

**THE THERAPEUTIC EFFECT OF SYMBOLIC INTUITIVE
SESSIONS™ ON ANXIETY AND CHARACTERISTICS OF
WELLNESS.**

Melissa Ann Ruprecht

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The work reported in this thesis is original and carried out by me solely, except for the acknowledged direction and assistance gratefully received from colleagues and mentors.

Melissa Ann Ruprecht

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ABSTRACT

THE THERAPEUTIC EFFECT OF SYMBOLIC INTUITIVE SESSIONS™ ON ANXIETY AND CHARACTERISTICS OF WELLNESS.

This study examined changes in levels of anxiety and wellness through the application of a specific protocol using intuited symbols discerned by the principal investigator on the behalf of thirty-five research participants. The objective was to discern the effect of accessing and conveying symbolic information to participants in order to stimulate a more synthesized and holistic perception of personal reality. The hypothesis was that new perspectives arising from a *Symbolic Intuitive Session*™ (*SIS*™) would catalyze positive personal changes in the participants.

The *SIS*™ may be viewed as a process for bringing forth guidance from the collective unconscious as described in C. G. Jung's work on symbols and archetypes. The *SIS*™ can also be viewed as an approach for connecting to the 'Higher Self' or 'Divine Guidance' in order to facilitate growth and healing. The steps of the *SIS*™ research protocol included symbol discernment, presentation of symbols to participants, participant reflection and journaling on the symbols, quantitative test measures and an hour long telephone discussion using a preset discussion guide to collect additional qualitative data in an audio recorded conversation.

The *SIS*™ study was a mixed methods study that used both quantitative and qualitative approaches. Quantitative data was collected from two psychometric test mechanisms; the State Trait Anxiety Inventory (STAI) and the Five Factor Wellness Inventory (FFWEL). The qualitative phenomenological perspectives were derived from the analysis of audio-taped telephone sessions, qualitative observation and feedback, and participant journal and email commentary.

The *SIS*™ project employed the general approach of a quasi-experimental research design with the sub-type of single group and did not use a control group. The quasi-experimental research design emphasized test measurement as primary and observation and documentation as additional methods of analysis. The design was deployed with a three-period, one intervention protocol.

In Period One, the STAI and FFWEL were administered to establish a baseline for participants. During Period Two, the *SIS*™ intervention was facilitated and the STAI and FFWEL were administered one day after the intervention. Period Three occurred two weeks after the *SIS*™ intervention when the STAI and FFWEL were administer for the third and final time.

Results from the STAI inventory showed that the *SIS*™ protocol yielded statistically significant lower levels of both State Anxiety ($p < .02$) and Trait Anxiety ($p < .003$). Results from the FFWEL indicated statistically significant improvements in Self Care ($p < .01$), Positive Humor ($p < .02$), Stress Management ($p < .05$), Work ($p < .05$), and Institutional Context ($p < .003$). Qualitative analysis strongly supported the quantitative determinations and provided further insights on the effects of the study. The concluding chapter presents future research suggestions.

Key Words: Symbol, Intuition, Clairvoyance, Anxiety, Wellness, Transpersonal Healing, State Trait Anxiety Inventory (STAI), Five Factor Wellness Inventory (FFWEL)

TABLE OF CONTENTS

Section	Page Number
THE THERAPEUTIC EFFECT OF SYMBOLIC INTUITIVE SESSIONS™ ON ANXIETY AND CHARACTERISTICS OF WELLNESS.....	1
ACKNOWLEDGEMENTS.....	iv
ABSTRACT.....	v
TABLE OF CONTENTS.....	vi
LIST OF FIGURES	ix
LIST OF TABLES.....	x
CHAPTER 1: Introduction	11
Background of the Study	12
Statement of the Problem and Hypothesis.....	16
Hypothesis.....	16
Null Hypothesis	16
Purpose of the Study	16
Overview of Methodology.....	17
Delimitations of the Study	18
Definition of Key Terms.....	19
Closing.....	21
CHAPTER 2: Review of Literature.....	22
Introduction.....	22
Symbols	22
Symbols Defined.....	23
Derivation of Symbols	24
Use of Symbols.....	27
Symbols as a Window through which we view the Essential Nature of Reality	29
The Nature of Anxiety and Methods of Treatment.....	34
Wellness.....	38
Wellness and Wellbeing Defined.....	38
Five Factor Wellness Inventory as a Tool for Assessing Wellness	41
Intuitively Discerned Symbols Relation to Characteristics of Wellness	42
Self-Actualization as a Heightened State of Wellness.....	45
CHAPTER 3: Research Methods.....	49
The Research Perspective	49
The Research Participants.....	50
Instruments Used in Data Collection	54
Procedures Used in Carrying Out the Design.....	62
CHAPTER 4: Research Findings.....	68
Introduction.....	68
Data Collection	68
Compliance Rate.....	69
Choice of Statistical Analysis	69
State Trait Anxiety Inventory	70
State Anxiety.....	70
Trait Anxiety.....	72

Five Factor Wellness Evaluation	75
Scale Descriptions.....	75
FFWEL Significance Data.....	80
Work	80
Positive Humor	83
Stress Management	85
Self-Care	87
Institutional Context.....	89
Qualitative Findings.....	92
Qualitative Analysis Tables	93
Symbol, Theme, and Correlation	93
Relevance Scores and Participant Comments	103
CHAPTER 5: Summary and Discussion	110
Introduction.....	110
Statement of the Problem.....	110
Review of Methodology	110
Summary of Results.....	111
State/Trait Anxiety Inventory (STAI) Results.....	112
State Anxiety.....	112
Trait Anxiety.....	112
Summary for STAI	113
Five Factor Wellness Inventory Results	113
Work	114
Positive Humor	115
Stress Management	115
Self-Care	116
Institutional Context.....	116
Qualitative Results.....	117
Symbol, Theme, and Correlation.....	117
Relevance Score and Participant Comment Table.....	118
Discussion of Results.....	119
Interpretation of Findings	120
Anxiety.....	120
Wellness / Self-Actualization	121
Work	121
Stress Management	122
Positive Humor	123
Institutional Context.....	125
Relevant and Beneficial	125
A Few Interesting Symbol Correlations	127
Frog on a Lily Pad.....	127
Rag Doll with One Eye	128
Aladdin's magic lamp.....	129
Crystal Connection.....	130
Spirit / Soul Symbols	130
Past Life Recall	132

Suggestions for Future Research	132
REFERENCES and BIBLIOGRAPHY	138
APPENDIX A <i>Symbolic Intuitive Sessions</i> ™ Script and Questions	142
APPENDIX B - Post Session Observations And Assessments	145
APPENDIX C Advertisement for Participation	146
APPENDIX D Initial Email to Respondents	147
APPENDIX E Informed Consent.....	148
APPENDIX F Statement of Understanding.....	149
APPENDIX G Study is Full Email.....	149
APPENDIX H Email with Pre-Test Information.....	150
APPENDIX I State/Trait Anxiety Inventory	152
APPENDIX J Five Factor Wellness Inventory FFWEL.....	153
APPENDIX K - Participant Instructions on How to Work With Symbols.	154
APPENDIX L Email to Set Appointment	156
APPENDIX M Email Confirming Appointment Time	157
APPENDIX N Symbol Discernment Protocol	158
APPENDIX O Back Up Protocol for Symbol Discernment.....	159
APPENDIX P Intuited Symbols	160
APPENDIX Q Second Set of Questionnaires for Research	161
APPENDIX R Third Set of Questionnaires for Research	162
APPENDIX S Data Output.....	163
APPENDIX T Appendix Title].....	165
APPENDIX U [Appendix Title].....	166

LIST OF FIGURES

Figure 1. The Indivisible Self	56
Figure 2. STATE Anxiety Tests of Within-Subjects Effects.....	71
Figure 3. Trait Anxiety Graph	74
Figure 4. Graph of Means for Work	82
Figure 5. Graph of Means for Positive Humor	84
Figure 6. Graph of Means for Stress Management.....	86
Figure 7. Graph of Means for Self Care	88
Figure 8. Graph of Means for Institutional Context	91

LIST OF TABLES

	Page Number
Table 1. Frequency Table of Marital Status.....	52
Table 2. Frequency Table of Employment Status.....	52
Table 3. Frequency Table of Student Status	52
Table 4. Frequency Table of Education Level.....	53
Table 5. Frequency Table of Post Graduate Degrees	53
Table 6. Frequency Table of Gender Status.....	53
Table 7. Frequency Table of Cultural Background.	54
Table 8. Data File Labels	70
Table 9. Descriptive Statistics For State Anxiety	71
Table 10. State Anxiety Data Analysis	72
Table 11. Descriptive Statistics for Trait Anxiety	73
Table 12. Trait Anxiety Data Analysis	75
Table 13. Descriptive Statistics for Work.....	81
Table 14. Work ANOVA Results	82
Table 15. Descriptive Statistics for Work.....	83
Table 16. Positive Humor ANOVA Results	84
Table 17. Descriptive Statistics for Work.....	85
Table 18. Work ANOVA Results	87
Table 19. Descriptive Statistics for Self Care.....	88
Table 20. Work ANOVA Results	89
Table 21. Descriptive Statistics for Institutional Context.....	90
Table 22. Work ANOVA Results	92
Table 23. Symbol, Theme, and Correlation	102
Table 24. Relevance Score and Participant Comment.....	107
Table 25. Composite of Relevance Scores	108

CHAPTER 1: INTRODUCTION

*When the Soul wants to experience something she throws out an image in front of
her and then steps into it.*

Meister Eckhart

This dissertation describes the results of a research study on the therapeutic effect of *Symbolic Intuitive Sessions*[™] (*SIS*[™]) on anxiety and characteristics of wellness. The purpose of the research was to discover the impact that the protocol using intuitively discerned symbols would have on participants. The study was based on quantitative and qualitative analysis of the responses from thirty-five participants who experienced *the SIS*[™] protocol.

The *SIS*[™] is an approach in which the Principal Investigator (PI) engages in prayer and meditation in order to enter a receptive state that facilitates the discernment of intuited and clairvoyantly perceived symbols. The symbols are then described in written form and represented with a visual image which is forwarded to the participant. The participant is provided instructions for connecting with and journaling about the symbols. During the *SIS*[™] conference, the PI and participant engage in a guided discussion using the Symbolic Intuitive Session[™] Script and Questions (Appendix A) to facilitate a greater connection and resonance with the symbols, ultimately culminating in recognition of the messages the symbols may convey.

This first chapter presents the background of the study, identifies the problem of the research, describes the significance of the inquiry, gives an overview of the methodology, supplies the delimitations of the study, and lists key terms used in the research.

Background of the Study

This research project was inspired by a new vision that is emerging for ways to improve physical, mental, and spiritual wellbeing involving processes of spiritual healing and bioenergy medicine. A growing body of scientific research is confirming and validating claims by spiritual healers that they can effect improvements in the wellbeing of healees. Daniel Benor, M.D, has conducted an extensive review of published research on spiritual healing. He is the author of *Healing Research, Volumes I-IV* and many articles on wholistic, spiritual healing. Benor defines spiritual healing as:

“any purposeful intervention by one or more persons wishing to help another living being to change for the better, using processes of focused intention, or light manual contact or hand movements near the subject of the healing. Healers may also invoke outside agents such as God, Christ, or other individual “higher powers,” as well as spirits and universal or cosmic forces or energies. They may call upon special healing energies or forces residing within themselves, apply various techniques of psychokinesis (mind over matter), or activate self-healing powers or energies that are latently present in healees.”¹

Volume I of *Healing Research* reviews an impressive body of research which demonstrated significant healing effects. Benor cites that out of 191 controlled studies of healing, 124 demonstrated significant effects. Out of the 37 most rigorous studies he reviewed, 25 showed effects that could occur only one time in 100 and another 12 at a level of 2 to 5 in 100.²

Within this purview of spiritual healing is the spectrum of parapsychological, or psi phenomena. The term *psi* is used in parapsychology to denote the phenomena of telepathy, clairsentience, psychokinesis (PK), and pre- or retro-cognition.³ Benor discusses how a new, transpersonal branch of psychology has emerged that includes

meditative techniques, alternative states of consciousness (including elements of psi), and integration of spiritual, mystical and religious teachings and rituals.⁴

Transpersonal awareness suggests that each of us is a part of a vast whole – an intricate network of which we are not usually aware. If we view our lives in relation to the Whole, just as a cell is in relation to our whole body, then our lives may take on a deeper meaning. Such awarenesses partake of the essence of the collective unconscious alluded to by Carl Jung and suggests that there is a higher self.

