's view of themselves and the world can be drastically altered leading to

a disconnection from the world, society, and their spiritual essence. This, in turn, can cause a deep, existential isolation - a state of being that can't be treated in isolation or by merely focusing on symptoms alone.

Traditionally, the areas of physiological, behavior, mind, cognition, emotion, and spirituality were viewed as discrete entities in early psychology (with the spiritual not typically included in most integrative approaches, especially Western approaches). Extensive review of the issue showed that relatively few psychotherapists are adequately trained or prepared to deal effectively with issues of the spiritual (Richards & Bergin, 1997). Richards and Bergin's (1997) review of research concerning the spiritual in counseling found that because of the alienation that has existed historically between the behavioral sciences and religion, spiritual concerns of clients have long been neglected in the psychotherapy profession and that it was time for a change. Later developments in psychotherapy and counseling combined a focus on the interconnection between the mind (thinking), feelings (emotions), and the behavioral (body), as seen in several of the cognitive-behavioral approaches to therapy. However, ignoring the intricate interplay between all major facets of human functioning runs the danger of focusing more on the external sources of dysfunction and disease at the expense of the internal dynamics of the person. Traditional psychological treatment approaches will typically split the spiritual and physical realms into two hostile and mutually exclusive spheres with more emphasis placed on the former (Chan, Ho & Chow, 2002).

Increasingly integrative approaches are highlighting a focus on inclusion of the spiritual dimension in physical and psychological treatment models. In their proposed spiritual strategy for mainstream psychology and psychotherapy based on a theistic, spiritual view of human nature and of the world, Richards and Bergin (1997) propose working from the assumption "that God exists, that human beings are the creations of God, and that there are unseen spiritual processes by which the link between God and humanity is maintained" (p 11). In explaining their definition of the terms *religious* and *spiritual*, the authors point out that *spiritual* does not only involve experiences relating to God, but also refer to those experiences, beliefs, and phenomena that pertain to the transcendent and existential aspects of life (i.e., God or a Higher Power, the purpose and meaning of life, suffering, good and evil, and death). They also hold that *religious* and *spiritual* are interrelated, but can be distinguished from each other along certain dimensions - religious expression tends to be denominational, external, cognitive, behavioral, ritualistic, and public, while spiritual experiences tend to be universal, ecumenical, internal, affective, spontaneous, and private. They opined that it is possible to be religious without being spiritual and spiritual without being religious (Richards & Bergin, 1997, p 13).

Chan, Ho and Chow's (2002) Body-Mind-Spirit (BMS) model in health and well-being intervention, adopted a holistic conceptualization of the individual and their environment, including the spiritual, and provided evidence of the effectiveness for the treatment of various serious psychological disorders using this model. While developing a measurement instrument for the BMS model, the developers noted that spirituality should be differentiated from religiosity (Ng, Yay, Chan, Chan & Ho, 2005). According to the developers of the BMS model, religiosity usually refers to beliefs, sentiments, and practices that are anchored in a particular religion. Its expression is typically institutional and denominational, encased in formal organizations with a personal element. Spirituality is not necessarily anchored in a particular religion or organization, but involves all-encompassing values, meanings, and principles guiding people. It focuses on transcendent or existential issues with contemplation and self-reflectiveness as hallmarks (Ng, Yay, Chan, Chan & Ho, 2005).

The purpose of the IPCE™ treatment approach is to process the root, or underlying effects of serious psychological problems, such as trauma and depression. In the process, the aim is to stimulate the

creation of new meaning of life and a reconnection to the spiritual dimension, thereby fostering a new connectedness to the transcended source of life, to the true self, and to others. The IPCE™ model follows the root premise of Existential therapy, which posits that people cannot begin to heal from their experiences of trauma unless they are supported as whole beings and provided a safe conduit to explore their world and reconnect with themselves and others (Frankl, 1946). It follows the basic proposition of Carl Rogers (1951, 1961, 1980) that a growth vector is present in the universe, as well as his observation that under certain enabling conditions, namely warmth, unconditional acceptance, empathetic listening, congruence and authenticity, organisms, including human beings, move in the direction of growth and healing (O'Hara, 2016). The treatment approach, specifically, addresses the core existential and spiritual issues behind mental illness and disorders including guilt, responsibility, despair, and loss, especially prevalent in people who have experienced trauma. It specifically focuses on the meaning the person is ascribing to his or her illness or trauma and how they view the world they are living in since they became ill. The treatment philosophy and approach focuses on developing an understanding of the person in his or her world, their capacities to be in the world, and the barriers or incongruences that are preventing them from fully experiencing those capacities (Rogers, 1951, 1961, 1980).

When dealing with trauma, it specifically addresses the issues behind the trauma including guilt, responsibility, despair, and loss. It particularly focuses on the meaning the person is ascribing to their trauma and the world they are in now, because when people encounter traumatic events, their ability to make sense of the senseless is not only thwarted by the overwhelming traumatic experiences, but also altered in a way that gives traumatic experiences power over their world. Without addressing these underlying causes of trauma, life becomes a day-to-day struggle to survive the intrusive, the horrific, and the paralyzing world that has the traumatized person feeling there is no exit or escape (Brown, 2008; Greening, 1997).

Description of Integrated Person-Centered and Existential Therapy (IPCE™)

Integrative Person-Centered and Existential Therapy (IPCE™) has five phases in the treatment process namely: Impact; Meaning; Processing; Action; and Continued Growth (IMPAC). IPCE™ is based on the core set of Existential Theory with a focus on the loss of meaning or dysfunctional meaning often present with people experiencing serious psychological problems such as depression and trauma. This model effectively translates the tenets of Existential Theory and Person-Centered therapy into a measurable counseling process that is more readily accessible to practitioners and a model that can provide a measurable impact on counseling outcomes and is replicable. Since the five-phase model lends itself to be quantifiable and measurable it is suitable for qualitative research that can provide much needed evidence of experiential treatment outcomes. The model has rendered positive results in a research study treating veterans with combat-related PTSD (Venter, 2015). During the process of counseling, the therapist moves to the next phase when they are certain that the goals of the previous phase have been accomplished. The five phases entails the following:

Phase 1: Impact – Determining and processing the impact of the psychological disorder: The essential question of this phase to the client is: “What happened to you/what is happening to you and how did it change you and your life?” The focus is on helping the person tell their unique story with a past-and-present focus, and in the process gain a clear understanding of how the psychological disorder, such as trauma or depression, has affected them uniquely. The aim in this phase is to create a safe and trusting environment using the three pillars of Person-Centered therapy - empathy, congruence, and unconditional positive regard - where someone can explore their experience (Rogers, 1951, 1961, 1980). When dealing with trauma, the person is facilitated to reflect on the history of the trauma and what happened during the trauma, with a focus on how it changed or

affected their life instead of only focusing on what is wrong with the veteran; for example, just talking about symptoms. In this phase it is important that the person receives the message that they are more than just the sum of the symptoms making up PTSD. Every person is unique and in some way each person's PTSD will manifest in a different manner. The premise of IPCE™ is that trauma gains a hold over people and keeps them trapped in the past, but in the process the person is not aware of what it is that is keeping him or her trapped. This phase gives the therapist a window into the person's past and present, and helps the therapist to develop an idea of how it must be to be the veteran, which is the cornerstone of empathy. Empathy is both a counseling technique and a way of being with the person, which conveys the notion that they are completely understood and accepted, regardless of what happened to them, what they did, and how it affected them.

Phase 2: Meaning - Discovering the meaning ascribed to the psychological disorder: The essential question of this phase to the client is: "Why do you think this happened/is happening to you, and what is the meaning you ascribed to it and your life?" The focus of this phase is helping the person discover the dysfunctional and negative meaning they ascribed to what is happening to them; for example, with PTSD, people are often trapped in guilt or anger, and in depression they are often ascribing the meaning that they are faulty human beings or deserve what is happening to them. They often experience a loss of meaning or purpose, thereby becoming victims to the ebb and flow of the psychological disorder. This is the point in therapy where the therapist explores with the client that the loss of meaning and purpose they are experiencing in the present is trapping them in the consequences of the past and, therefore, keeping them chained to past events. Examples of dysfunctional meaning includes self-statements such as: I can never trust people again; I can never get close to someone else; My life is over; I don't deserve to be alive; I don't deserve happiness; I need to suffer for what I've done. During this phase the person is taken further than just telling the story as they did in Phase 1 to explore underlying meaning and views ascribed to their experience. This phase integrates the tenet of Person-Centered therapy to help the person discover incongruence in their lives, which withholds them from being authentic and free people who lives in the present (Rogers, 1951, 1961, 1980).