Dr. Roberto Assagioli, developer of the comprehensive psychology known as psychosynthesis, discussed the presence of a transpersonal Self in his book, *The Act of Will*. He was concerned with our ability to act from the “realm or dimension of the Transpersonal Will, which is *the will of the Transpersonal Self*. It is also the field of relationship within each individual between the will of the personal self or *I*, and the will of the Transpersonal Self. This relationship leads to a growing interplay between, and ultimately to the fusion of, the personal and transpersonal selves and in turn to their relationship with the ultimate reality, the Universal Self, which embodies and demonstrates the Universal, Transcendent Will.”⁵

Lama Anagarika Govinda in his seminal work entitled *Foundations of Tibetan Mysticism*, refers to this connection to Transcendent Will as ‘turning –about in the deepest seat of consciousness’ which he defines as “the re-orientation, the new attitude, the turning away from the outside world of object to the inner world of oneness, of completeness – the all-embracing universality of the mind.”⁶ Govinda further states that when the mind

“turns away from sense-consciousness and from the intellect and directs its attention upon the primordial cause of its being, upon the

universal source of all consciousness, the illusion of the ego-concept becomes apparent and the experience of 'beingness' reveals itself in all its depth and magnitude.

This revelation does not come about through discursive thought, intellectual analysis, or logical conclusions, but through the complete coming to rest and relinquishing of all thought-activities, whereby we create the necessary conditions under which a direct vision of reality can arise, namely the intuitive experience of the infinity and the all-embracing oneness of all that is: of all consciousness, of all life, or however, we may call it. For here end all names and definition of our three-dimensional conceptual world. Here we become aware of an infinite succession of higher dimensions, for which we have not yet found adequate means of expressions, though we may sense the existence of those dimensions and feel them with the yet undeveloped organs of our intuitive consciousness, into which mind is transformed, if it turns away from activities of the outer senses and the discriminations of the intellect.”⁷

It is within this realm of non-thought that we connect with the archetypal or symbolic realm. Govinda says this can be achieved “only through conscious penetration of those layers of our mind which cannot be reached or influenced by logical argument and discursive thought. Such penetration and transformation is only possible through the compelling power of inner vision, whose primordial images or ‘archetypes’ are the formative principle of our mind.”⁸

Govinda offers that symbols embody “the highest knowledge and the noblest endeavor of the human mind. Their visualization is the creative process of spiritual projection, through which inner experience is translated into visible form, comparable to the creative act of an artist, whose subjective idea, emotion, or vision, is transformed into an objective work or art, which now takes on a reality of its own, independent of its creator.”⁹

By becoming conscious of the transpersonal symbolic world and forces around us, we become their master. Govinda states that “as long as these forces remain dormant and

unperceived within us, we have no access to them. For this reason it is necessary to project them into the realm of the visible in the form of images. The symbols which serve this purpose act like a chemical catalyst through which a liquid is suddenly converted into solid crystals, thus revealing its true nature and structure.”¹⁰

Approaching from a totally different foundation, shamanism, Mircea Eliade offers, “The symbol reveals certain aspect of reality – the deepest aspect – that defy any other means of knowledge. Images, symbols, and myths are not irresponsible creations of the psyche; they respond to a need and fulfill a function, that of bringing to light the most hidden modalities of being.”¹¹

The psychosynthesis approach developed by Assagioli emphasizes the effect that symbols have on the unconscious. He states that “symbols can be visualized and this sets into motion unconscious psychological processes. This is an effective means for the transformation of the unconscious.”¹² “The technique of consciously utilizing symbols by visualizing them achieves a further integration between the conscious and the unconscious element of the personality, and to a certain extent between the logical mind and the unconscious non-logical aspects of the person.”¹³ We can then observe to see if this “setting in motion of certain unconscious forces produces a transformation of the outer personality.”¹⁴

It is within this background of spiritual healing, transpersonal awareness, and the profound impact of symbols and images, that this study was constructed. The intention of this study is to contribute to research confirming the hypotheses that spiritual healing and transpersonal approaches using symbols are effective.

Statement of the Problem and Hypothesis

The study reported here examined the therapeutic effect of *SIS*TM on anxiety and characteristics of wellness. The present project focused on a safe, efficient, cost-effective, and non-invasive protocol which examined anxiety and wellness indicators in a select group to see if it promoted and maintained greater levels of well-being. Three research questions were explored. First, does the *SIS*TM have an effect on levels of anxiety? Secondly, does the *SIS*TM have an impact on characteristics of wellness or self-actualization? Finally, a qualitative review seeks to explore whether and in what ways the intuited symbols are perceived as relevant and beneficial by the person receiving them.

Hypothesis

The measurable levels of anxiety in participants receiving the *SIS*TM as an intervention will decrease significantly as determined by the STAI scores; and characteristics of wellness in participants receiving the *SIS*TM will increase significantly as determined by the FFWEL scores.

Null Hypothesis

The measurable levels of anxiety and characteristics of wellness in participants receiving the *SIS*TM as an intervention will not change as determined by STAI and FFWEL scores.

Purpose of the Study

The intention of this study was to contribute to research that explores the hypotheses that spiritual healing or transpersonal approaches are effective. More

specifically, this study investigates the impact of working with intuited and clairvoyantly perceived symbols, a method that has not been widely used professionally. The study may yield some useful methodological findings and make a unique contribution by validating this symbolic form of *psi* as a useful mechanism for enhancing wellbeing.

The *SIS*TM protocol used in this study provided a spiritual or temporal framework in which depression and anxiety possibly would not appear as onerous. The transpersonal approach could at the very least provide an enhanced perspective from which to view life and personal problems, and perhaps increase perceptions of happiness and levels of wellness.

Overview of Methodology

The *Symbolic Intuitive Session*TM study employed a “distance” research methodology using the internet, telephone, and mail. The project was designed as a mixed methods study by applying both quantitative and qualitative approaches.

The quantitative approach expressed objective reality numerically by analyzing data collected from two psychometric test mechanisms administered over three time periods; the State Trait Anxiety Inventory (STAI) and the Five Factor Wellness Inventory (FFWEL). The qualitative perspective emphasized a phenomenological view through the use of the analysis of audio-taped telephone sessions, qualitative feedback, and journal and email commentary.

The first quantitative data collection period for both testing mechanisms: the STAI and FFWEL occurred two to six weeks before the *SIS*TM intervention and established a baseline measurement for all participants. The second period, referred to as the ‘first post test’, was administered the day after the *SIS*TM intervention. The final

period, referred to as the ‘second post test’ occurred two weeks after the *SIS*TM intervention.

Period one for the qualitative data occurred the day before the *SIS*TM intervention when the PI reviewed the journal responses of the participant regarding their symbols prior to the session. The *SIS*TM conference was considered the second period when the PI took notes from the session on the *Symbolic Intuitive Sessions*TM Script and Question form (Appendix A). The final qualitative period occurred when the PI transcribed significant passages from the audio recording of the *SIS*TM on the Post Session Observation and Assessment form (Appendix B) along with notes from the review of journal entries and emails provided from the participant after the session.

Delimitations of the Study

As state above, this study analyzed quantitative and qualitative data relevant to levels of anxiety and wellness in thirty-five participants receiving the *SIS*TM protocol. The research was limited to a non-randomized convenience sampling of adults over the age of 18 who were solicited through the PI’s personal email contacts and the email database of Holos University Graduate Seminary. A criterion for participation in the study was that the participant did not personally know the PI, thus the PI’s initial personal email contacts were asked to forward the recruitment advertisement to persons not known by the PI, widening the field of recruitment further. In a similar manner, many of the recipients on the Holos database forwarded the advertisement for research participation to additional persons, extending the sphere of recruitment even more. The point of origination for both of these research participant recruitment sources were metaphysically and spiritually oriented and could be construed as creating a spiritual or metaphysical

proclivity in the field of research participants who responded to the advertisement as compared to the general public.

Another delimitation to consider relevant to this study was the time period during which the interventions were conducted. The *SIS*TM interventions were conducted during the months of November and December; peak holiday time. Generally, the holiday season is recognized as a period when stress levels could increase due to the additional activities and requirements associated with the holidays, and in some cases intensified emotional responses of distress, loneliness, or discord with family members. Bearing these factors in mind, the responses to the *SIS*TM intervention may have been impacted due to the additional confounding dynamics that the holiday season creates.

An additional limitation of the particular method of the *SIS*TM protocol is that it may be dependent on the intuitive ability of the practitioner (PI) implementing the protocol. The ability of practitioners may vary widely and thus could create an issue with duplicating the results of the study if different PI's administer the protocol.

Definition of Key Terms

Archetypal Unconscious: (Carl Jung) – a universal memory bank built by the mental activity of mankind since earth began, which man responds to instinctively, but unknowingly; memory bank that has an input of all the ideas, thoughts, images, patterns, community forms, etc., that are now an inheritance in everyone's subconscious mind.¹⁵

Archetype: the original pattern or model of which all things of the same type are representations or copies; an inherited idea or mode of thought in the psychology of C.G. Jung that is derived from the experience of the race and is present in the unconscious of the individual.¹⁶

Clairvoyance: to see into an ethereal dimension without using physical eyes; to reach into another vibrational frequency and visually perceive “within the head” or “in outer space” something significant to this incarnation; eyes opened or closed; to see psychically a full blown picture, part of a person or scene, an object, lights, words, colors, auras, geometrical figures, thought-forms, deceased friends, living friends, animals, or

etheric world intelligences, all with a message or purpose; visions are shown regarding the past, present, future, etheric realms, and in symbolic form to be interpreted by the psychic.¹⁷

Guide: a highly evolved etheric world intelligence who administers guidance, protection, assistance, psychic information, and hidden knowledge to an Earthling, this intelligence has lived many incarnations on planet earth and is more evolved than the earthling he or she serves; the guide will never intercede unless called upon by the earthling; the guide's presence can be perceived by clairvoyant, clairaudient, or clairsentient means.¹⁸

High Self: Superconscious Mind.¹⁹

Intuition: a non-thought which by-passes the process of thinking and brings through a whole body sensation of "this information is important"; information that one did not know before through education or past experiences, did not logically think out or reason with; an "inner" knowing; happens spontaneously, willed or unwilled; comes from the super conscious mind making it "pure" information, unclouded by subconscious belief systems. Comes with or without the help of the etheric world intelligences.²⁰

Psi: psychic phenomena are brought to pass by an undefined force that is designated by the specific term psi; a general term to identify a person's extrasensorimotor communication with the environment; currently popular to mean psychic.²¹

Psychic: sensitivity of the mind and body to subtle vibrations; pertains to paranormal events and abilities that cannot be explained in terms of established physical principles.²²

Self: (spelled with a capital "S") the part of ourselves that is aware of a transpersonal, spiritual dimension, of which we are an integral part.²³

Soul: That part of a person which survives death and integrates aspects of the person's most recent personality with the eternal Self.²⁴

Spirit: That part of a person which survives death and still retains aspects of the person's personality.²⁵

Spiritual healing: a systematic, purposeful intervention by one or more persons aiming to help another living being by means of focused intention, hand contact, or passes to improve their condition. Healers may also invoke outside agents such as God, Christ, or other individual "higher powers," as well as spirits and universal or cosmic forces or energies. They may call upon special healing energies or forces residing within themselves, apply various techniques of psychokinesis (mind over matter), or activate self-healing powers or energies that are latently present in healees²⁶

Superconscious Mind: an ethereal energy field that brings knowledge and information of a higher source than the other two minds to the brain area; information and knowledge from the Universal Mind, this information bypasses the subconscious mind.²⁷

Symbols: impressions, pictures, words, phrases, sounds, tastes, smells, touches, gestures, objects, or things that imply more than their obvious and immediate meanings; agents of power that suggest to the viewer by association or resemblance that which is in the subconscious mind, independent of conscious intention.²⁸

Transpersonal: relating to consciousness that extends beyond our personal boundaries, including psychic and spirit dimensions, alternative states of consciousness, mystical experiences, collective consciousness and spiritual awarenesses.²⁹

Wholistic healing: addresses body, emotions, mind, relationships, and spirit.³⁰

Closing

This chapter presents an overview of the general perspective of the research project. Subsequent chapters include a literature review, an explanation of the methodology used, results of the study, and a summation of the research. The literature review explores the knowledge base upon which the study was built. The methodology chapter provides a more detailed explanation of the procedures used to deploy the study. The results chapter offers an analysis of both the quantitative and qualitative data gathered during the course of the project. And, finally, the summation chapter condenses the findings of the research and provides the PI's interpretations and suggestions for further research.

CHAPTER 2: REVIEW OF LITERATURE

Our Being is a brilliant pattern of energies: a spectrum of possibilities. The mystic discovers symbols...Symbols are windows through which we can view the Essential Nature of our Being.

___Ngakpa Chogyam, *Rainbow of Liberated Energy*

If sacrifice consists of thrusting something precious out of the present moment, help consist in allowing something precious to enter ... The question of whether or not transformation is possible without help is the key to the whole problem of human life.

J.G. Bennett

Introduction

This second chapter reviews the knowledge base upon which this study is built.

The four major components of this chapter are a review of literature related to an examination of: 1) symbols, 2) anxiety, 3) characteristics of wellness, and 4) self-actualization as heightened wellbeing.

Symbols

Symbols imbue our lives with feelings and meaning. We live in a world replete with symbols, most of which we are either not fully aware of or which we take for granted. Symbols can have many different interpretations and levels of meaning and recognition. Symbols may be likened to art, where beauty is in the eye of the beholder; especially for those who appreciate both their simplicity and complexity. Following is an exploration that seeks to first define symbols; investigate their derivation; explore how symbols may be used to enhance psychological wellbeing; and then examine symbols as a window through which we view the essential nature of reality.

Symbols Defined

The word “symbol” is derived from the ancient Greek word *symbollein*, meaning to throw together.³¹ In the *Encyclopedia of Symbols, Signs and Dream Interpretation*, a story is relayed of how the figurative use of the word originated in “the custom of breaking a clay tablet to mark the conclusion of a contract or agreement: each party to the agreement would be given one of the broken pieces, so that when they reconvened the pieces could be fitted together like a jigsaw. The pieces, each of which identified one of the people involved, were known as *symbola*, so that a symbol not only represents something else but also hints at a missing “something”, an invisible part that is needed to achieve completion or wholeness. Whether conscious or unconscious, the symbol carries the sense of joining things together to create a whole greater than the sum of its parts, as shades of meaning accrue to produce a complex idea.”³²

The fitting together of two jigsaw pieces in the above narrative depicts a connection between two sets of experiences, between two spheres of thought; a synthesis. Symbols are thus laden with meaning. Jason Maratos in *The Power of Myth as Metaphor* cites as example that “a piece of cloth stuck on a stick can mean the difference between life and death in the right context. If the cloth bears the national colors it will carry a different meaning than if it were plain white. If a simple colorless rag can be imbued with so much meaning, the meaning carried by more complex symbols will be of a different order altogether. The symbol is, therefore, a compact and condensed way of carrying and conveying meaning.”³³

Symbols, which are often simple constructs that convey complex meaning, are open to selective attention to some of the features of the object being symbolized. Symbols are inclusive but are also susceptible to misinterpretation. Peter Crisp in *Allegory and*

Symbol states that symbol is a “radically polysemous and often vague lexeme. Even in specifically literary contexts it’s meaning often shifts and slides.”³⁴ Crisp further states that due to its labile nature symbols are “able to carry the quasi-religious concept of the revelation of the Infinite in and through any finite thing because anything, linguistic or non-linguistic, could be a symbol. Symbol’s organic unity of form and meaning expressed the immanence of the Infinite in the finite. The consequent infinite suggestibility of its meaning was the expression of the Infinite itself.”³⁵

A very striking quality of symbol is that anything can be a symbol: poetry, music, visual art, natural objects, man-made objects, human beings and indeed the whole universe itself. Crisp identifies as symbols such things as flags and other political signs, works of art, artists and other great men.³⁶ He quotes Goethe: ‘Everything that happens is a symbol, and, in fully representing itself, it points toward everything else.’(2005:328).

Symbols may be communal or personal. Maratos states that “it is not very useful to aim to disentangle which part is communal and which is personal. It is almost inevitable that there will be elements of the personal in the communal and vice versa. An individual cannot be separated from their context.”³⁷

Derivation of Symbols

Symbols are an international language that appears in every developed culture as well as in many earlier or more primitive societies. Symbols span the ages from remote civilizations up to the present time. But the symbol is not a static thing; it can grow and expand, include other meanings, or become ambivalent. Communal symbols have thus arisen and evolved throughout the history of humanity.

Renowned psychologist C.G. Jung's chief works were devoted to the concept of the collective unconscious and its correlate, the archetypes. Within the vast body of his work, Jung explored the personal unconscious and symbol formation. In his seminal work *The Archetypes and the Collective Unconscious* Jung writes:

The symbols of the self arise in the depths of the body and they express its materiality every bit as much as the structure of the perceiving consciousness. The uniqueness of the psyche can never enter wholly into reality; it can only be realized approximately, though it still remains the absolute basis of all consciousness. The deeper "layers" of the psyche lose their individual uniqueness as they retreat farther and farther into darkness. "Lower down," that is to say they approach the autonomous functional systems, they become increasingly collective until they are universalized and extinguished in the body's materiality. Hence "at bottom" the psyche is simply "world". ~The more archaic and "deeper," that is the more physiological the symbol is, the more collective and universal, the more "material" it is. The more abstract, differentiated, and specific it is, and the more its nature approximates to conscious uniqueness and individuality, the more it sloughs off its universal character.³⁸

Jung explores the formation of the more abstract, differentiated, individual symbols in his 1928 work entitled *On Psychic Energy*. Jung devotes the longer second half of the work to applying the concepts of libidinal progression and regression chiefly to the formation of symbols. Jung defines libido as "psychic energy. Psychic energy is the intensity of a psychic process, its psychological value. This does not imply an assignment of value, whether moral, aesthetic, or intellectual; the psychological value is already implicit in its determining power, which expresses itself in definite psychic effects. (Jung 1921/1971, para.778)

Raya Jones critically reviews Jung's 1928 writing in an article entitled *Psychological Value and Symbol Formation* where she cites "a symbol is a 'psychological mechanism

that transforms energy' (Jung, 1928/1988, para.88). The capacity to form symbols evolved as means for channeling surplus energy, phylogenetic excess."³⁹

Jones puts forth theoretical propositions to encapsulate Jung's thesis. First, the presence of symbolic activity depicts a transformation in the system of psychological values. Second, perceiving the symbol effectively transforms the 'system of psychological values'; that is, the functional context of behavior. Third, transformations occasioned by symbols are 'more' than required for an organisms' adaptation to its immediate circumstances. The symbol- mediated transformation reconfigures human intentionality.⁴⁰

A fifth proposition Jones asserts is that symbols transform energy. "The new content 'transforms energy' insofar as it alters the way phenomena relate to each other in subjective experience."⁴¹ Proposition six states that transformation occasioned by symbols reflects libidinal excess.

While Jung attributed symbol formation arising from the depths of the body, Richard Gerber in *Vibrational Medicine for the 21st Century* states that "our consciousness reaches beyond the brain and the physical body to the level of our spiritual anatomy and our extended multidimensional energy fields."⁴² He refers to our spiritual anatomy and extended multidimensional energy field as the 'Higher Self' which is our connection to the Divine Source. He states that the higher self "attempts to communicate with your conscious personality or ego through the symbolic language of dreams."⁴³

Another term Gerber uses to refer to higher spiritual bodies is the causal body which he considers the closest thing to the soul.⁴⁴ Gerber states that "at the level of the causal plane, our causal body is able to operate from a perspective that transcends space and

time. It is the level at which we move closer to the infinite, spiritual energies of the divine in all of us.”⁴⁵

Use of Symbols

Can the powerful nature of symbols be used to enhance psychological well being? There are many approaches to answering this question, just as there are many modalities that use symbols as an agency for healing transformation. Jones offers the following theory on the efficacy of symbols as transformational tools. “If the psyche or mind is a self-constructing system, and since nowadays (as did Jung) we dismiss the idea that it literally consumes energy of sorts, an obvious candidate for activating the system is the data entering its computational space. Plainly (it may be argued), it is the ‘insertion’ of some actual information, some experiential datum, into that system that causes its transformations.”⁴⁶

Because symbols contain volumes of encoded information and are incredibly powerful in an understated way, they convey meaning directly and intuitively without words. Three basic manners may be employed for working with the transformational qualities of symbols: immersion, evolvment, and regression. *The Jungian-Senoi Dreamwork Manual* written by Strephon Williams describes these three methods.

Symbol immersion is described as “an unconscious process technique for expanding or re-experiencing a symbol. Through immersion in the imaginative and meditative process we let the symbol reverberate into the layers of consciousness. ~~We go into a relaxed state, focusing on the symbol with our eyes closed, and let it come really alive for us. We plunge deeper and deeper into the core of the symbol.”⁴⁷

Symbol evolvment allows the development of the symbol to go beyond the reflective manner of immersion. During symbol evolvment, we focus on the symbol meditatively and let it go wherever it wants to go. The value of symbol evolvment is “in creating a flow out of a particular symbol into new material. We are, in effect, evoking a progressive or developmental dynamic. Symbol evolvment is not symbol association where one leaps from one symbol to another. There must be a progression occurring for the experience to be symbol evolvment.”⁴⁸

Symbol regression, on the other hand, allows the symbol to go backwards. Williams cites an example of symbol regression as re-entering a dream in which a house is on fire, staying focused on it, and visualizing in stages what went before which led up to the house being on fire.”⁴⁹ The value of symbol regression is to discover ‘first thing’ or the ‘originating condition.’ Again, regression is not associative linking. “There must be a sense of continuity and character-similarity to the process.”⁵⁰

An example of a healing modality that uses the three basic manners of working with symbols is the *Inner Counselor Process*TM created by Ann Nunley. The *IC Process*TM is “a guided self-awareness process that uses the power of symbols to integrate and balance conflicting beliefs, attitudes, and emotions.”⁵¹ The *IC Process*TM engenders a ‘Feeling Symbol’ that represents all the aspects of an original reactive/protective emotion. Nunley states that “the *IC Process*TM acts as a transducer that, actuated by the energy of the emotion evoked by the old (feeling) symbol, supplies that same energy to the new (Soul Quality) symbol. Thus, the degree of change (healing) that occurs is often directly proportionate to the energy of the emotion aroused by the issue, and how willingly that emotion is accessed and re-experienced in the body.”⁵²

An interesting aspect of The *IC Process*[™] modality is that it incorporates both Jung's and Gerber's perspectives on the origination of symbols. Nunley posits that the Feeling Symbols (old) are based on being aware of the somatic effects (felt sense) of the physical emotional response to an issue. The Soul Quality symbols (new) are evoked from the High Self or higher consciousness.

The *IC Process*[™] exemplifies a modality using symbols to enhance the emotional/spiritual well being of an individual. The *Intuitive Problem –Solving Formula (IPS)* developed by Marcia Emery allows one to access images/symbols that can be drawn on to enhance nearly all areas of life. Emery states that the *IPS formula* can be used “to become more effective when you make decisions, solve problems, come up with an innovative idea, or try to understand someone's challenging personality.”⁵³

The *IPS formula* is a self-guided process that takes you through a series of steps to generate problem solving imagery provided by the Higher Self. Emery provides several methodologies for interpreting the symbolic imagery that is spawned with the *IPS formula*. Amplification, Word Association, Clustering, and Mind-Mapping methods allow one to understand or garner deeper meaning from a symbol once it is received.

The *IPS formula* is a fundamental tool that allows one to access and receive symbols relevant to many areas of life. It amplifies the many diverse and robust uses to which symbolic imagery may be applied to enhance enjoyment of life and foster personal well being.

Symbols as a Window through which we view the Essential Nature of Reality

The difference between two types of symbols- somatic/emotional symbols and those that are more spiritual in nature was explored in the above paragraphs. Now, we

will investigate the differences in how symbols may be used to influence behavior. Specifically, we will examine how symbols are used culturally, subliminally, and in marketing to influence behavior. In contrast, we will explore the nature of intuitive perception and how intuitively perceived symbols may be a tool for psycho-spiritual healing.

Previously in this chapter symbols were defined as representational devices that are used to transmit ideas among people who share a common culture. Accordingly, symbols are a simple elegant language that speaks on many levels to a broad, collective mind set and are thus the perfect mechanism for influencing the behavior of large groups of people. Governments, religions, and corporations often invoke the use of symbols to put forth their core mission or agenda to the populace.

Governments use symbols to denote identity and to confirm adherence to social groups. Government symbols are designed to provide an instantly recognizable sign of group identity, a way of codifying and structuring social relations, of creating a distinction of who's 'in' and who's 'out', and to stir an emotional response, such as respect, fear, humility or pride, in all who relate to the symbol. A potent example of the use of symbols for governmental purposes is the pride that a nation takes in their flag. How many lives have been lost in the course of battle to defend a flag? The flag, being the national representation of pride in a country, has been a tool to inspire soldiers to move forward in the heat of battle. Similarly, the swastika was a potent government symbol that evoked fear from people in other nations and yet united German citizens to support Hitler's agenda.