Phase 3: Processing the Event - Processing the effects of dysfunctional meaning: The essential question in this phase to the client is: "How can you view what happened/what is happening to you differently?" Now that the therapist has a better understanding of the person's past and what happened to them, and a clear idea has been formed of the meaning they ascribe to the psychological disorder, such as trauma and the past, the patient is assisted in brainstorming how they can view their experience differently. In the IPCE™ model, according to the principles of Person-Centered and Existential Theory, solutions are not prescribed to the person (Frankl, 1946, 1985; Rogers, 1951, 1961, 1980). Every person is unique and will take more or less time to explore how they can view their experience and the past differently. With the help of the new perspective developed during the first two phases, they are encouraged to explore different views or interpretations of the past with new self-statements such as: I do not deserve this, no one deserves it; I'm not being punished; I'm not a dysfunctional human being because I have a psychological disorder; My life is not over. Taking personal responsibility is a major tenet of Person-Centered and Existential Theory and, therefore, it is important that the person is empowered during this phase to take responsibility for changing their way of thinking. The idea during this phase is not to make any major life changes yet, but simply to reflect on how the past or the present could be viewed differently.

Phase 4: Action - Taking action and making new decisions: The essential question of this phase to the client is: "Now that you understand the how and why of your experience, what changes would you like to make?" The focus of this phase is to assist the person in setting the changes they conceptualized in the previous phase in motion. Often the person needs to be helped to "let go" of

the past or forgive others or themselves. In essence, when, for example, dealing with a war veteran who experienced trauma, the person is existentially trapped in their trauma and they (the real or authentic person) never returned from war. Prevailing thoughts keeping them trapped in the past often include: “I can’t leave my buddies behind”, or, “I want to view things differently, but I can’t forgive myself,” or, “To forgive myself and let go is a betrayal of those who did not return from the war.” This is also referred to in Existential Theory as *unfinished business* that has to be processed in order to experience further growth. This is a practical phase and, depending on the extent of the *unfinished business*, the therapist assists the person to decide how they want to finish, let go, or deal with the past. Memorializing is one of the techniques used in this phase and, for instance, a person may decide to write a letter to their deceased friends to share whatever thoughts they want to, which often includes asking forgiveness. Often they write a statement of forgiveness to themselves to let go of the past. They may also write poems or make a painting or a collage. These acts of memorializing are also called *anchors*. The focus is to not simply let them make a decision about the future, but to *anchor* it in a concrete action or event they can remember and vividly recall.

Phase 5: Continued Growth - Planning for future growth: The essential question of this phase to the client is: “How do you plan to continue growing and healing?” This phase focuses on cementing the new decision people made in the previous phase. If someone, for example, decided to break out of isolation and start volunteering, it will not be easy to find the right place or group. This phase focuses on practically assisting them in implementing changes and keeping with their decisions. During this phase the first four phases must be summarized and reviewed to ensure that the person maintains their new perspective. At the same time, this phase focuses on the future to ensure that the person implements changes they made during the therapy. This is also the time where the person is helped to decide if they should pursue further therapy, such as joining a group. The notion must be conveyed that healing is a process and a journey, and often not accomplished in one therapy period. As such, many people will benefit from joining group therapy with others, joining a symptom-focused therapy approach to deal, for example, with ongoing symptoms of anxiety, joining a therapy approach to develop interpersonal skills, or even accessing couples therapy with their spouses. Depending on the unique circumstances of each individual, the therapist will help them make a plan to facilitate future and ongoing growth and healing.

Further research utilizing the IPCE model is necessary to validate its use in treating various serious psychological disorders. Research thus far completed provided promising results, but it is necessary to implement it with larger groups of people to increase the validity of findings.

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**TRANSCENDENT JOURNEYS INTO NATURE AND PSYCHE: A WORKING MODEL
OF WILDERNESS PSYCHOTHERAPY**

Dr. A. Genziana Lay

ABSTRACT

In spite of modern dominant anthropocentric cultural and religious paradigms that imply humans are separate from or even superior to nature, an indissoluble psychological bond exists between humans and the elements. The multifaceted relationship between the psyche and nature has long permeated many spiritual, religious and philosophical traditions; practices like mysticism, animism and pantheism explicitly advocated a world-view in which beings and things in the universe are pervaded by the same spiritual energy. Across cultures, there are many examples of belief systems wherein the permeable relationship between mind, nature and body is essential to serenity/well-being, transformation and even enlightenment.

Although Western science has traditionally veered away from a systemic, holistic understanding of health, the concept of interdependence of systems has become increasingly important. A rigid mind-body dichotomy is progressively challenged, and the healing potential of fostering osmosis between psyche and nature has been evidenced in a number of ways. The wilderness offers such richly projective and evocative stimulation that it can be engaged in a dialectic with the features of our unconscious and sub-symbolic 'inner wilderness' with powerful therapeutic implications.

Ecopsychology encompasses both a concern for personal well-being and a drive towards social change through awareness, personal transformation and paradigm shifts with regard to interdependence and integration of systems both within and outside of the individual self.

In addition to engaging a theoretical discussion of the features of osmotic psychological connection between psyche and nature, this paper presents a working model of wilderness therapy including both immersion/contemplation based wilderness therapy (ICWT) and adventure based wilderness therapy (AWT).

Wilderness therapy can be likened to a transcendent journey into both nature and psyche. Myths from across diverse cultures feature archetype-rich representations of journey or descent into wild or dangerous terrain, confrontation with a challenge, and emergence with new accomplishment, perspective, or even identity. Similarly, a therapeutic journey in the wilderness can be processed as a descent into one's unconscious, sub-symbolic and non-verbal landscapes for the purpose of healing and/or growth.

The working model of wilderness therapy presented in this paper illustrates use of mindfulness, kinesthetic metaphors, isomorphic design, sensorimotor experience/challenge, deep reframing, eustress, embodied presence, groundedness, and projective exercises as well as access to and intervention upon deep schemas or protocol, affective core, implicit memory, and distorted perceptions fueled by dichotomous thinking, fear, and conditioned appraisals of the world and one's place in it. The transcendent journey into nature and psyche has powerful psychotherapeutic applications for individuals and groups.

Keywords: psychotherapy, ecotherapy, wilderness, nature, spirituality, transcendence, kinesthetic metaphors, schemas, cross-cultural, mindfulness, eustress, holistic, non-verbal, isomorphism, journey

Introduction

An indissoluble bond exists between humans and the elements. The multifaceted relationship between the psyche and nature has long permeated many spiritual, religious and philosophical traditions; practices like mysticism, animism and pantheism explicitly advocated a world-view in which beings and things in the universe are pervaded by the same energy. Across cultures, there are many examples of belief systems wherein the permeable relationship between mind, nature and body is essential to serenity/well-being, transformation and even enlightenment. Nevertheless, dominant modern anthropocentric cultural and religious paradigms imply humans are separate from or even superior to nature. Human identity is often constricted by layers of artificial barriers (objects, routines, arbitrary time and space constraints) that arguably act as buffers to the deeper, essential self. Moreover, industrialization, urbanization, and the ubiquitous artificiality most people are exposed to in daily life have created a deep rift between the modern self and the natural world. The experience of nature across evolutionary time periods has left its mark on our minds, our behavioral patterns, and our physiological functioning. The *biophilia hypothesis* and supporting research highlight that contact with nature is a primary universal need and that human beings are still powerfully responsive to nature's forms, processes, and patterns (Wilson, 1984).

Although Western science has traditionally veered away from a systemic, holistic understanding of health, the concept of interdependence of systems has become increasingly important. A rigid mind-body dichotomy is progressively challenged, and the healing potential of fostering osmosis between psyche and nature has been evidenced in a number of ways across cultures and disciplines. Self-transcendence may be characterized as a transpersonal identification with the more-than-human, such as that experienced through a deep connection with nature and interaction with the emotional, cognitive and sensory material emerging through this relational

voyage. Ecopsychology encompasses both a concern for personal well-being and a drive towards social change through awareness, personal transformation and paradigm shifts with regard to interdependence and integration of systems both within and outside of the individual self (Jordan & Hinds, 2016). Such a holistic approach inevitably fosters an appreciation and defense of the natural world rather than its exploitation and marginalization as ego-dystonic for the modern human.

Research highlighting the many benefits of contact with nature is plentiful. For example, it has been shown to promote human health, even reducing mortality risk associated with socioeconomic inequality (Zalenski, 2014). Not only does this hold true for immersion into nature, but it is also reflected in much more limited contact. Ulrich (1984) found that a natural window view (vs. a brick wall view) was even associated with better post-operative outcomes for hospital patients. Regular contact with the natural world has also been associated with reducing aggression and stress, improving attentiveness, and promoting pleasant mood and prosocial aspirations (Zalenski, 2014). Moreover, it is associated with relaxation, stress reduction, more efficient recovery from new stressors, increased sensory awareness and *felt-sense* and a healthier balance between internal and external locus of control (Davis, 1984).

Indeed, awareness of nature's positive effects has led to the presence of parks and green areas in cities and widespread access to recreational outdoor sports. While contact with nature is clearly associated with greater well-being, it differs from the deeper experience of wilderness, which may be more prolonged, intense and occur in a natural context even more removed from reminders of one's constructed daily life. Wilderness can be defined as any expansive area of uninhabited land relatively unaltered or unaffected by human society. Wilderness areas are generally remote, do not contain permanent signs of human presence (objects or structures), and do not allow the use of modern conveniences, including motorized transport or technology. Regardless of spiritual or religious affiliation (or lack thereof), immersion in a wilderness environment is associated with highly charged experiences of positively altered perception and emotional well-being. Laski (1961) found that nature was the most common trigger of ecstasy

among nonbelievers. In general, communion with the more-than-human is often at the core of transcendent experiences including ecstasy, peak experiences (Maslow, 1964), and states of flow (Csikszentmihalyi, 1992). These phenomena share features such as strong positive affect; a sense of overcoming limits, roles and boundaries; a sense of union with something larger than oneself; absorption in the present moment and a sense of timelessness. (Williams & Harvey, 2001) .

Wilderness therapy incorporates practical exposure to dynamic use of the environment and involves a journey into nature supported by psychotherapeutic intervention tailored to the individual's needs on multiple levels. It includes ecotherapies that are more contemplative/immersive as well as more experiential or adventure-based therapies that also involve challenging elements the participant is purposely exposed to. In both cases, the features of wilderness act as deeply projective and evocative material and as *selfobjects* for the participant. Multisensory and kinesthetic modalities allow for a broader range of interventions at the cognitive, affective and behavioral level. The rousing emotional experiences associated with wilderness therapy can erode defenses with regard to resistance to change, making one more permeable to therapeutic intervention. Non-conscious experience is deeply held within our sub-symbolic, nonverbal "body- mindscape", which influences our way of experiencing the world and ourselves; this level of self, known as *protocol*, is the essence or glue around our gradually formed life scripts and schemas (Jordan & Hinds, 2016). For this reason, wilderness therapy provides invaluable access to the psyche through avenues that go beyond what is possible merely through verbal communication in traditional psychotherapy. The implicit memory system is the realm in which our early experiences are processed and stored: it involves sensorimotor, sub-symbolic and emotional processes percolating into a sense of 'knowing' that informs patterns of perception and behavior (Jordan & Hinds, 2016) These non-verbal, somatic and non-conscious frameworks for organizing sense of self, other and world are difficult to access in traditional talk therapy but are more likely to be engaged in a therapeutic wilderness-based experience.

Wilderness therapy can be likened to a transcendent journey into both nature and psyche. Myths from across diverse cultures feature archetype-rich representations of journey or descent into wild or dangerous terrain, confrontation with a challenge, and emergence with new accomplishment, perspective, or even identity. Similarly, a therapeutic journey in the wilderness can be processed as a descent into one's unconscious, sub-symbolic and non-verbal landscapes for the purpose of healing and/or growth. In fact, some theorists have likened such deep-seated terrain to our "inner wilderness", which can be accessed through ecotherapeutic work (Plotkin, 2003). Not only can such processes be healing from a therapeutic standpoint, but they can be transcendent experiences- broadly understood as going beyond ordinary confines of consciousness, self, resources and/or habitual emotional and behavioral patterns, connecting to the more-than-human and timeless, and accessing perceptions normally out of our reach.

Inner and outer wilderness: a dialectic of psyche and nature

One of the insights of ecotherapy is that mental processes including thoughts, emotions and behavioral impulses commonly viewed as being 'in the head' are actually products of environmental interactions. Physical-spatial-sensory framing (vs. social anthropocentric framing) places human psychological processes in the transactional realm embedded in the environment, insofar that we are constantly attuning to our surroundings through patterns of thoughts, emotional reactions and actions (Jordan & Hinds, 2016).

Archetypes, in a Jungian sense, are symbols or mental structures embedded in the unconscious which provide dynamic structure/ points of reference at times of rousing experiences (Williams & Harvey, 2001). The wilderness promotes contact with archetypes and nature is a canvas unto which we project personal and collective unconscious material (Davis, 1984). Conversely, environmental features "speak" to us through both sensory and sub-symbolic avenues, directly dialoguing with our unconscious landscape. Natural elements, such as water, trees, open

expanses, storms or tall rock features are rich in symbolic and archetypal meaning and may act as triggers for transcendent moments. Core features of such transcendent experiences include a sense of wholeness, timelessness, overcoming of limits, and effortless sharpened attention.

Csikszentmihalyi argued that when one experiences *flow*, internal and external world are fused into a larger sense of self (Williams & Harvey, 2001).

Mythology presents a great number of stories about voyages involving leaving home, meeting dangerous or challenging foes or obstacles, summoning unfamiliar resources, and recovering with a new accomplishment or insight. Similarly, an important theme found across cultures is the idea of journeying into the underworld and emerging with a new identity. Plotkin (2003) likened this pattern to idea of “descent into self” or accessing “inner wilderness” through exposure to outer wilderness. In this vision, the journey is akin to leaving familiar environment and perception (venturing into nature), “meeting a monster” (shadowy elements of the unconscious), encountering unfamiliar resources (previously denied or buried aspects or qualities) and emerging with new knowledge or even sense of self and the world.

In Object Relations theory, *self-object* is the term used to describe “objects” or elements in the environment that a child (or, later, adult) experiences as part of himself. The *selfobject* is experienced intra-psychically; it can be a thing or person but also any other element one can experience relationally such as a place, sensation, talent or cultural trait. Elements found in the wilderness have such projective and evocative potential that immersive experiences engage a person in an osmotic dialogue between the inner and outer world in a process that has been termed ‘turning the psyche inside out’ (Fisher, 2012). This ‘ecological self’ is to be conceived of as broad, field-like or expansive, - as expansive as our identifications (Jordan & Hinds, 2016). As our ‘inner wilderness’ (unconscious and sub-symbolic) interacts with the natural wilderness, sense of self expands (Plotkin, 2003). The interaction not just within-psyche but between psyche and natural *self-objects* breaks the confines of isolated ego (Strumse, 2007). In this sense, the availability of wider

scope of interface also means that the natural environment can directly speak to intrapsychic elements. The self integrates the sum of one's object relations, and journeying into unfamiliar environmental terrain can challenge and de-structure sense of self by challenging self-images that make up the representational ego (Davis, 1984).

Wilderness experiences encourage a shift away from “built structures” arising from human influences: in the environment, these include physical infrastructures as well as arbitrary constructs like clock time; in the internal world, they are represented by elements like social roles and learned cognitive and emotional patterns. This shift is towards “fundamental structures” (essence-driven) which exist prior to or irrespective of human influence: in the environment, these include landforms, ecosystems, weather, natural time rhythms (day/night, seasons); in the internal world, archetypes and one's ‘true nature’. Wilderness experiences embed us in environmental fundamental structures which evoke, mimic and engage our internal fundamental structures; this phenomenon is associated with *peak* or mystical experiences (Davis, 1984).

Immersion/ Contemplation based wilderness therapy

The mere act of venturing into a natural wilderness environment and immersing oneself in it for a significant amount of time (hours or days) can lead to a greater sense of well-being and have therapeutic effects. Relaxation, stress reduction, greater capacity to recover from future stressors, mindfulness, increased sensory awareness and attention, as well as profound emotional states characterized by awe, peace and perception of connectedness, wholeness or meaningfulness have all been associated with such experiences of direct and prolonged contact with the wilderness (Davis, 1984). Research has demonstrated emotional benefits (decreased anxiety, rumination, and negative affect, preservation of positive affect, increased frustration tolerance) as well as cognitive ones (increased working memory performance) (Bratman et. al., 2015). Stress recovery studies have found evidence consistent with the psycho-evolutionary theory that the restorative influences of

nature entail a shift towards more positively-toned affective states, positive physiological changes, and more sustained capacity for attention and intake (Ulrich et. al, 1991).

Immersion/contemplation based wilderness therapy (ICWT) is distinguished from Adventure based wilderness therapy (AWT) in that, in the case of ICWT, there is no planned activity, task or goal to be undertaken in the wilderness. The participant, rather, is directed towards groundedness in the moment, flow of experience and contemplation. In ICWT, pre-session is conducted in order to set goals and provide mindfulness training, including breathing techniques, basics of meditation, groundedness, and so forth. This is followed by the immersion experience, typically involving a reasonably short (<24 hr) solitary stay in a wilderness environment. Finally, post-experience debriefing involves a traditional psychotherapy session geared towards processing, consolidating and applying emerging insights and emotional, cognitive and perceptual shifts.

Mindfulness, understood as “paying attention in a particular way, on purpose, in the present moment and non-judgmentally”, is concerned with developing awareness and attention as well as offering tools for grounding and embodied connection (Jordan & Hinds, 2016, p. 33). As outlined in Buddhist texts such as the *Satipatthana Sutta*, mindfulness requires focusing attention on several areas including the body, reactions and mind (Jordan & Hinds, 2016). Bringing attention to the body while breathing, walking, sitting or doing anything else is at the basis of experiencing groundedness in the present moment. Detailed observation of ordinary things which may be normally overlooked in haste or lack of focus is encouraged. In the wilderness, the transient, interdependent and impermanent nature of existence can be readily contemplated: this can also facilitate a form of deep mindfulness (Jordan & Hinds, 2016).

Kaplan and Kaplan proposed a theory that nature provides stimuli apt for restoration from attention fatigue, which occurs during prolonged maintenance of directed attention and is characterized by decreased focus and stress (Bowler et. al, 2010). This sort of ‘top down’ directed-attention is over-required in urban environments as a result of sensory stimulation and threats. On

the other hand, nature engages attention in a 'bottom up' fashion, attracting focus without requiring effort. Ulrich (1984) has proposed that nature mediates psychophysiological stress recovery through innate responses to features such as spatial openness, certain natural patterns or structures, or water features which trigger positive emotional reactions (Bowler et. al., 2010).