The theological arena abounds with the use of symbols as well. Symbols play a vital role in all the world's religions as objects on which thoughts and prayers may be focused. Spiritual symbols point a way through the numinous world of religious belief, acting as badges of faith, teaching aids, and tools on the journey towards an understanding of complex philosophies. A few examples of spiritual symbols are the yin/yang symbol in Taoism, the Om and cow in Hinduism, the Star of David in Judaism, the cross, fish and dove in Christianity, and the star and crescent moon in Islam.

Similarly, corporations rely on the mass appeal of symbols as a powerful tool of persuasion to promote a product. In the modern advertising industry, successful advertisers relate to what people consciously or unconsciously respond to or want to be associated with. Most modern advertising is aimed at promoting an entire brand rather than an individual product, creating a sense of allegiance in its customers by matching its image to them through symbolism. Pilkington states that "brands are comprised of words and symbols that are designed to communicate the value of products and services."⁵⁴

The aim of such branding is to identify the product with producers who can be trusted. The logo of McDonalds is perhaps one the most recognizable corporate brands. The Golden Arches of McDonalds are synonymous with the company and have a nearly worldwide recognition. Other examples of recognizable corporate symbols are the tripartite symbol for Mercedes-Benz and the equal-armed cross within a circle of BMW.

Advertisers rely on symbols beyond their identification with branding in order to persuade consumers. O'Connel, Airey and Craze state that "Freudian psychology influenced 20th-century advertising with its ideas about unconscious desires. Advertisers

began to use “subliminal persuasion” and “symbolic association” to such a degree that the image or brand name became more important than the product.”⁵⁵

An expert on subliminal communication, Dr. Eldon Taylor, defines subliminal as “any form of communication not consciously perceived”. He states “subliminal is that which cannot be assessed by the conscious mind because of some technical application that masks accessibility and that cannot be made accessible except by electronic unmasking techniques.”⁵⁶

Subliminal messaging was first introduced in 1957 when James Vicary conducted an experiment in a small movie theater in Fort Lee, New Jersey. In the experiment, Vicary had the movies flash “Drink Coca Cola” and “Eat Popcorn” for a few milliseconds every five minutes. The people viewing the movie could not consciously perceive the messages. In the month after the start of the experiment, Coca Cola sales went up 18% and popcorn sales went up 58%.⁵⁷ The astonishing statistics from this experiment enticed advertising agencies to use subliminal imaging in almost every high budget advertisement.

Today, the average person in America views hundreds of advertisements each day. Berg states that “over ninety percent of the hundreds of thousands of advertisements currently in circulation contain subliminal messages.”⁵⁸ The majority of the advertisements have sexual symbols embedded of which the consumer is not aware.

By tapping into consumer’s unconscious mind without their awareness advertisers are engaging in deceptive practices and are also invading privacy. Numerous legislations have been passed prohibiting the use of subliminals in advertising. Perhaps the most effective regulation is made by the U.S. Treasury Department, Division of Alcohol,

Tobacco, and Firearms. It states: “Subliminals are inherently deceptive because the consumer does not perceive them at a normal level of awareness, and thus is given no choice whether to accept or reject the message, as is the case with normal advertising.”⁵⁹

Proof is the problem in this legal fight, not legislation. It is nearly impossible to prove subliminal messages because of their nature. How do you prove there are images of a naked woman in the ice cube of a scotch advertisement? It can be argued that when you stare at anything long enough you will see what you are looking for. The regulations therefore largely are not enforced.

We have just examined the multiple manners in which symbols can and have been used by governments, religions, and corporations to influence the mind-set of large groups of people. We will change directions now and examine how symbols may be applied on a smaller scale to promote psycho-spiritual healing in individuals via the mechanism of intuitive symbolic perception.

In her beautiful book *Mandala: Luminous Symbols for Healing*, Judith Cornell cites that “in Eastern Hindu and Tibetan Buddhist Tantric traditions the yogis discovered through meditation that spiritual intuition – the ability to perceive truth directly without the intermediary of the senses – could yield healing and transformative symbols.”⁶⁰

Cornell further suggests that “to experience wholeness and ultimate healing, we must perceive inner light and vision through the spiritual eye. Only when this inner way of seeing is reawakened can true healing take place, because only then can we connect with the soul.”⁶¹

A simplified explanation of spiritual intuition may be to compare the three types of vision. Cornell offers that we see and perceive light through: 1) our two physical eyes,

which perceive light and shadow; 2) through the eye of reason and logic, which sees by means of the mind's light, composed of the rational truths of the intellect; and 3) through the spiritual eye, which perceives inner light and the ultimate spiritual reality of our oneness.⁶²

Cornell further states that “in order to discover a healing symbol arising spontaneously from the spiritual eye, it is important to refrain from constructing or inventing a symbol intellectually. Instead, the goal is to become a humble receptive channel for the flow of grace and Divine Light.”⁶³ The research project presented here is based on the premise that the PI acted as a channel for ‘the flow of grace and Divine Light’ and relayed intuitively perceived symbols intended specifically for individual participants with the intention to facilitate personal transformative healing.

The Nature of Anxiety and Methods of Treatment

Anxiety is a broad encompassing term that is used in a variety of ways. Trudy Lanitis in *Bio-Etheric Healing* defines anxiety as “a mental state of painful uneasiness over an impending or anticipated event, real or imagined. Sometimes it is a result of a nonspecific fear.”⁶⁴ Webster’s Dictionary furthers this definition by adding that anxiety is “an abnormal and overwhelming sense of apprehension and fear often marked by physiological signs (sweating, tension, and increased pulse), by doubt concerning the reality and nature of the threat, and by self-doubt about one’s capacity to cope with it.”⁶⁵ A few additional labels for types of anxiety are phobias, post-traumatic stress disorders, panic attacks, and obsessive-compulsive disorders⁶⁶.

Charles Spielberger, developer of the State-Trait Anxiety Inventory (STAI), offers that anxiety is a “distinct and pervasive human condition”⁶⁷. He references that

Freud proposed a critical role for anxiety in personality theory and in the development of psychoneurotic disorders. Anxiety was the “fundamental phenomenon and the central problem of neurosis” (Freud, 1986, p. 85). “For Freud, anxiety was ‘something felt’ – a specific unpleasant emotional state or condition of the human organism that included experiential, physiological, and behavioral components.”⁶⁸

Spielberger states that “the term anxiety is currently used to refer to at least two related, yet logically quite different, constructs. Empirically, anxiety is perhaps most often used to describe an unpleasant emotional **state** or condition. Anxiety is also used to describe relatively stable individual differences in anxiety-proneness as a personality **trait**.”⁶⁹

An emotional state exists at a particular level of intensity at a given moment of time. Emotional states are often transitory. Anxiety states are characterized by apprehension, feelings of tension, worry, nervousness, and by activation or arousal of the autonomic nervous system.⁷⁰

Personality traits on the other hand “can be conceptualized as relatively enduring differences among people in specifiable tendencies to perceive the world in a certain way and in dispositions to react or behave in a specified manner with predictable regularity.”⁷¹ Trait anxiety refers to relatively stable individual differences in anxiety-proneness, in the frequency and intensity with which anxiety states have been manifested in the past, and in the probability that State Anxiety will be experienced in the future. Spielberger states that “the stronger the anxiety trait, the more probable that the individual will experience more intense elevations in State Anxiety in a threatening situation.”⁷²

One additional factor to consider in Trait Anxiety is the role that past lives have played. Lanitis posits that “sometimes anxiety may be caused by karma or traumas of past lives or present lives.”⁷³ Past lives are sometimes uncovered in a *SIST*TM and have had the effect of identifying a source or cause of anxiety.

There are many approaches to treating anxiety. A well recognized traditional psychotherapeutic methodology for addressing anxiety is cognitive-therapy. Emrika Padus, author of *The Complete Guide to Your Emotions and Your Health*, states that cognitive therapy is beneficial in that “by becoming *aware* of your negative thoughts, *answering* them with a more realistic, constructive, and adaptive view, and taking *action* to break out of your self-imposed trap, you can get control of depression and anxiety.”⁷⁴ Cognitive therapy offers a rational, step-by-step tool. Padus further states that cognitive therapy is a skill-building process, not a cure. Patients often return in a year or so for a booster session to reinforce the skills to help them cope, and their relapses tend to be fewer and shorter.

Most conventional psychotherapist endeavor to help patients via examined scientific and scholastic premises of healthy psychology that are usually devoid of spiritual or religious elements. Daniel Benor, a wholistic psychiatrist, states that “a new, transpersonal branch of psychology has emerged that includes meditative techniques, alternative states of consciousness and integration of spiritual, mystical and religious teachings and rituals.”⁷⁵

Several pioneering therapists are now incorporating aspects of psi into their work, bridging a gap that has previously been filled primarily by many types of psychic readers. Benor states that “one of the areas where (psi) healing can be helpful in psychotherapy is

the alleviation of anxiety. ~One of the nicest aspects of spiritual healing in this regard is that it is not habit-forming and has no dangerous side effects – in contrast with many of the medications that are used to treat anxiety.”⁷⁶

The approach used in this research protocol is most closely aligned with the transpersonal psychology that incorporates elements of psi. Awareness of intuitively discerned symbols relevant to the participants’ life partakes of the essence of the elements of the unconscious which suggests that we can access a level of consciousness where we connect with a broader, more comprehensive perspective. This level of consciousness is referred to by various names such as; the higher self, the observer self, the spiritual self, the whole self, and the soul self.

Benor states that “such transpersonal awareness suggests that each of us is a part of a vast whole – an intricate network of which we are usually but dimly aware. If we see our lives in relation to the All just as the life of a cell is in relation to our whole body, then our lives may take on a deeper meaning.”⁷⁷ He further adds that “at the very least, transpersonal approaches can provide an expanded perspective from which to view our own problems. Anxiety and depression may not appear so onerous when they are placed in these temporal, spiritual or priority frameworks. These dimensions of therapy can also provide discipline, inspiration, courage, hope and community with other people or higher powers.”⁷⁸

This research sought to support the claims identified by Benor of the benefits of transpersonal approaches aimed towards healing anxiety. One of the major objectives of this research was to assess the effect that intuitively perceived symbols had on the state and trait anxiety in participants. During the research methodology the State Trait Anxiety

Inventory (STAI) was administered once before the *SIS*TM intervention and twice after the intervention. An analysis of the difference in pre- and post- scores supported the touted benefits of this transpersonal approach to healing.

Wellness

The second quantitative component measured and analyzed in this study related to characteristics of wellness. The next section of this chapter will seek to define wellness or wellbeing, examine how the Five Factor Wellness Inventory (FFWEL) assesses wellbeing, and then explore the relation between intuitively discerned symbols and wellness.

Wellness and Wellbeing Defined

Wellness or wellbeing have a number of contexts in which they can be defined and understood. The following text will present several delineations of these terms.

Wellness is defined in *Merriam-Webster's Collegiate Dictionary* as “the quality or state of being in good health, especially as an actively sought goal.”⁷⁹ Wellbeing on the other hand is defined in Webster's as “the state of being happy, healthy, or prosperous.”⁸⁰ There appears to be a wide range of meaning between the simple comparisons of these two words as defined in the dictionary, which illustrates the need to provide more clarification on the meaning of the terms in various contexts and within the scope of this study.

An article entitled *Reviewing the Meanings of Wellness and Well-being and Their Implications for food choice*⁸¹ by McMahon, Williams, and Tapsell provides definitions for how these two words are being used in a number of disciplines. The authors state that these terms are ubiquitously used in everyday communications and are often used in

quite different contexts; such as in health related disciplines, psychology, economics, sociology , and food marketing⁸².