Mindfulness and groundedness can be further facilitated by engaging certain features of a wilderness environment, such as contemplating Heraclitean motion- a soft pattern of movement that always changes yet always stays the same (moving clouds, vegetation in the breeze, waves, raindrops, etc.)- or, conversely, patterns indicative of danger (e.g., erratic or sudden changes such as those seen in a storm or through rapidly changing terrain) (Heerwagen, 2009). This is an example of what is known as *soft fascination*, namely involuntarily and effortlessly engaged attention (Gass et. al., 2012). Other useful focus points of mindfulness in this regard are contemplation of change/resilience (including anything indicative of cycles of birth, death or regeneration- symbolic or literal) and multi-sensory experiences (Heerwagen, 2009). For example, meditative focus on a sunset can shift attention to the sense of ending or transformation juxtaposed with beauty and predictability/acceptance. Experiencing groundedness whilst having multi-sensory immersion in wilderness that draws attention to all senses can open new channels of perception with regard to the overlapping significance and management of contrasting emotions.

While it is true that mood affects perception, changing surroundings can refocus attention and create new patterns of perception. Especially with appropriate therapeutic guidance, awareness of this 'ecologically embedded self' can influence one's cognitive appraisal of identity and mood and thoughts about the world at large.

Buddhist-influenced psychology provides an interesting framework for understanding the therapeutic potential of immersion/contemplation based wilderness therapy. In this view, people live within a psychological bubble of conditioned perceptions created in response to fear of the existential threats presented by *dhukka*, which can be understood to encompass death, sickness, disappointment and uncertainty. The environment can act as a screen onto which personally

meaningful material is projected, the roots of which can be in personal past or collective mythology. Regardless, the conditioned mind creates a personal protective yet alienating ‘self-bubble’, so that everything is experienced “through a veneer of projected self material” and polarized in either “greed responses” (tending towards ego-centered ‘feeding’, consumption, craving) or ‘aversion responses’ (tending towards disconnection, alienation, fragmentation) (Jordan & Hinds, 2016). In line with this conceptual framework, Other-centered therapy “particularly explores the ways that the client’s relationship with his or her personal world is colored by identifications and projections”; considers relationships with the other-than-self, looking at ways,, to bring more authenticity into perception and interactions; and helps to investigate how the client distorts experience through projection and expectation (Jordan & Hinds, 2016). By addressing the isolation/alienation of the conditioned mind and the features of its world view and experiencing embodied presence and groundedness, a more authentic self can be accessed. Empathy is taken to a broader level as a “shift from a personally embedded position to one in which the client is less attached to one viewpoint creates space for reappraisal... [and] lowers sense of personal threat” (Jordan & Hinds, 2016, p. 38). For example, an interesting exercise is asking the participant to allow natural elements to ‘find a voice’- focusing, say, on a bird, lake, storm cloud and asking questions such as ‘what is it thinking?’ ‘ what would it like to be?’.

Mind-states and the external environment reciprocally affect one another, and exposure to new conditions engenders new mental and behavioral patterns. In addition, practicing mindfulness in a broad sense and leveraging the symbolic power of wilderness elements to create meaningful intrapsychic dialogue can make the ‘self-bubble’ more permeable and open to authenticity. The experience of ‘ecological self’ grounded in nature, mindfulness, sense of flow, and heightened attention to patterns which characterize ICWT can lead to states akin to what Maslow termed ‘peak experiences’ -states of encompassing well-being during which lasting cognitive and emotional changes can occur quickly (Scott, 1974). Research indicates that the most common elements in triggering peak experiences in wilderness settings included aesthetic pleasure, a sense of escaping

the pressure/distraction/concerns of the human-made world and a sense of renewal (McDonald et. al., 2009).

The sense of perceiving and knowing during peak experiences has a sharpened quality wherein the objects of perception are attended to with intense yet effortless focus, completely absorbing a participant in a rather egoless state often accompanied by transcendent sensations including time-space disorientation and feeling of being fused into a larger or more whole superordinate sphere. In solitary wilderness exposure, the transcendent state can be experienced very powerfully. *“Perceptions are enhanced, becoming detailed and oceanic yet simultaneously abstract and concrete in form. Dichotomies, polarities and conflicts are fused, transcended or resolved, leading to new and creative insights, awareness and alignments. During the experience the person is closest to his identity or true self and feels the event to be self-validating and of intrinsic value”* (Scott, 1974, p. 231). Debriefing in a psychotherapy session post wilderness immersion focuses on processing and consolidating the experience as well as meaningfully applying acquired insights onto one’s life and current issues.

Adventure- based Wilderness Therapy

As we have seen, wilderness immersion focusing on mindfulness, groundedness and contemplation can have implications for well-being, facilitate therapeutic elaboration, and even lead to transcendent experiences. Nature also provides nearly endless opportunities for incorporating challenges and purposeful journeys as well as overcoming natural obstacles into a wilderness experience. Unlike ICWT, Adventure based wilderness therapy (AWT) is not solely focused on immersion and contemplation; while groundedness and mindfulness are still encouraged, the wilderness experience is conceived of as a journey in some way and presents some form of challenge and/or obstacles to overcome (often in the form of a course/mission). Wilderness challenges can be viewed as projective and help reveal a composite of the participant’s personality

in terms of how he/she responds to tasks, demands and stimuli: clients experience and interpret the challenges as well as their responses to them (Gass, 2012). Individual AWT involves an intake session wherein assessment is conducted by a therapist in order to set personalized goals (for example, gaining awareness of one's limits, contending with specific fears, experiencing transcendent or peak states). When planning group AWT, group selection is based on participants' common goals or presenting issues (for instance, strengthening self-esteem, improving attention and frustration tolerance, decreasing anxious over control and addictive craving, etc.). The features of the AWT journey are then designed in an *isomorphic* manner, utilizing *kinesthetic metaphors* to create situations where successful resolution of the adventure experience mirrors and provides insight into the client's issue. Isomorphism, meaning 'same structure', helps explain how metaphors work in therapy. Joining parallel content and process creates a situation where the features of the adventure experience mirror the client's presenting issues, and resolution of challenges in the environment match therapeutic change applicable to his/her life (Gass et. al., 2012). Kinesthetic metaphors, similarly, use spatial concepts such as up/down, front/back, in/out, near/far, over/under, around/through to facilitate access to corresponding features of the participant's personal psychological landscape (Gass et. al, 2012). For example, going in and out of a rushing river may be used to mirror the idea of being overtaken by emotions and impulses vs. withdrawing and controlling; measuring distance to a goal- point in terms of sensory awareness/fatigue may correspond to awareness of how the participant usually handles goal-setting and management of personal resources; surpassing an obstacle by going over or under it (e.g., climbing a mountain or passing through a challenging underground passageway) may be likened to how the client approaches adversity and change by "conquering new heights' or 'seeking resolution through descent and exploration'.

There are clear psycho-physiological benefits associated with physical exercise and reasonable exertion. More than that, a systematic review of completed research and meta-analysis of the data found that exercising in nature is more beneficial than exercising in synthetic

environment (Bowler et. al., 2010). This suggests that the combination of wilderness exposure and challenging physical activity can have particular effects on well-being.

We can interact with the natural environment in ways that are intense or challenging enough to foster moments of breakdown or ‘stripping down’ of defenses typical of our constructed world. These can be reframed as therapeutic breakthroughs propelled by integration of conscious and unconscious experience and contribute to reconfiguration of one’s sense of self and world view. The ‘stripped down’ self, attuned to essences, is less encumbered by the usual biases and conditioning scripts. This can be understood as a state of Aristotelian *eudemonia*, or sense of true self, often characterized by the convergence of contemplative, emotional and behavioral pathways (Jordan & Hinds, 2016). In a holistic view of *eudemonia*, “negative” states are processed as sources of development, with a resolved crisis leading to higher levels of being. (Buss, 1976).

Hans Selye originally coined the term *eustress* to describe what occurs when an individual experiences positive or beneficial stress. The personal attributions one makes about the stressors at hand, the perceived level of control in exposure to said stressors, and the insights gained through the emotional aspects of contending with the stressors all contribute to transforming potential *distress* into *eustress*. An exposure to challenges in the wilderness (such as fatigue, physical discomfort due to temperature or other factors, isolation, physical obstacles, elements of danger) coupled with therapeutic attention can engender invaluable experiences of *eustress*.

Discomfort, pain, tiredness, defeat, and achievement can be powerful in generating new insights about self in relation to the world and boundaries, even dislodging or de-centering the self-concept: in these situations, the external environment impacts the internal and vice versa, and this personal environmental dialogue seems to foster contemplative states as well as therapeutic change (Jordan & Hinds, 2016).

In AWT, participants experience a sense of purposefulness and self-efficacy in pushing boundaries, overcoming obstacles and reaching objectives. Combined with mindfulness and heightened perception of aesthetic and sensory stimulation, these elements foster a sense of well-

being and accomplishment. An interesting phenomenon addressed by Davis (1984) is that of *hardiness*, referred to a constellation of effects associated with challenging wilderness experiences. For example, participants may achieve greater balance between internal locus of control (self-efficacy, appreciation of challenges as opportunities) and healthy external locus of control (“trusting surrender” when appropriate, decreased anxiety-ridden over control, “existential relaxation” or harmony with events in one’s life). Another effect has been referred to as *coherence*, meaning a perception of connectedness, wholeness and meaningfulness (Davis, 1984).

The natural world can evoke existential anxieties through perception of it as threatening and uncertain (as a reminder of mortality and danger) or tap into an ancestral sense of fulfillment, harmony or belonging. The added element of journey or challenge in AWT provides opportunities for intensely enriching experiences with therapeutic benefits. When it is conducted in small groups, it can improve a sense of affiliation, social support, intimacy and bonding as well as increase cooperation, empathy and altruism through shared challenges (Davis, 1984). All AWT experiences potentially activate states of *flow* as described by Csikszentmihalyi- i.e., involving intensity, intrinsic motivation, merging of awareness and action, absorption and present-centeredness, healthy loss of ego boundaries and self-transcendence (Davis, 1984).

A working model of wilderness therapy

Immersion/contemplation based wilderness therapy often entails a solitary venture into the natural environment during which a participant focuses on mindfulness, groundedness and multisensory experience as well as a post-processing session aimed at consolidating and applying acquired insights. Although ICWT can be conducted in small groups, it is often solitary in nature; typically, its duration is short (24 hours or less). Longer periods of exposure and solitary isolation fall more into the category of AWT insofar as they involve clear challenges and boundary-pushing.

The basic structure of the wilderness therapy model-similar for all variations- is summarized below, though there are some specific tasks to be further discussed for each phase.

	Phase I	Phase II	Phase III
ICWT	Pre-session (mindfulness training, goal setting)	Immersion	Post-processing focuses on processing, consolidating gained insight and sense of well-being. Creative output may be encouraged (writing, artwork, etc.)
AWT (individual)	Pre-session (assessment, goal setting, safety training)	Immersion/Journey (tailored to individual in terms of features/goals/nature of challenges- i.e. <i>“isomorphically framed”</i> experiences, use of kinesthetic metaphors)	Post-processing in psychotherapy session(s)
AWT (group)	Small group selection based on common denominators among participants (i.e., similar goals or presenting problems, such as low self-esteem or poor impulse control). Safety training. Group rules established, Team-building exercises may be employed.	Immersion/Journey (featuring a pre-established course and/or goal determined by the group’s characteristics and needs, use of kinesthetic metaphors).	Post-processing (group and individual). Group is also encouraged to engage in a final meeting or ceremony having symbolic meaning inspired by the particular journey the group experienced.

In ICWT, Phase I consists of a pre-session focusing on mindfulness training and goal setting. The therapist may instruct the participant in basic techniques for meditation and groundedness and provide prompts and suggestions for engaging the natural environment. Phase II is the actual immersion – the participant ventures into the wilderness (typically for less than 24 hours and alone) and practices a mindfulness-based stance. Phase III consists of post-processing focusing on

processing and consolidating gained insight and sense of well-being. Creative output may be encouraged (writing, artwork, etc.).

In AWT, an individual or group engages in a journey involving challenge or obstacles in a wilderness setting. In the case of individual participants, an intake interview is conducted in order to set goals. For example, a client may need to confront specific fears; contend with frustration tolerance or solitude; regain a sense of mastery, and so forth. When group AWT is planned, group selection is determined by considering common denominators in participants in terms of goals or presenting problems. In both cases, the therapist gathers information that allows his/her team to design features of the wilderness experience/challenge that are isomorphic and rich in kinesthetic metaphors. In individual AWT, the client and therapist define goals and focus areas. In group AWT, the focus is often on agency and change: the therapist(s) must assess and capitalize on group member's individual strengths, provide challenges, help participants choose more functional behavior and bring maladaptive patterns to light, and favor interdependence and emotional intelligence within group members. In both individual and group AWT, Phase I involves assessment and goal setting as well as safety training; in group AWT, Phase I may also involve the establishment of commonly agreed upon rules and consequences as well as team-building activities. In both cases, Phase II consists in the wilderness journey/challenge designed with purposeful isomorphic, kinesthetically metaphoric features. In individual AWT, Phase III takes place in the form of psychotherapy session(s) meant to process and integrate the experience. In group AWT, Phase III involves group debriefing and may include a group-designed ceremony with symbolic meaning pertaining to the completed journey.

The role of the therapist during phase I assessment, phase II of the immersion experiences (in the case of AWT, where the therapist is alongside the participant) and during processing in Phase III involves the use of therapeutic alliance to provide guidance through activities that tend to unearth patterns of thinking, affect and behavior. The therapist helps the client investigate and

modify the way in which he or she interprets or distorts inner and outer experience through projection, expectation, and conditioned response (Jordan & Hicks, 2016). In general, the therapist:

- encourages exploration of feelings regarded by the client as uncomfortable
- helps link current perceptions to existing schemas and past experiences
- mediates the focus of attention on given aspects and tasks
- helps client recognize patterns within and outside the self as well as similarities among client's perceptions/behaviors/assumptions over time and across settings
- addresses avoidance, defenses and mood shifts
- helps identify alternative ways of understanding and processing experience
- mediates information perceived through somatic knowing
- encourages expression and analysis of wishes, dreams, impulses, fantasies and memories.

(Gass, 2012) and

- facilitates deep reframing via access to and intervention upon deep schemas, *protocol*, affective core and somatic knowing
- utilizes eustress and implicit memory
- facilitates questioning distorted perceptions of the 'conditioned mind' and 'built' internal structures (vs. fundamental structures), fostering access to a more authentic, interdependent and broader sense of self.

In line with the tenets of ecotherapy, the client-therapist relationship can be conceptualized as triangular insofar that the dialogue between them involves inquiry into a third element- the client's perceptual world and the dynamics at play between inner-and-outer reality; each element affects the others (Gass, 2012).

Conclusion

There are well-known benefits associated with exposure to wilderness, which offers rich projective and evocative material. Contact with archetypes and archetypal experiences encountered in the wilderness engage a person in an osmotic dialogue between the inner and outer world in a process that has been termed 'turning the psyche inside out' (Fisher, 2012).

Immersion/contemplation based wilderness therapy (ICWT) has great potential for stress reduction and recovery, increased sensory awareness and attention, and experiences of profound emotional states characterized by awe, peace and perception of connectedness, wholeness or meaningfulness. Mindfulness, groundedness and contemplation appear to play fundamental roles in these experiences.

Completing a purposefully tailored isomorphic challenge or journey in the wilderness involving the use of kinesthetic metaphors can have numerous benefits for individuals and groups. Adventure-based wilderness therapy (AWT) harnesses eustress, or the positive use of stress, to strip down the constructed self and expose fundamental environmental and internal structures and favor targeted therapeutic change. Ecstasy, flow, peak experience and generally transcendent states can be experienced during wilderness immersion. Journeying into nature and psyche involves a rich osmotic dialogue between inner and outer worlds that is rich in healing potential and transformative, transcendent features.

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Using Meditation for Leadership Development

Prem Selver, MBA

Abstract:

The current state of corporate culture is creating continuous stress and pressure on leaders around the globe. With the abundant tools and resources available to enhance leadership very few focus on the development of the emotional transaction between leader and employee. After spending years training leaders, I found meditation is the answer to develop effective leadership. I show how meditation is not simply a leisure activity but should be considered a requirement. This mind centering practice does not only affect the leader but the employees who are resonant to the leader, and affects the bottom line (Goldman, Boyatzis, McKee, 2013). Skills such as: mental and emotional resilience, integrity and authenticity, values of compassion, social awareness, all are expanded by meditation and have positive impacts on leadership effectiveness (Newberg & Waldman, 2010). I will present compelling research to show the benefits of meditation for leadership while also using stories and personal experience. I describe the inner architecture of the senses, mind, intellect and Consciousness, and it's role in leadership and motivation of employees (Sen, 2016). This presentation is designed for leaders but can be used for anyone looking to apply meditation to the work environment.

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Variance in Suicidal Behavior among Muslim Communities: Predictors of Lower Rate

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Introduction:

Suicide is a global health concern, and rate of suicide continue to increase internationally. According to the World Health Organization, the suicide rate in Eastern Mediterranean communities is estimated to be lower in comparison to other WHO nations (WHO, 2014). However, there is a lack of research studies that directly examine suicidal behaviour among Muslim communities, hence we need further examination using a standardized approach.

Objectives:

The aim of this study is to systematically examine suicidal behaviour in Muslim communities and the Arab world. Suicidal behaviour includes: suicidal ideation, failed suicide attempts as well as completed suicide. The aim of this study is to:

1. Closely assess rates of suicide in the different Muslim and Arab countries
2. Identify predisposing risk factors to suicidal ideation and behavior
3. Identify any protective factors against suicidal behaviour

Methodology:

Current literature on suicidal behaviour among Muslim and Arab populations was reviewed using available medical search engines. PubMed, MEDLINE, and PsychINFO databases were searched from 1989 - 2015. The search results were organized based on four categories: Muslim, Self-harm, Arab and religion. We only included peer-reviewed studies that examined suicide in Muslim or Arab communities, with minimum age criteria of 12 years and above.