First, the article indicates that “wellness and well-being somehow describe good health beyond that measured by specific biomarkers, and incorporate psychological components.”⁸³ The authors offer that the World Health Organization uses well-being in its definition of health as: ‘A state of complete physical, mental and social well-being and not merely the absence of disease or infirmity.’⁸⁴

Within the complementary and alternative medicine (CAM) disciplines, McMahon, Williams, and Tapsell offer that “the terms appear to be used primarily as a platform for encouraging healthy living practices and that in CAM the meaning of well-being is likely to embody holistic health encompassing all aspects of life.”⁸⁵

In the field of psychology, “well-being has been defined within the concept of subjective well-being incorporating both cognitive and affective evaluations of a person’s life, and includes happiness and satisfaction with life.”⁸⁶ The subjective well-being concept is employed as part of a sizeable enduring research program, the Australian Unity Well-Being Index (AUIW).⁸⁷ The AUIW project “is a comprehensive tracking survey of at least 2000 people which has been conducted regularly since 2001. The AUIW measures satisfaction with an individual’s life, and life in the Australian context.”⁸⁸ The theory of the project postulates that:

“people from many cultures have been found to fall within the tested range of subjective well-being, scoring 70-80 out of a theoretical 0-100. And most healthy people will maintain this level despite having very different issues and complexities of life to deal with. Areas that are considered important to personal well-being are covered in the survey and include ‘seven aspects of personal life – health, personal relationships, safety, standard of living, achievements, community connectedness and future security’.”⁸⁹

A different research study was conducted by William Hey, Kristine Calderon, and Holly Carroll entitled the *Use of Body-Mind-Spirit Dimensions for the Development of a Wellness Behavior and Characteristic Inventory for College Students*.⁹⁰ The objective of the study was to use a body-mind-spirit model to measure wellness behaviors and characteristics and develop the *Body-Mind-Spirit Wellness Behavior and Characteristic Inventory* (BMS-WBCI) for college students.⁹¹

For the purposes of the above mentioned study, the authors referred to the National Wellness Institute (1992) definition of wellness as “an active, evolving process of becoming aware and making choices toward a more successful existence and a way of living that is sensitive and responsive to all the dimensions of the body, mind, and spirit.”⁹² This definition focuses on the interrelated dimensions of emotional health, mental health, physical health, and spiritual health.⁹³ Emotional health was used in the context of referring to a sum of the emotional states.⁹⁴ Mental health was defined as the ability to act on information, clarify values and beliefs, and exercise decision-making capacity.⁹⁵ Physical health emphasized awareness of nutrition and exercise.⁹⁶ And spiritual health was viewed as an individual’s sense of confidence and satisfaction with spiritual beliefs and inner strength.⁹⁷

One further definition for wellness offered by June Bletzer may be examined. Bletzer defines wellness as: “a state of consciousness wherein one can relate to one’s self and feel satisfied with one’s behavior and lifestyle; to balance, resolve, and put in proper perspective the stresses of everyday experiences, without postponing these stresses for future handling, contributes to good health; emphasis should be on a lifestyle that brings

harmonious integration of the Soul-Mind and the Conscious Mind to bring correct health for the body.”⁹⁸

Five Factor Wellness Inventory as a Tool for Assessing Wellness

Having examined the meanings of wellness and wellbeing, we now explore how characteristics of wellness were measured in this study. Many counselors, therapists, and persons working in the field of personal and spiritual growth have seen the value or need for a comprehensive measure of the values and behavior important in the development of the self-actualizing or well person. The Five Factor Wellness Inventory (FFWEL) provides an answer to this need.

The Five Factor Wellness Inventory (FFWEL) is a tool designed to assess characteristics of wellness. It is a condensed version of the larger *Wellness Evaluation of Lifestyle* (WEL). The FFWEL measures the higher order Wellness factor, five second order factors, and seventeen discrete scales as illustrated in *the Indivisible Self: An Evidence-based Model of Wellness*.

These scales are measured using seventy-four scored items and a number of experimental items. Demographic items are also included. The Scales of the FFWEL are as presented in the Research Methods, Chapter 3.

One can observe that the scales used in the FFWEL are a compendium of many of the terms used when describing wellness and wellbeing in their above mentioned definitions. The FFWEL served to assess characteristics of wellness across the physical, mental, emotional, spiritual, and community dimensions of ‘Self’.

Intuitively Discerned Symbols Relation to Characteristics of Wellness

If one can comprehend the vastness of the number of commonly recognized symbols, perhaps it would help one to understand the difficulty in categorically describing the nature of intuitively or clairvoyantly perceived symbols. As we have examined earlier, commonly recognized symbols may have multiple interpretations or meanings but the meanings are often similarly recognized by large populations. For example, the symbol of a red valentine heart is generally recognized as a symbol for love.

Intuitively discerned symbols, on the other hand, are usually relevant to the individual client/research participant and may have no meaning to an outside observer or larger population. Intuitively discerned symbols are usually individual specific, and thus, the PI postulates, generative of more dynamic healing or specifically therapeutic properties than commonly recognized symbols.

Because intuitively discerned symbols are generally less generic and more specific to an individual, greater complexity and subtlety in symbolic interpretation is involved, which the PI proposes, leads to a greater potential for significant growth and expansion of awareness. The client/participant generally engages with the symbol from a deep and sometimes un-tapped level of 'Self'. The PI asserts that by recognizing that an intuitively perceived symbol is available, an increased level of inner determinism is bestowed upon the individual. By becoming cognizant that information or support is available from higher "supramental" levels of consciousness, perhaps greater levels of self-sufficiency are enhanced along with the fostering of greater self-reliance and a decrease in seeking 'other directed' guidance. Everette Shostrom contends that this leads to a support orientation that "can be characterized as having more of an autonomous self-supportive, or being-orientation."⁹⁹ The PI asserts that awareness of intuitively discerned

symbols' fosters a being-orientation simply by creating awareness of a connection to 'Spirit' or 'Self' which correlates with the 'Indivisible Self' philosophy as put forward by the FFWEL.

Another benefit that intuitively discerned symbols may offer is that they may assist recipients in becoming more time competent, or more 'present' oriented. Shostrom states that "the self-actualizing person is primarily time competent and thus appears to live more fully in the here-and-now. Such a person is able to tie the past and the future to the present in meaningful continuity; appears to be less burdened by guilts, regrets, and resentments from the past than is the non-self-actualizing person."¹⁰⁰

Intuitively perceived symbols' tend to integrate the past, present, and future, thereby potentially helping participants to become more time competent individuals. I will share an example of how intuitively perceived symbols enhanced time competency for a recipient of this process.

A symbol was perceived of a pure white rocket on a launching pad leaking red fuel. It turned out that the client was a marketing representative for NASA and the symbol was highly relevant to him on multiple levels. The essence of the symbol related to the anger he felt over the death of his mother when he was a small child. He was able to recognize that the anger he felt (red fuel leaking) over an issue from his past was depleting his present energy and holding him back from launching and attaining the heights that he aspired to reach (pure white rocket) in the future. This client called me a week after receiving the symbol to let me know how significant it had been in helping him to finally release the anger and pain from his past and to move forward with his life. The symbol enabled him to release the past, build for the future, and be present thus

impacting his level of 'being'. This example would primarily relate to FFWEL scale of the 'Creative Self' with corresponding subscales of : Thinking, Emotions, Control, Positive Humor, and Work because the symbol encounter enabled this recipient to process pent up emotions, change his thinking, feel more in control, and have a more positive outlook regarding his work aspirations.

The above example serves to illustrate how an individual SIS™ could be assessed or measured on the FFWEL. A SIS™ may not impact all scales or subscales on the FFWEL for the recipient, it may relate directly to just one or a few of the scales. Many of the previous studies conducted using the FFWEL indicated movement in only one or a few of the subscales as a result of a specific research protocol¹⁰¹.

In closing, I would like to proffer the following theory of how a *Symbolic Intuitive Session*™ could raise consciousness to a more encompassing level to give new leverage toward wellness and self-actualization. Rudolph Ballentine in his book *Radical Healing* states that when conducting holistic mindwork,

“...you are not limited to being caught up in your own mental processes or on relying on another person, such as a psychotherapist, to take you through the psychological changes you need to undergo. Instead, you have the option to bring into play a different level of awareness within yourself. Stepping back into this ‘consciousness outside the mental field’ allows it to refocus your mind. This supramental consciousness can also, when appropriate, revamp the mind’s habitual response patterns, eliminating rote interference mental habits might otherwise offer to personal transformation and spiritual evolution.”¹⁰²

This research protocol is based on the premise of accessing the supramental consciousness or ‘Spirit’ via the mechanism of intuitively perceived symbols and then integrating the meaning of the symbols into thinking. The study attempts to test and

measure whether this protocol of accessing the supramental consciousness is a mechanism by which transformation, healing, or growth can occur.

Self-Actualization as a Heightened State of Wellness

Previously, we examined the nature of symbols, how symbols influence psycho-spiritual healing, and how symbols are used to influence behavior for purposes such as marketing. We also explored definitions for wellness and wellbeing. We will now seek to understand self-actualization as the pinnacle of wellness by defining the nature of self-actualization and explore how the uses of intuitively received symbols relate to self-actualization.

The Nature of Self-Actualization

The development of the idea of the self-actualizing person has long been credited to Abraham H. Maslow. Maslow, described as an energetic and articulate scholar, developed theories on human experience, perhaps the most renowned being ‘Maslow’s Hierarchy of Needs.’ According to this theory, the pinnacle of human experience was to become ‘self-actualizing’. Maslow posited the idea of the self-actualizing person as being a person who is more fully functioning and lives a more enriched life than does the average person. Such an individual is seen as developing and utilizing all of his/her unique capabilities, or potentialities, free of inhibitions and emotional turmoil of those less self-actualizing. Webster’s Dictionary succinctly describes self-actualization as the ability ‘to realize fully one’s potential’.¹⁰³

Maslow in his work, *Toward a Psychology of Being*, cited that his conceptions of human psychological health or sickness were based on the following nine basic assumptions (paraphrased):

1. We each have an essential biologically based inner nature, which is intrinsic and unchangeable.
2. Each person's inner nature is in part unique to him/herself and in part species-wide.
3. It is possible to study this inner nature scientifically and to discover what it is like.
4. This inner nature seems not to be intrinsically or primarily evil. The basic needs, the basic human emotions and the basic human capacities are on their face neutral, pre-moral or positively 'good'. Evil behaviors are seen to be violent reactions *against* frustration of our intrinsic needs, emotions, and capacities.
5. Since this inner nature is good or neutral, it is best to bring it out and to encourage it rather than to suppress it. If it is permitted to guide our life, we grow healthy, fruitful, and happy.
6. If the essential core of the person is denied or suppressed, he/she gets sick.
7. The inner nature is not strong and overpowering and unmistakable like the instincts of animals. It is weak, delicate and subtle and easily overcome by habit, cultural pressure, and wrong attitudes toward it.
8. Even though weak and fragile, the inner nature rarely disappears in the normal person. It persists underground forever pressing for actualization.
9. Discipline, deprivation, frustration, pain, and tragedy are inherent aspects of human experience. To the extent that these experiences reveal, foster and fulfill our inner nature, to that extent they are desirable experiences. These experiences have something to do with a sense of achievement and ego-strength and therefore with the sense of healthy self-esteem and self-confidence. The person who hasn't conquered, withstood and overcome continues to feel doubtful that he could. This is true not only for external dangers; it also applies to the ability to control and to delay one's own impulses, and therefore to be unafraid of them.¹⁰⁴

The above assumptions are the foundational stones upon which Maslow built his basic propositions of growth and self-actualization psychology. We will now explore a few of these propositions that are relevant to the discussion at hand.

Maslow held that "no psychological health is possible unless the essential core of the person is fundamentally accepted, loved and respected by others and by him/herself."¹⁰⁵ Coordinate with this 'acceptance' the conclusion that "the main path to

health and self-fulfillment for the masses is via basic need gratification rather than via frustration.”¹⁰⁶ The basic needs, after the bodily needs are taken care of are for (1) protection, safety, security, (2) belongingness, love (3) respect, esteem, approval, and (4) freedom for the fullest development of one’s capacities, actualization of the self.

At the self-actualizing level, many dichotomies become resolved, and opposites are seen to be unities. Maslow states that “for self-actualizing people, there is a strong tendency for selfishness and unselfishness to fuse into a higher, super ordinate unity. Work tends to be the same as play; vocation and avocation becomes the same thing.”¹⁰⁷ One especially important finding in self-actualizing people is that they tend to integrate the Freudian dichotomies of the conscious, preconscious and the unconscious (id, ego, super-ego).¹⁰⁸ The ability of “healthier people to dip into the unconscious and preconscious, to use and value their primary processes instead of fearing them, to accept their impulses instead of always controlling them, to be able to regress voluntarily without fear, turns out to be one of the main conditions of creativity.”¹⁰⁹

Self actualization does not mean transcendence of all human problems. Conflict, anxiety, frustration, sadness, hurt and guilt can all be found in healthy human beings. Yet, the achievement of self-actualization makes more possible the transcendence of self, and of self-consciousness and of selfishness. It makes it easier for the person to merge himself as a part in a larger whole than himself.

Self-actualizing persons occasionally live out-of-time and out-of-the-world (atemporal and aspatial) even though they must live in the outer world. The person who is not afraid of the inner, psychic world can enjoy it to such an extent that it may be called Heaven.¹¹⁰ With all these positive qualities, it is perhaps easy to see why Self-

Actualization may be seen as the goal of any approach that seeks to increase an individual's well-being. The intent behind the development of the SIS™ process was to familiarize recipients with the inner, psychic world in order to facilitate greater self-actualization with the hope of assisting the creation of Heaven on Earth.