Results and discussion:

Initially, 54 abstracts were identified and screened. Using our inclusion criteria, 32 articles were eligible for inclusion in the review. Main findings including suicide rate, behaviour, risk and protective factors were identified and summarized from each study.

Suicide rates among Muslim communities were assessed by majority of the studies. It has been shown that Muslims have overall lower rates of suicidal behaviours including suicidal ideations and attempts. On the contrary, some studies have shown that Muslims who live in western countries have higher rates of suicide than in Muslim countries (Van Bergen et al., 2008). We speculate that the protective element of religion and cultural values might contribute to the lower suicide rate among Muslims. Several protective factors were identified such as, strong cultural denunciation of suicide, strong parental ties, disclosure to close friends and strong social support (Eskin, 2003; Van Bergen et al., 2008; Shah & Chandia, 2010).

In addition, we examined the risk factors associated with suicide in Muslim communities. According to Suleiman et al., being a female with a dysfunctional marriage predisposed to suicidal behaviour (Suleiman et al., 1989). Similarly, Razeaian et al and Lester identified marital conflicts and previous psychiatric disorder to increase the risk of suicide, particularly among Muslim Women (Razeaian et al., 2010; Lester, 2008). Furthermore, low socioeconomic status, poverty and immigration were associated with an increased risk of suicidal behaviour (Cheikh et al., 2011; Mirsky et al., 2011).

Conclusion:

The hypothesis of lower suicide rates in Muslim and Arab communities was supported. However, several factors can lead to an increase in suicide rates. Such factors include immigration to Western communities and the continuous exposure to social media, which can essentially change the individual's own cultural identity. This also highlights research gaps that need to be addressed in the future.

Limitations:

It is important to acknowledge that some factors could artificially decrease suicide rate, such as the underreporting of suicide in official health records due to stigma. You may argue to some extent that there is a lack of well-designed studies that closely examine suicidal behaviour among Muslim and Arab communities, which limited the size of the review sample. On another note, additional studies were found after abstract submission through other search engines e.g. Web of Science which are worth reviewing. The author is planning to include them in the second phase of the systematic review.

Keywords: Suicidal behavior, suicidality, Muslim communities, Islam, self-harm, religion

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With Wings, Will Fly:
A Spiritually Integrated Approach with Falun Gong

Author & Presenter

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Abstract

Spirituality is now becoming a progressively prevalent theme in counseling, psychotherapy—as well as a way of life for many individuals. Considered the ‘fifth force’ in the helping profession, spirituality can no longer be ignored in the therapeutic realm. Among health professionals, there has been mounting interest in mind-body and spiritual approaches. Falun Gong, an ancient Chinese spiritual discipline with elements from Buddhist and Taoist teachings, is one such approach that can be successfully blended in therapeutic settings or as self-care and self-help strategy when working with individuals from diverse or multicultural settings. This presentation paper offers an overview of the therapeutic impact of Falun Gong, supported by case examples.

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NOTE: Pseudonyms are used and all personal information in case examples are slightly altered to ensure anonymity and confidentiality. Correspondence about this article should be sent to treymargaret@gmail.com.

With Wings, Will Fly

This paper begins with the story of April, a Caucasian woman in her early fifties, who first came for counseling, to seek help with her general anxiety disorder (GAD) and mild depression. Smiling politely, she sat down gingerly on the edge of the chair, looking askance. “My doctor suggested that I come to talk to you,” she smiled nervously. Despite her smiles, April’s presence, and especially her eyes conveyed a feeling of sadness.

About two and half years later, April visited me for the last time—after she found out that I was leaving my position for the city. It was a windy cold winter afternoon. Outside the window of my therapy room, a straggly bottlebrush, one of the hardiest Australian native plants, tussled about in the gusty wind. The waiting room at the only medical center in the little country town was quiet. The telephone buzzed. It was the receptionist announcing April’s arrival. I greeted her and invited to sit down on the same therapeutic chair that she had sat many times before. April had no longer needed to come for counseling, soon after she consented to try a spiritually integrated approach with Falun Gong. Her presenting issues became non-issues. Instead, she went to the local community center where I held a weekly Falun Gong meditation and book reading session. April chose to visit me in the counseling room, where she had first met me. It was a positive connection for her. On this day, she came with a gratitude card for me. I had a pair of earrings—of angels with wings—for her.

When April first sought counseling, she and her husband had moved from the big city—about 450 miles away. It was far enough for her to lose her network of friends and relatives. They moved in order to care for her ailing father-in-law. Although April was unable to see the root of her anxieties at the beginning of therapy, she soon realized during the process of looking inward that the move had impacted her more deeply than she had thought. As therapists, we often see clients not only coming with presenting issues. They bring with them their spirituality, beliefs, and values (Pargament, 2011) and with that, also their capacity to grow beyond. Using a spiritually integrated approach with Falun Gong, April began to cultivate more compassion for herself and others, have more forbearance, such as accepting more fully her own pain and suffering, and the suffering of others. As her inner world changed drastically, this transformation was soon reflected in her outer world, through a different sense of perception that brought her inner peace, joy, and resilience.

During a follow-up telephone interview in 2014 (more than a decade later), April recollected her experience. “When I first started learning Falun Gong, I felt really good physically and mentally. It was something to focus on and it gave me a sense of purpose in my life. Falun Gong calms my mind and body. ... Whenever emotional stuff resurfaces, it [Falun Gong] helps me to stay calm” (Trey, 2016b, p. 174).

Introduction

In recent times, we see a renaissance of interest in spirituality and spiritual practices. More people in the West are turning to ancient Eastern meditative disciplines (Atwood & Maltin, 1991; Canda, 2009; Monk-Turner, 2003; Walsh, 1989). People from all walks of life are embracing Eastern spiritual practices (or some aspects of them) because these approaches harmonize with their beliefs and lifestyles (Astin, 1998; Gordon & Edwards, 2005; Wu et al., 2007). The appeal for Eastern spiritual meditative practices has expanded to include corporate businesses. Big companies, such as Apple, Google, Intel, Nike, Target, and Yahoo! share something in common. They are bringing mindfulness and meditation into the work place

(Baer, 2013; Essig, 2012; Huffington, 2015; “Mindfulness In The Corporate World,” 2013; Schaufenbuel, 2014; Wong, 2014) to reduce work stress, enhance creativity and productivity.

Numerous writers and therapists recognized the wide-ranging benefits of incorporating aspects of Eastern spiritual practices into their therapeutic work (Atwood & Maltin, 1991; Bogart, 1991; Carpenter, 1977; Goleman, 1976; Marlatt & Kristeller, 1999; McCown, 2004; Perez-De-Albeniz & Holmes, 2000). Schopen and Freeman (1992) described meditative practice as “meta-therapy” (p. 5)—for relaxation, stress reduction, self-care in between sessions, and enhancing insights gleaned from talk therapy. Spirituality can offer lasting benefits and transformational changes. It can be a healing force or a change agent for some clients, like for April and other cases (Trey 2016b, Trey, in press).

The paradigm for client care is now changing to an integrative and holistic approach that addresses spiritual concerns. Corey (2006) stated, “effective counseling addresses the body, mind, and spirit” (p 116). More counselors and therapists—realizing the benefits—are integrating spirituality and Eastern meditative practices into their professional work (Eksi, Takmaz, & Kardas, 2016; Meyers, 2017; Ospina et al., 2008; Shallcross, 2012; Trey, 2016a, 2016b; in press). Considered the ‘fifth force’ in the helping profession (Garzon, 2011; Standard, Sandhu, & Painter, 2000), spirituality can no longer be ignored in the therapeutic realm. It is re-defined as the heart and soul of therapy.

Canda & Furman (2010) described spirituality as “the heart of empathy and care, the pulse of compassion, the vital flow of practice wisdom, and the driving energy” (p3). Falun Gong, an ancient Chinese spiritual discipline, can be effectively integrated as an intervention or self-help strategy in working with individuals from diverse settings (Trey, 2016a, 2016b, in press). Besides the author’s pioneering efforts and ongoing research, a spiritually integrated approach with Falun Gong is still relatively unknown and undocumented. This paper provides an overview of a spiritually integrated approach with Falun Gong. It offers suggestions on the ways counselors and other health professionals can integrate the mindful practice of Falun Gong into their professional work, in a manner that will assist clients toward self-healing and self-realization of their higher purpose in life.

The Relevance of Spirituality in Counseling

Spirituality plays an important role in human life. According to the Gallup polls, nearly nine in 10 Americans reported believing in God or a universal spirit (Newport, 2016). These figures could imply that more counseling clients could benefit from a spiritually integrated practice. More counselors and other health professionals—recognizing the relevance of spirituality in their work—realize that clients’ spirituality and/or religion can be strength and a source of resilience.

There is growing empirical evidence of the connection between spirituality, health, and wellness (Koenig, 2004a, 2004b, 2007, 2012; Koenig & Cohen, 2002; Koenig, E., & Larson, 2001; Williams & Sternthal, 2007). D’Souza (2007) discussed the beneficial role of spirituality and its application in psychiatry. Spiritual/religious individuals tend to live longer, have healthier lifestyles, better coping skills, stronger immune systems, and protection from serious cardiovascular illness (Koenig, 1999). While clients’ unresolved spiritual issues affect their wellbeing and lead to poor coping (Koenig, 2012), their spiritual and/or religious beliefs can serve as a resource in therapy because these spiritual values give clients a sense of purpose and meaning in their lives (Corey, 2006).

Moreover, the governing council of the American Counseling Association (ACA) recognizes the relevance of spirituality in counseling. Spirituality is included in the ACA Code of Ethics as an aspect of diversity and multicultural issues (ACA, 2014, E.8, p 12). To work effectively with clients in addressing their spiritual concerns or to adopt a spiritually integrated approach, counselors need to demonstrate certain competencies. Recognizing this, the Association for Spiritual, Ethical, and Religious Values in Counseling outlined 13 spiritual competencies (ASERVIC White Paper, n.d.). The first of this spiritual guideline requires counselors to understand the terms “religion” and “spirituality” as well as basic knowledge of different spiritual disciplines, major world religions, and other related terms.

Definition of Spirituality

There is currently no widely agreed definition for the mystical concept of ‘spirituality.’ Many writers and researchers use spirituality interchangeably with religion and do not to differentiate them. However, there are dissimilarities between the two terms. Religion is often described as an institutionalized system of attitudes, beliefs, and practices for closeness to the divine, God, or a higher power (Koenig et al., 2001; Moreira-Almeida & Koenig, 2006), whereas spirituality is a “personal quest for understanding answers to ultimate questions about life” (Koenig et al., 2001, p. 18). People could be both spiritual and religious, or spiritual but not religious, or religious and not spiritual (Hilbers et al, 2007). However, in client-therapist interactions, it was found that the term “spirituality” is generally more acceptable, convenient, and inclusive (Hilbers et al., 2007; Koenig, 2004a, 2004b). Since this paper discusses a spiritually integrated approach with Falun Gong, its focus will evolve around the all-encompassing term, “spirituality.”

According to the Merriam-Webster online dictionary, the word “spirit” or “spirituality” originates from Middle English, Anglo-French, or Latin—*spiritualis* or *spiritus*—literally meaning breath. The Association for Spiritual, Ethical, and Religious Values in Counseling (ASERVIC) offers a comprehensive description:

- Spirituality is the life force—the drawing out or infusion of spirit in one’s life;
- It is experienced as an active and passive process;
- Also defined as a capacity and tendency that is innate and unique to all persons;
- [It] moves the individual toward knowledge, love, meaning, peace, hope, transcendence, connectedness, compassion, wellness, and wholeness;
- [It] Includes one’s capacity for creativity, growth, and development of a value system;
- [It involves] experiences, beliefs, and practices (ASERVIC White Paper, n.d. p. 1).

Some writers consider spirituality as embodying a sense of connectedness with the sacred (Worthington, Hook, Davis, & McDaniel, 2010). Others describe spirituality as spontaneous, universal, personal, and inward—“the universal human capacity to experience self-transcendence and awareness of sacred immanence, with resulting increases in greater self-other compassion and love” (Young & Cashwell, 2011, p. 7). Spirituality is an intrinsic part of all human beings (Chirico, 2016).

While modern Western medicine continues to maintain a split in physical, mental, and spiritual health, traditional Chinese medicine, which dates back to more than 2,000 years, considers the body, mind, and spirit as interconnected and inseparable. Based on ancient wisdom, ancient Chinese perceived the body, mind, and spirit as one entity. A tranquil, peaceful mind and spirit is indispensable for a healthy body. Likewise, a healthy body is vital

for a balanced mind and spirit. Mind and spirit are so interconnected that the Chinese word *shén* (神) meaning spirit, can be translated as “Spirit” or “Mind.” The two Chinese characters for “mind” are *xīnshén* (心神). *Xīn* is translated as the heart while *shen* is spirit—suggesting the interconnectedness of the heart, mind, and spirit. To have good health and to ease anxiety, stress, and depression, the ancient Chinese approach is to calm the *Shén*, that is, to calm the heart, mind, and spirit. Spiritual meditative practices, such as Falun Gong is tremendously effective in helping to soothe the *Shén* and balance the body, mind, and spirit.

What is Falun Gong?

Falun Gong, also known as Falun Dafa, is an ancient Chinese spiritual discipline in the Buddha tradition. It is closely intertwined with elements from both ancient Buddhist and Taoist philosophies (Falun Dafa Information Center, 2015a, 2015b; FalunDafa.org, 2012; Li, 2001a, 2001b; Minghui.org, 2004; Parker, 2004; What is Falun Dafa?, 2002). Pronounced “Fah-loon Gong,” it is a mind-body and spiritual practice with ancient roots in traditional Chinese culture. It includes moral teachings, a meditation, and gentle exercises. Falun Gong is guided by the universal principles of Truthfulness, Compassion, Forbearance or *Zhen, Shan, Ren* in Chinese (Li, 2001b, pp. 13-17). Sometimes referred to as “Chinese yoga” (Parker, 2004, p. 40), Falun Gong is a high-level form of qigong (Li, 2001b) for overall mind, body, and spiritual improvement.

Falun Gong comprises two distinct components—cultivation and practice. Practice refers performing a sitting meditation and four simple standing exercises. Each of the five meditative exercises has specific health-related aims or effects (Li, 2001a). Cultivation, or self-cultivation, is an Eastern concept for mind, body, and spiritual development (Xie & Zhu, 2004). The focus of Falun Gong is *xinxing* cultivation, which is translated as heart and mind cultivation (Li, 2001a, 2001b). This means cultivating one’s moral character, elevating one’s mind, or one’s heart-mind nature by following the principles of Truthfulness, Compassion and Forbearance in everyday life. *Xinxing* encompasses “virtue (a type of matter), tolerance, enlightenment quality, sacrifice, giving up ordinary people’s desires and attachments, being able to suffer hardships” (Li, 2001b, p. 28). To cultivate the mind and improve *xinxing* requires a strong main consciousness as well as the ability to maintain strong positive righteous thoughts. Mr Li Hongzhi (2001b), the founder and teacher of Falun Gong, explained in his book, *Zhuan Falun*, how “the mind must be right” (p. 245). And when one’s heart and mind or *xinxing* improves, one’s body, mind, and spirit will naturally transform (Li, 2001b). Hence, Falun Gong is more than just a meditation practice.

Background and Effects of Falun Gong

Master Li first introduced Falun Gong to the public in mainland China in 1992, and to the rest of the world in 1995 (Ownby, 2008; Parker, 2004; Penny, 2001; Porter, 2003). From 1992 to 1995, Master Li gave 54 public lectures, all organized by the Chinese Communist Party’s (CCP) qigong research society (Ownby, 2001; Xie & Zhu, 2004). The practice became so popular that a CCP survey in 1998 indicated about 70 million people practicing Falun Gong in China (Journey of Falun Dafa, 2002). Millions benefitted from the health-wellness effects of Falun Gong. One in 13 Chinese people (Nania, 2013) were practicing Falun Gong in China just before the unlawful persecution of Falun Gong practitioners began in 1999 (Trey 2016b). Various reports now revealed the Chinese regime’s systematic harvesting of organs from live

Falun Gong practitioners for sale in China's multi-billion-organ transplantation business (Gutmann, 2014; Li, J., 2016; Lee, L., 2014; Matas & Kilgour, 2009; Stone, 2015).

Various writers and researchers stated that Falun Gong's remarkable healing effect was one of the reasons for its popularity (Ackerman, 2005; Kutolowski, 2007; Ownby, 2001, 2008; S. J. Palmer, 2003; Porter, 2003; Pullen, 2000; Trey, 2016; Wang et al., 1998; Xie & Zhu, 2004; Yang & Nania, 2001; Zhang & Xiao, 1996). Today, millions of people from over 70 countries continue to practice Falun Gong. They have improved energy levels, discover inner peace, and cultivate their heart and mind to become a morally better person. Many recover from debilitating and life-threatening health problems after practicing Falun Gong.

Several health surveys from mainland China (completed before 1999) showed remarkable health and wellness effects of Falun Gong (Dan, 1998; Summary of health surveys, 2002). Outside of China, a health survey from Canada and the US found significant healing effects of Falun Gong (Report of 235 cases, 2003; Summary of results, 1999). Then a single-case study indicated the successful use of Falun Gong as a buffer against burnout (Lau, 2001). Another small-scale study showed a 73 percent improvement in the health and medical conditions of respondents (Russia: Report on the healing effects, 2003). Researchers found that people who practice Falun Gong reported better emotional, mental, and physical health than the general Taiwanese population (Lio et al., 2003). Another study (n=1182) showed nearly a 50 percent decrease in the use of health insurance by Falun Gong practitioners (Research report from Taiwan, 2003).