CHAPTER 3: RESEARCH METHODS

*The skillful are not obvious
They appear to be simple-minded
Those who know this know the patterns of the Absolute
To know the patterns is the Subtle Power
The Subtle Power moves all things and has no name*

David R. Hawkins, M.D., Ph.D.
Power Vs. Force: The Hidden Determinants of Human Behavior

The Research Perspective

The *SIS*TM study employed a “distance” research methodology using the internet, telephone, and mail. This distance approach enabled participation across the continental United States, Canada, and Puerto Rico without the hindrance or costs of travel. The approach provided greater access to a larger pool of participants due to the lack of geographical constraint and ease of the protocol deployment to participants, allowing both the participants and the PI to work from the comfort of their homes. In addition, the distance approach added an additional layer of blinding to the PI by prohibiting access to visibly discernible information regarding participants such as physical appearance, demographic information, and facial expressions.

The *SIS*TM project was designed as a mixed methods study that used both quantitative and qualitative measures and assessments. The quantitative measures expressed objective reality numerically by analyzing data collected from two psychometric test mechanisms administered over three time periods. The qualitative assessments emphasized a phenomenological view through the use of descriptive audio-taped telephone sessions, personal feedback, and journal and email commentary.

The *SIST*TM project did not use a control group and employed the general approach of the quasi-experimental research design with the sub-type of single group. The quasi-experimental research design emphasized test measurement as primary and qualitative observation and documentation as additional methods of analysis. The design was deployed with a three-period, one intervention protocol.

The Research Participants

Participant Selection Process

Thirty-five adult participants were randomly selected from a pool of people who responded to an advertisement of inquiry. The advertisement (Appendix C) was distributed by email using the database of Holos University in Bolivar, Missouri and the through the distribution of the PI's email contact list asking recipients to forward to persons not known to the PI who might be interested in the study. These groups provided a non-randomized convenience sample of adults.

The advertisement included prescreening criteria in order to exclude certain participants from responding. Conditions that excluded participation were: Diagnosis of legal blindness, schizophrenia, bipolar disorder, dementia, PTSD, depression, other self reported mental illness, self-reported substance abuse, or use of psychotropic medications, amphetamines, or tranquilizers.

Persons included in the pool were over eighteen years of age and agreed to complete the required online assessment materials at both the pre and post-test intervals. An additional requirement was that the participant must not personally know the Principal Investigator (PI).

Over one hundred respondents applied for participation within the first two weeks of emailing the recruiting advertisement. The PI replied to all responses via an initial email correspondence (Appendix D) including two attachments: the Informed Consent (Appendix E) and Statement of Understanding (Appendix F) forms. The purpose of the attachments was to provide clear communication regarding the nature of the research project, provide answers to questions participants might have, comply with the research requirement for informed consent for both participation in the study and permission for audio recording of the *SIS*TM. Instructions were also provided for returning the signed forms by a choice of U.S. mail, electronic signature, or by scanning and return emailing the signed forms.

The first thirty-five respondents who returned the Informed Consent (Appendix E) and Statement of Understanding (Appendix F) forms were identified as the research participants. Upon receipt of the participants signed and returned forms, the PI reviewed the forms for completeness. If information was incomplete the PI contacted the participant via email requesting the missing information. Participants were admitted into the study on a “first come” basis when satisfactorily completed forms were received until the maximum level of thirty-five participants was met.

After all thirty-five research participants were identified, an email was sent to the remaining respondents informing them that participation slots had been filled (see Appendix G). The PI then sent an email to the first thirty-five respondents, now referred to as the ‘research participants’. The email (Appendix H) acknowledged receipt of the required forms and defined the next steps of the study.

Participant Demographics

Following are Tables 1 through 7, frequency tables identifying demographic data regarding participant marital status, employment, student, education, highest degree, gender, and culture:

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Married	17	48.6	48.6	48.6
	Single	9	25.7	25.7	74.3
	Divorced	9	25.7	25.7	100.0
	Total	35	100.0	100.0	

Table 1. Frequency Table of Marital Status

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Full time	16	45.7	45.7	45.7
	Part time	9	25.7	25.7	71.4
	Retired, not working	2	5.7	5.7	77.1
	Retired, working PT	1	2.9	2.9	80.0
	Not working	7	20.0	20.0	100.0
	Total	35	100.0	100.0	

Table 2. Frequency Table of Employment Status

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes, graduate	9	25.7	25.7	25.7
	Yes, taking courses	7	20.0	20.0	45.7
	No, not currently a student	19	54.3	54.3	100.0
	Total	35	100.0	100.0	

Table 3. Frequency Table of Student Status

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	HS Graduate	1	2.9	2.9	2.9
	Trade/tech school, AA degree	4	11.4	11.4	14.3
	Bachelor's degree	17	48.6	48.6	62.9
	Advanced degree	13	37.1	37.1	100.0
	Total	35	100.0	100.0	

Table 4. Frequency Table of Education Level

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		21	60.0	60.0	60.0
	Masters degree	6	17.1	17.1	77.1
	Specialists degree	2	5.7	5.7	82.9
	Professional degree	2	5.7	5.7	88.6
	Doctoral degree	4	11.4	11.4	100.0
	Total	35	100.0	100.0	

Table 5. Frequency Table of Post Graduate Degrees

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	2	5.7	5.7	5.7
	Female	33	94.3	94.3	100.0
	Total	35	100.0	100.0	

Table 6. Frequency Table of Gender Status

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Native American	1	2.9	2.9	2.9
	African American	2	5.7	5.7	8.6
	Caucasian	29	82.9	82.9	91.4
	Hispanic/Latino	2	5.7	5.7	97.1
	Prefer no answer	1	2.9	2.9	100.0
	Total	35	100.0	100.0	

Table 7. Frequency Table of Cultural Background.

Instruments Used in Data Collection

The *SIST*TM project was designed as a mixed methods study using both quantitative and qualitative approaches. The quantitative data was collected from two psychometric inventories: The State/ Trait Anxiety Inventory (STAI) and the Five Factor Wellness Evaluation (FFWEL). The qualitative assessments used were: Audio recordings of the *SIST*TM, participants' journal entries and emails, the *Symbolic Intuitive Sessions*TM Script and Questions Tool (Appendix A) , and the Post Session Observations and Assessments Tool (Appendix B).

Quantitative Instruments

Both the STAI and FFWEL were administered online through use of the internet. The online administration of the tests was relatively easy and far less complicated than manual administration would have been. Participants were able to complete the tests in the comfort of their own home at a time that suited their schedule. Once the participant completed the test, the data was instantly calculated, stored, and ready for review by a statistician.

The only complication encountered with online administration was that occasionally participants had difficulty logging on to the test. Usually, this happened because the participant forgot their password and needed to have the password reset or a misspelling occurred in the user ID needed to access the test. Mind Garden was usually helpful in resolving the logon issue promptly. However, on two occasions, it took several days to resolve the issue.

The PI acted as the Administrator of the online tests by setting up “Campaigns” for each test administration. Six campaigns in total were set up:

1. Pre-test STAI
2. FirstPostTest-STAI
3. SecondPostTest-STAI
4. Pre-test FFWEL
5. FirstPostTest-FFWEL
6. SecondPostTest-FFWEL

Each of these campaigns was completed by all thirty-five participants for a total of two hundred and ten completed tests and purchased test licenses.

State-Trait Anxiety Inventory (STAI)

The State-Trait Anxiety Inventory (STAI) is a well known testing mechanism developed by Charles Spielberger used to assess state and trait levels of anxiety.

Spielberger defines **State Anxiety** (S-Anxiety) “as temporal cross sections in the stream-of life of a person, and emotional reactions as expressions of personality states.”¹¹¹

Spielberger refers to **Trait Anxiety** (T-Anxiety) as the “relatively stable individual differences in anxiety-proneness, that is, to differences between people in tendency to

perceive stressful situations as dangerous or threatening and to respond to such situations with elevations in the intensity of their state anxiety (S-anxiety) reactions.”¹¹²

The STAI was designed to be self-administered and generally required ten minutes to complete. It is a forty item questionnaire in which each item is rated on a four point scale ranging from 1 (not at all), 2 (somewhat), 3 (moderately so), to 4 (very much so). The STAI was obtained from Mind Garden, Inc. and there was a reasonable cost associated with its use.¹¹³ See Appendix I for STAI question samples and information regarding clinical use and rating.

Five Factor Wellness Inventory (FFWEL)

The Five Factor Wellness Inventory (FFWEL) is a tool designed to assess characteristics of wellness. It is a condensed version of the larger [Wellness Evaluation of Lifestyle \(WEL\)](#). The FFWEL measures the higher order Wellness factor, five second order factors, and seventeen discrete scales as illustrated in *the Indivisible Self: An Evidence-based Model of Wellness*. These scales are measured using seventy-four scored items and a number of experimental items. Demographic items are also included.

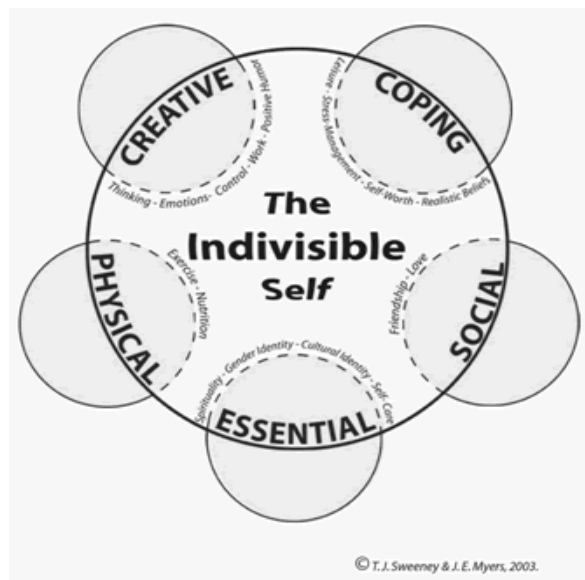


Figure 1. The Indivisible Self

The Scales of the FFWEL are as follows:

1. Wellness

- Creative Self: Thinking, Emotions, Control, Positive Humor, Work
- Coping Self: Realistic Beliefs, Stress Management, Self-Worth, Leisure
- Social Self: Friendship, Love
- Essential Self: Spirituality, Self-Care, Gender Identity, Cultural Identity
- Physical Self: Exercise, Nutrition

2. Context Scales

- Local
- Institutional
- Global
- Chronometrical

3. Overall Life Satisfaction

The FFWEL was designed to be self-administered and generally required twenty to thirty minutes to complete. It is a ninety-four item questionnaire in which each item is rated on a four point scale ranging from A (Strongly Agree), B (Agree), C (Disagree), to D (Strongly Disagree). The FFWEL license was obtained from Mind Garden, Inc. and there was a reasonable cost associated with its use.¹¹⁴ See Appendix J for FFWEL question samples.

Qualitative Instruments

The qualitative tools used in the study were: Audio recordings of the *SIS*TM, participants' journal entries and emails, *Symbolic Intuitive Session*TM Script and Question Tool (Appendix A), and the Post Session Observations and Assessments Tool (Appendix B).

Audio recordings of the *Symbolic Intuitive Session*TM

The primary source for qualitative assessment was the audio recorded telephone conversation that occurred during the *SIS*TM. Audio Acrobat (audioacrobat.com) provided a high quality, low cost recording service that enabled easy recording of the telephone conversations. The equipment used to facilitate audio recording was a land line telephone service with a three-way calling feature, a speaker phone, and a computer with internet connectivity.

The Audio Acrobat recording service was accessed via the internet after setting up an account. Each *Symbolic Intuitive Session*TM was recorded in a separate file that could be labeled by the PI. The files were stored on the Audio Acrobat server but could be downloaded to the PI's computer. Additionally, the PI was able to send a link to the audio file to participants who requested a recording of the *SIS*TM. The recording files also have the facility of being published to a website, blog, email, or as a download link (MP3 file).

After the *SIS*TM were recorded and the intervention protocol was completed for all thirty-five participants, the PI listened to the audio recordings with the intent to transcribing participant comments that may not have been captured during the *SIS*TM

telephone conference. The Post Session Observations and Assessments Tool (Appendix B) was used to record observations from the review of the audio files.

Participants' Journal Entries and Emails

Once symbols were intuited for a participant, the PI sent an email with "Participant Instructions on How to Work with Symbols" (see Appendix K). The instructions outlined a process for the participant to follow when considering the symbols and provided a series of questions for the participant to reflect on and journal about. The participant recorded their reflections on the questions and their experience with the symbols in a word document which they emailed to the PI for review prior to the appointed time for the *SIS*TM telephone conference with the PI.