In the US, a team of doctors and scientists found superior gene expression, enhanced immunity, and longer lifespan of neutrophils in Falun Gong respondents (Q. Li, Li, Garcia, Johnson, & Feng, 2005). An Australian-based study (n=590) showed that Falun Gong respondents reported excellent health, no or little use of medication, and less medical and health expenses compared to non-Falun Gong respondents (Lau, 2010a, Trey 2016b). Another study suggested that practicing Falun Gong exercises improves performance skills for judo martial experts (Yahiya, 2010). Bendig's (2013) double study confirmed that Falun Gong promotes energy levels and induces positive mood. From a Canadian study, the practice of Falun Gong helped to foster resilience and peaceful resistance to human rights violations (Cheung, 2016). Falun Gong could improve cancer survival rate, with 98 percent (n=149) of cancer patients still alive and 97 percent reporting full symptom recovery (Minghui.org, 2016, Dong et al, 2016). Ongoing research by the author showed Falun Gong's healing potential with people suffering from anxiety, PTSD, generalized trauma stress, and depression.

What is a spiritually integrated approach with Falun Gong?

A spiritually integrated approach with Falun Gong involves addressing the spirituality of clients in a holistic and culturally sensitive manner. Pargament (2012) likened a spiritually integrated approach as searching, understanding, and addressing the sacred. Likewise, in a spiritually integrated approach with Falun Gong, the counselor adopts a holistic and eclectic approach in addressing clients' spiritual issues, helping them to identify the divine, knowing how, and what aspects of Falun Gong to integrate into the session.

Based on the author's professional experiences, a spiritually approach is relevant with a wide range of individuals from diverse backgrounds. Besides stating it on the informed consent form, verbally seeking clients' consent during therapy and explaining about Falun Gong are required. A spiritually integrated approach with Falun Gong respects both religious and non-

religious expressions of spirituality. The professional is always aware and puts the clients' needs first. For instance, Ruth was a practicing Catholic and an active youth leader in her church. Certain unresolved events led to her cynicism and disillusionment with her faith. Upon finding out that the author had a staunch Catholic upbringing, a sound knowledge and understanding of Catholicism, Ruth felt safe to talk about her religious/spiritual woes. 'Our spiritual discourses' as she described them included ongoing discussions about the teachings of Christ and that of Falun Gong. There was no pressure on her to do the Falun Gong meditative exercises, or to read about the teachings of Falun Gong. Ruth considered herself as both religious and spiritual. She asked to borrow the book, *Zhuan Falun* (Li, 2001b), as she was curious. These discourses continued for several months because she found them helpful and healing her body, mind and spirit. One day she returned the Falun Gong book. She stated that Falun Gong is good and reiterated how our spiritual discourses had greatly benefited and helped her gain clarity to resume her own religious/spiritual path. Those presenting issues that prompted her doctor to refer her counseling support became non-issues.

A spiritually integrated approach with Falun Gong is fluid, constantly aware and assessing the clients' needs. It is flowing, and based on the ancient Chinese concept of *wuwei*, meaning no-action or no mind intent. Clients can draw from different perspectives—the psychological, religious or spiritual—to weave their story and create meaning in their journey to wellness. Take April's case: she was not religious in the sense that she did not attend weekly church service or belong to any religious community. But April was spiritually attuned and open to Falun Gong—both the exercises and the cultivation aspect through reading *Zhuan Falun*, the main book on the teachings of Falun Gong. The impact of that was that Falun Gong gave her a sense of purpose in my life and sustained her all these years.

However, in both April and Ruth's cases, like in other instances, a spiritually integrated approach with Falun Gong was not implemented right at the onset of therapy. In April's case, Falun Gong was introduced into the therapeutic sessions only after the impact of other techniques had reached a plateau. April had never heard about Falun Gong but agreed to start with the meditation. She found the accompanying music soothing and she sat for 20 minutes the first time. It had a soothing effect, as the ancient Chinese already knew the importance of calming the *Shén* (heart, mind, and spirit) to ease anxiety and other stress-related issues.

With her consent, half of the counseling session comprised meditation. Soon her self-confidence and self-esteem returned. As she started reading *Zhuan Falun*, April began to understand key concepts and change her perceptions and attitude toward life. She realized that her main consciousness must stay strong. Negative self-talk was replaced with positive righteous thoughts. April became more resilient. When traumatic childhood memories surfaced she was able to deal with the cobwebs of her past. The sessions tapered out as she joined the practice group that I held at the local community center.

A spiritually integrated approach with Falun Gong embraces diversity, multicultural issues, and addresses the unusual in the ordinary lives of our clients. Cynthia was a young Australian aboriginal woman. She first came for counseling support to talk through issues about her recent abortion. During a subsequent visit, she was so distraught that she was crying and rocking her upper body back and forth as she sat in the chair. Cynthia had found out that her sibling has just passed away. Coupled with her recent abortion, her grief was overflowing. In between sobs, she said that if only she had not had the abortion so quickly, her sibling's spirit could have incarnated in her baby. Acknowledging her spiritual values and traditional beliefs,

I asked Cynthia if she would like to do a simple meditation that might help to calm her down. She nodded. Thereupon she removed her shoes before we sat in meditation even though she was sitting on the chair with her feet on the carpet. For many Asian and traditional cultures, removing the shoes is a sign of humility and respect, and a way of preparing to encounter the spirit or to experience the divine. It is the culture of the Aboriginal people to remove their shoes when they feel they are on sacred ground or about to do a sacred ritual. Cynthia immediately perceived Falun Gong meditation as akin to a sacred experience. Indeed, the short meditation calmed her *Shén*. And that was all she needed, to feel grounded again.

A Six-Step Spiritually Integrated Approach

This six-step approach (Trey, 2016b, p. 186) is a culmination of the author's integrative endeavors with Falun Gong. It embodies basic counseling skills, Carl Rogers's client-centered approach (Egan, 1990; Elliot & Freire, 2007; Howatt, 2000; Merry, 2002; C. R. Rogers, 1951, 1961) James & Gilliland's (2008) crisis intervention model, and the mindful integration of Falun Gong, its meditative exercises and/or teachings within the counseling context. The six-steps approach consists of:

1. Defining the problem (or tribulation as Falun Gong practitioners call it);
2. Externalizing feelings and thoughts;
3. Identifying issues (or attachments) and looking within
4. Supporting a change of heart (*xinxing* or heart-mind cultivation);
5. Examining and formulating strategies; and
6. Committing to change and setting goals. (Trey, 2016b, p. 186).

The six-steps can also be a self-help resource as stepping-stones for identifying and letting go of issues (Trey, 2016b). It is not part of Falun Gong teaching and is not a substitute for reading the teachings of Falun Gong. The six-steps approach merely illustrates the sequential flow during the therapeutic process.

Ethical Considerations

Addressing ethical concerns in a spiritually integrated approach is important. Both the American Psychological Association (APA, 2010) and the American Counseling Association (ACA, 2014) have their codes of ethics that recognize and respect religion and spirituality as diversity and multicultural issues. Plante (2007) advocated the RRICC model to highlight ethical considerations that are relevant to the ethics codes of most helping professions in the United States and other parts of the world. The five virtues in the RRICC are respect, responsibility, integrity, competence and concern (Plante, 2007).

In a spiritually integrated approach with Falun Gong, there are compelling ethical concerns that must be considered. Some of these ethical challenges can be addressed by mindfully applying the RRICC model. As a way to gauge the right step to take, Plante recommended that health professionals could ask themselves the five 'what' questions:

- What is the respectful thing to do?
- What is the responsible thing to do?
- What would uphold the integrity of being true, moral, and fair-minded?
- What would be the competent thing to do?
- What would be an indication of concern for the client? (RRICC Model, n.d.)

Besides emphasizing competence, professional wisdom, and an intuitive sense of timing in a

spiritually integrated approach with Falun Gong, it is essential to have a good knowledge and understanding of Falun Gong. When you propose a spiritually integrated approach with Falun Gong, clients will ask you about Falun Gong. Hence, it is best to be truthful with them. As counselors and therapists, our role is not to encourage clients to follow a particular spiritual path. If you do not practice Falun Gong but know the practice is effective and worth a try, you may wish to refer clients to the nearest practice sites. If we show integrity and a sincere expression of concern and care for the client, it is fair to make certain recommendations.

One important ethical issue of using a spiritually integrated approach with Falun Gong is the fact that practicing Falun Gong is free. No one is permitted to charge a fee for teaching Falun Gong (Li, 2001b). This has to be made clear to the client right from the start. If you are in private practice, it is respectfully and morally right to clarify with your clients that you are charging them a professional fee for counseling and not for teaching them Falun Gong. From experience, improvements generally occur quickly. Hence, integrated encounters are usually short to medium-term. As soon as clients' conditions improve, it is best to encourage them to join a practice group (Trey 2016a).

Conclusions

Integrating spirituality with counseling and the helping professions have healing benefits for clients. Often, an integrative approach can help clients to connect with themselves, others and contribute toward their overall mind, body, and spiritual improvement. With increasing interest in Eastern spiritual approaches coupled with the author's on-going research on the health-wellness effects of Falun Gong, the future for a spiritually integrated practice with Falun Gong must be taken seriously. Furthermore, these pioneering developments require ongoing consideration and evaluation. Therefore, it is critical for pioneers in this field to commit to ongoing research and documentation on a spiritually integrated approach with Falun Gong—to uphold a vision for others to follow.

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