After the *SIS*TM, several participants sent unsolicited emails to the PI with additional comments and reflections on their experience with the symbols or insights after the session. These emails were also included in the qualitative assessment of the session that is provided in Table 17.

***Symbolic Intuitive Sessions*TM Script and Questions**

A script for the *SIS*TM was developed in order to produce optimal uniformity in the *SIS*TM experience for all participants (Appendix A). The script began with opening commentary from the PI providing information about the nature of the research project and providing an overview of what to expect from the telephone conference ahead. The remainder of the session was divided into three parts: opening questions, questions about the symbols, and closing questions.

The opening questions related to the initial experience the participant had upon reviewing their symbols. The questions explored the initial reaction, emotional and physical sensations, sense of familiarity or alien-ness, and overall impressions.

The next stage of the *SIS*TM script explored the significance of the symbols received for the individual. A set of questions were developed to examine the meaning and relevance that the symbol held. On average, each participant received three symbols. This set of questions was repeated for each symbol that a participants received, so if a participants received three symbols, we worked through this set of questions three times, once for each symbol.

The questions pertaining to each symbol investigated themes like the emotional and physical response to the symbol. What meaning and characteristics did the symbol convey? Did the symbol represent a part of the participant in any way? If the symbol could speak to you what would it say? Did they want to see the symbol change in any way and if so in what way?

The closing section of the *SIS* script involved tying the symbols together to create a coherent message or theme. Usually, the symbols created a story line to deliver a message relevant to the participant. Using the insights revealed in the exploration of the symbols earlier in the conversation, the participants were prompted to pull the insights together in a unified theme – often producing very rich results. Additionally, at this stage, participants reflected on the relevance of their symbols and on what, if any, benefits they felt they had received as a result of the process .

Post Session Observations and Assessments Tool

Post Session Observation was conducted after the completion of the research protocol and of all quantitative testing. The PI downloaded the recorded audio files from Audio Acrobat to her computer and identified each file with the appropriate participant number.

With the Post Session Observation and Assessment Tool (Appendix B) in hand, the PI listened to the audio recording and transcribed important passages from the recording. Much of the SIS conversation had already been captured at the time of the session on the '*Symbolic Intuitive Sessions*TM Script and Question' form (Appendix A). The intention of the 'Post Session Observation and Assessment Tool' (Appendix B) was to re-examine the telephone conference in order to catch key phrases that were spoken that may have been overlooked during the session and also to ensure that pertinent information had been accurately captured.

The Post Session Observation and Assessment Tool served to compile multiple qualitative data sources. The PI also reviewed participant journal entries and emails to add additional significant information to be considered in the qualitative analysis.

Once the Post Session Observation and Assessment Tool had been completed for all thirty-five participants, the PI examined the information to look for patterns or repeated themes across all participant experience. This qualitative analysis is presented in Chapter 4.

Procedures Used in Carrying Out the Design

The protocol for the *Symbolic Intuitive Session*TM study was conducted through the following twelve steps:

1. Solicited and admitted participants to the study.
2. Administered pre-test
3. Scheduled the *Symbolic Intuitive Sessions*TM appointments
4. Intuited / clairvoyantly discerned symbols for participants.
5. Recorded descriptions of the symbols with words and in image form either by sketching or finding clip art for the symbol.
6. Sent symbols with instructions for working with the symbols to participants
7. Reviewed participants' journal entries and researched symbols
8. Conducted the *SIS*TM conference call
9. Administered the first post test.
10. Administered the second post test.
11. Sent data files to statistician for analysis. Reviewed results.
12. Conducted qualitative review

The following narrative will provide further detail for each of these steps. The first step of soliciting and admitting participants to the study has already been described in “The Research Participants” section of this chapter.

Once the research participants had been identified, the PI sent an email (Appendix H) that defined the next steps of the study and provided instructions for taking the pre-test for both the STAI and FFWEL. Participants were informed that they would be receiving two emails from Mind Garden with an invitation to take the tests online. The

user ID was the participant's email. All participants were given the same initial password and could change the password as they liked. The pre-tests were completed very easily by participants with only one participant having problems logging on, which took a few days to resolve.

The PI received notices from Mind Garden as each participant completed the pre-tests. After notification was received, the PI sent the participant an email acknowledging receipt of the completed test results and providing available times to set an appointment for the *SIS*TM (Appendix L). The email included a grid that initially held thirty five appointment times. The grid listed times for different time zones in order to lessen the likelihood for confusion to occur due to time zone differences. Participants were instructed to email the PI the top five appointment times that suited their schedule.

Upon receipt of preferred appointment times, the PI compared the participants' selection to appointments that were still available from the appointment grid. The PI identified the appropriate appointment time and sent an email to the participant with the time that had been set (Appendix M). As appointments were set, they were deleted from the appointment grid that was sent to participants on a staggered basis as they completed the pre-test. This system worked amazingly well with very few complications. The PI had investigated on-line appointment schedulers and found the method described here to be less cumbersome and easier to administer.

The email that communicated the appointment time for the *SIS*TM also indicated that the participant would receive their intuited symbols two to three days before their scheduled appointment, at which time the PI conducted an Intuitive Symbol Discernment session on behalf of the participant. The steps for Symbol Discernment follow:

1. At the time of intuitive symbolic discernment, the Primary Investigator held an index card with the participant's full birth name, full current name if different, and date of birth written on an index card.
2. The PI said the following opening prayer at the beginning of the intuitive symbolic discernment: "Infinite Spirit, please bless this session to the highest good of all concerned."
3. The Primary Investigator then held the index card with the information, established a heart connection to the participant, and repeated the participant's current full name three times.
4. After the utterance of the participant's name, the Primary Investigator closed her eyes and shifted to an altered state of consciousness. A moment of stillness ensued until the Primary Investigator recognized the shift and then said the following prayer: "Infinite Spirit, High Ascended Beings, Angels, and Guides, I ask for relevant information that will assist (Participant's Name) in his/her life journey and is for the highest good of all concerned."
5. After the prayer, symbols usually began to appear. (See Appendix O for Back-up Protocol used if symbols did not appear). The Primary Investigator had a blank sheet of artist paper, colored pastels, and colored pencils available. As symbols appeared, the Primary Investigator wrote or drew what was seen.
6. After symbol discernment was complete, the Primary Investigator closed the session by expressing appreciation to Divine Guidance and releasing the heart connection to the participant.

7. The PI then reviewed the written description or drawing to ensure clarity and completeness.

A backup protocol (Appendix O) was devised in the event that symbols were not discernible during the Intuitive Symbol Discernment session as described above. There was no need to utilize the backup protocol during this study.

The next step after symbols were recorded was to send the symbols to the participant. The PI found it effective to find clip art for the majority of symbols that were easily identifiable. When symbols were unique in some way, the PI sketched the symbols with pastels and colored pencils. A sketched symbol was then photographed and saved to a digital file. Once all the symbols were collected for a participant, the PI attached the symbols in a file named Intuited Symbols (see Appendix P) to an email for the participant. The email provided instructions on how to work with the symbols, how to journal their experience with the symbol, and a reminder of the upcoming *SIS*TM appointment time (Appendix K).

Participants were instructed to return their journal entries and reflections on the symbols to the PI one day before the scheduled appointment for the *SIS*TM. The PI reviewed the participant responses before the scheduled *SIS*TM in an effort to assess the participant's depth of connection and understanding to the symbol. The PI also conducted additional research for the symbols to garner traditionally accepted meanings for the symbol in order to enrich understanding for the participant during the session. The PI reviewed personally owned symbol books and conducted internet searches during this process. The PI typed up the meanings found in a word document to add to the participants file in preparation for the telephone conference.

During the *SIS*TM conference call, the PI followed the guidelines developed in the *SIS*TM Script (Appendix A). At the beginning of the telephone call, the PI dialed the access number for Audio Acrobat to begin recording of the telephone call and make the participant aware of the recording process. During the course of the conversation, the PI wrote notes and answers to questions on the *SIS*TM Script form.

The day after the *SIS*TM, the PI sent an email to the participant with instructions to complete the first set of post tests for both the STAI and FFWEL (Appendix Q). The PI logged on to the administrative account with Mind Garden and initiated invitations to be sent by Mind Garden with the test links. The participant logged on with the same user id and password they used for the pre-test. Mind Garden sent a notice to the PI when the first post test was completed.

The post test process was repeated for a second time two weeks after the participant's *SIS*TM appointment. Again, the PI sent an email to the participant with instructions to complete the second set of post tests for both the STAI and FFWEL (Appendix R). The PI logged on to the administrative account with Mind Garden and initiated invitations to be sent by Mind Garden with the test links. The participant logged on with the same user id and password they used for the pre-test and first post-test. Mind Garden sent a notice to the PI when the second post test was completed.

After all participants completed all tests, the PI gathered the data files from Mind Garden and imported the raw data into an Excel spreadsheet to send to the statistician. The data for the following tests was included: Pre-test STAI , First Post Test-STAI , Second Post Test-STAI, Pre-test FFWEL, First Post Test-FFWEL, Second Post Test-

FFWEL. The statistician analyzed the data and returned results within two weeks of receiving the data.

The PI began the qualitative analysis after quantitative results were received. The qualitative analysis involved three steps: 1) review of participant's journal entries and emails, 2) review of the notes from the *Symbolic Intuitive Session*TM recorded on the session script guide, and 3) transcription of the recorded audio sessions including completion of the Post Session Observation and Assessment form.

After qualitative analysis process was completed for each participant, the PI reviewed all thirty-five assessments to discern trends, themes, patterns, or sessions that warranted additional examination. Further information regarding the qualitative analysis outcome will be provided in Chapter Four of this dissertation.

CHAPTER 4: RESEARCH FINDINGS

A time will come when science will make tremendous advances, not because of better instruments for discovering and measuring things, but because a few people will have at their command great spiritual powers, which at the present are seldom used. Within a few centuries, the art of spiritual healing will be increasingly developed and universally used.

*-Gustaf Stromberg
Mount Wilson Astronome
A Scientist's View of Man,
Mind and the Universe*

Introduction

As stated in Chapter 1, this study examined the therapeutic effect of *Symbolic Intuitive Sessions*[™] (*SIS*[™]) on anxiety and characteristics of wellness. This chapter is organized in terms of the three specific research questions posed in Chapter 1. First, an examination is presented on the effect of the *SIS*[™] on anxiety. Secondly, data on the effect of the *SIS*[™] on characteristics of wellness are scrutinized. Finally, a qualitative review seeks to answer the question of whether the intuited symbols are relevant and beneficial to the person receiving them.

Data Collection

The research design included three quantitative data collection periods for both testing mechanisms: the STAI and FFWEL. The first period, referred to as the ‘pre-test’ occurred two to six weeks before the *SIS*[™] intervention and established a baseline measurement for all participants. The second period, referred to as the ‘first post test’, was administered the day after the *SIS*[™] intervention. The final period, referred to as the ‘second post test’ occurred two weeks after the *SIS*[™] intervention.

Qualitative information was collected in three periods as well. Period one occurred the day before the *SIS*TM intervention when the PI reviewed the journal responses of the participant prior to the session. The *SIS*TM conference was considered the second period when the PI took notes from the session on the *Symbolic Intuitive Sessions*TM Question form (Appendix K). The final qualitative period occurred when the PI transcribed significant passages from the audio recording of the *SIS*TM on the Post Session Observation and Assessment form (Appendix I) along with notes from the review of journal entries and emails provided from the participant after the session.

Compliance Rate

The compliance rate of participants returning quantitative questionnaires was 100%. The STAI is comprised of forty questions which were taken three times for a total of 120 responses per participants. The FFWEL is composed of ninety-four questions, which completed three times would be a total of 282 responses per participant. The two tests combined were a total of 402 responses per participant and a total of 14,070 responses for all thirty-five participants. In addition, demographic responses were reported on the FFWEL.

Choice of Statistical Analysis

Repeated measure ANOVAS were conducted examining the three test periods in order to test the hypotheses stated for this research study. A value of ($p \leq 0.05$) was used to determine if the intervention and post test results were significant. Statistical analysis was conducted by Dr. Paul Thomlinson.

State Trait Anxiety Inventory

The State Trait Anxiety Inventory (STAI) assessed both state and trait levels of anxiety. The data files were labeled as follows:

Period	State	Trait
Pre test	state1	trait1
First post test	state2	trait2
Second post test	state3	trait3

Table 8. Data File Labels

State Anxiety

The *State-Trait Anxiety Inventory for Adults Manual* written by Charles D. Spielberger defines an anxiety state as “an unpleasant emotional state or condition that exists at a given moment in time and at a particular level of intensity. Anxiety states are characterized by subjective feelings of tension, apprehension, nervousness, and worry, and by activation or arousal of the autonomic nervous system.”¹¹⁵

Data supports that the *SIST*TM protocol evidenced a significantly positive effect on state anxiety; meaning that the intervention aided in decreasing feelings of tension, apprehension, nervousness, and worry. The table below indicates that state anxiety levels for the pre-test period were 36.17 and decreased after the *SIST*TM intervention to 32.65. State anxiety levels lowered further for the second post test which occurred two weeks after the intervention. The standard deviation steadily decreased for each testing period indicating less divergence from the mean. The means presented in Table 2 from the three testing periods are graphed in the figure below the table. The decline in state anxiety levels shows the biggest drop from the pre test period to the first post test with a continuing decrease to the final post test two weeks after the intervention.

	Mean	Std. Deviation	N
state1	36.1714	13.48089	35
state2	32.6571	11.39387	35
state3	30.8286	8.27642	35

Table 9. Descriptive Statistics For State Anxiety

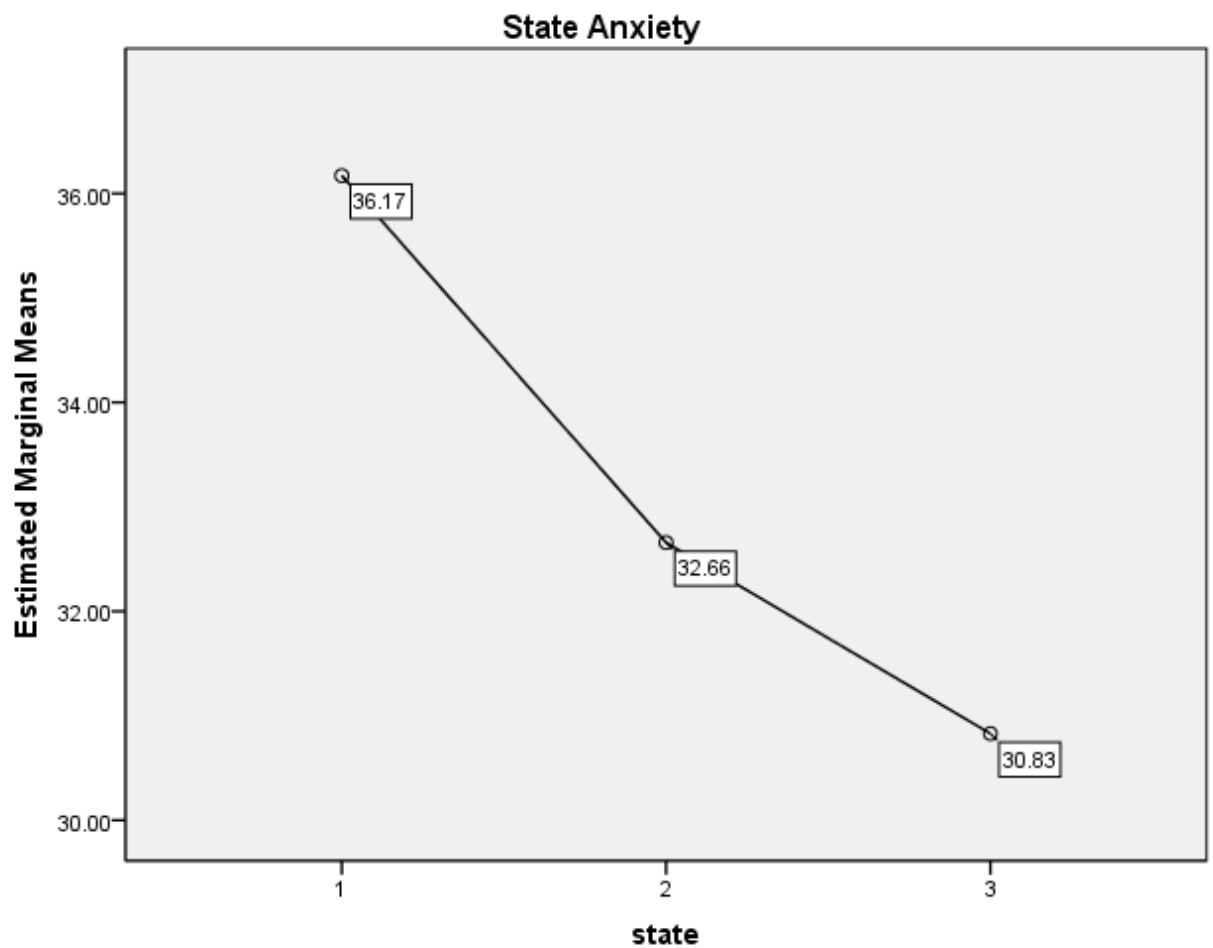


Figure 2. STATE Anxiety Tests of Within-Subjects Effects

The following table presents the results of the mixed ANOVA analysis for state anxiety levels. The Sphericity Assumed method portrays the significance of ($p \leq .023$) and ($F = 4.005$).

Measure: MEASURE_1

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared	Noncent. Parameter	Observed Power ^a
state								
Sphericity Assumed	516.133	2	258.067	4.005	.023	.105	8.011	.698
Greenhouse-Geisser	516.133	1.821	283.372	4.005	.026	.105	7.295	.668
Huynh-Feldt	516.133	1.919	268.967	4.005	.024	.105	7.686	.684
Lower-bound	516.133	1.000	516.133	4.005	.053	.105	4.005	.494
Error(state)								
Sphericity Assumed	4381.200	68	64.429					
Greenhouse-Geisser	4381.200	61.928	70.747					
Huynh-Feldt	4381.200	65.244	67.151					
Lower-bound	4381.200	34.000	128.859					

Table 10. State Anxiety Data Analysis

Trait Anxiety

The *State-Trait Anxiety Inventory for Adults Manual* defines trait anxiety as “relatively stable individual differences in anxiety-proness as a personality trait. These personality traits can be conceptualized as relatively enduring differences among people in specifiable tendencies to perceive the world in a certain way in dispositions to react or behave in a specified manner with predictable regularity.”¹¹⁶

Data supports that the *SIS*TM protocol evidenced a positive effect on trait anxiety; meaning that established individual tendencies in anxiety-proness as an enduring personality trait improved. The table below indicates that trait anxiety levels for the pre-test period were 37.8 and decreased after the *SIS*TM intervention to 35.2. Trait anxiety levels lowered further for the second post test to 32.7 which occurred two weeks after the

intervention. The standard deviation steadily declined for each testing period indicating less divergence from the mean.

	Mean	Std. Deviation	N
trait1	37.8000	12.65330	35
trait2	35.2286	10.37839	35
trait3	32.7714	8.91821	35

Table 11. Descriptive Statistics for Trait Anxiety

The means presented in Table 4 from the three testing periods are graphed in the figure below. The decline in trait anxiety levels showed a slightly bigger drop from the pre test period to the first post test with a continuing decrease to the final post test two weeks after the intervention. The change in the means over the testing periods is represented in the figure below:

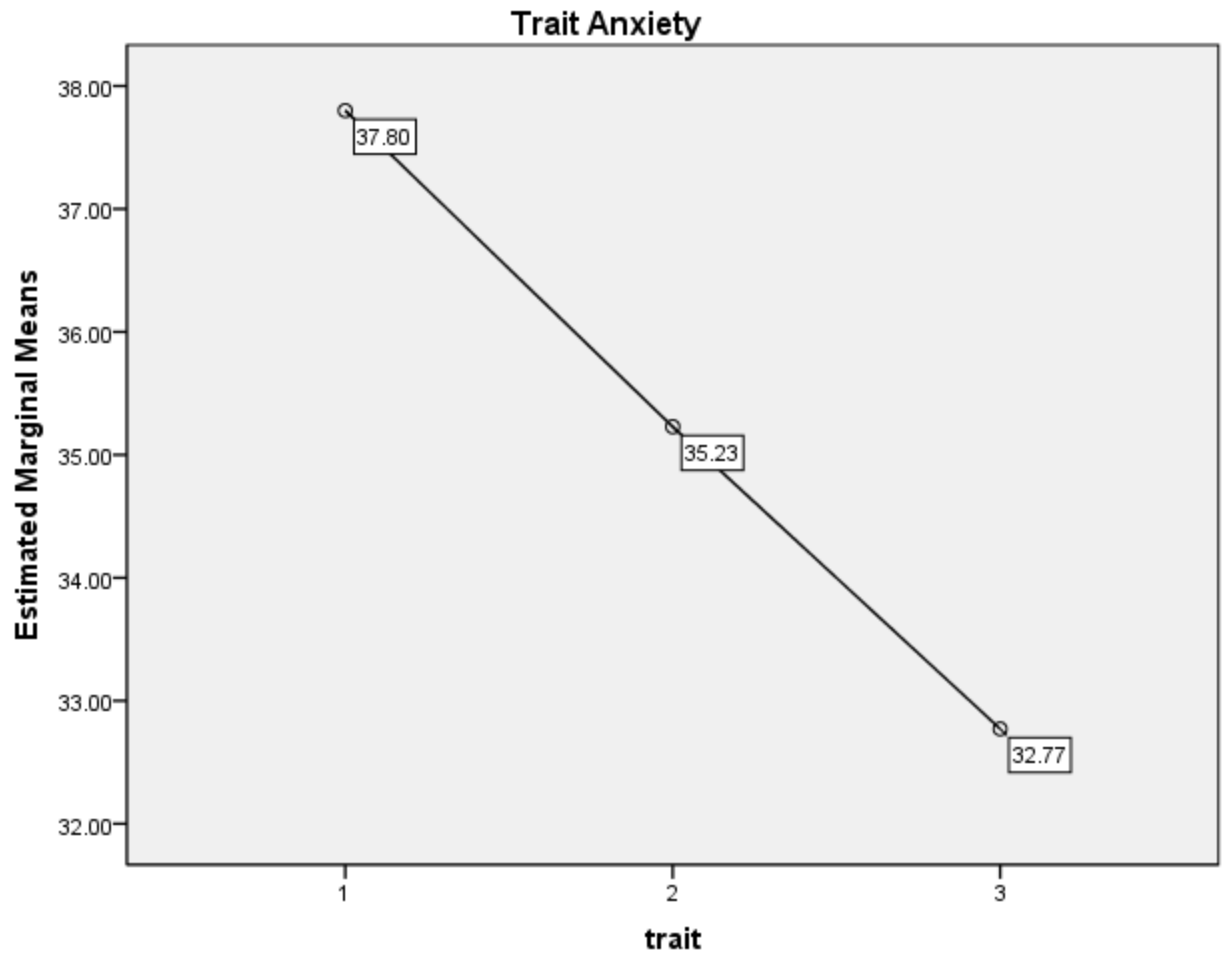


Figure 3. Trait Anxiety Graph

The following table presents results of the ANOVA analysis for trait anxiety. The Sphericity Assumed method portrays the significance of ($p \leq .003$) and ($F = 6.286$).

Tests of Within-Subjects Effects									
Measure: MEASURE_1									
Source		Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared	Noncent. Parameter	Observed Power ^a
trait	Sphericity Assumed	442.590	2	221.295	6.286	.003	.156	12.571	.884
	Greenhouse-Geisser	442.590	1.805	245.202	6.286	.004	.156	11.345	.858
	Huynh-Feldt	442.590	1.900	232.925	6.286	.004	.156	11.943	.871
	Lower-bound	442.590	1.000	442.590	6.286	.017	.156	6.286	.683
Error(trait)	Sphericity Assumed	2394.076	68	35.207					
	Greenhouse-Geisser	2394.076	61.370	39.010					
	Huynh-Feldt	2394.076	64.605	37.057					
	Lower-bound	2394.076	34.000	70.414					

a. Computed using alpha = .05

Table 12. Trait Anxiety Data Analysis

Five Factor Wellness Evaluation

The Five Factor Wellness Inventory (FFWEL) is a tool designed to assess characteristics of wellness. The FFWEL measures the higher order Wellness factor, five second order factors, and seventeen discrete scales.

Scale Descriptions

The higher order Wellness factor is referred as the total wellness score and is comprised of second order factors and the discrete scales. It is the sum of all items and is a measure of one's overall well being.

According to the *Five Factor Wellness Inventory Manual* written by Jane Myers and Thomas Sweeney, the five second order factors are seen as “the factors comprising

the self, or indivisible self. Each of the 17 third-order factors is included (statistically) in one, and only one, of the second-order factors.”¹¹⁷ The five second-order factors and their associated meanings as defined in the *Five Factor Wellness Inventory Manual* are:

1. Creative Self – “The combination of attributes that each of us forms to make a unique place among others in our social interactions and to positively interpret our world.”¹¹⁸
2. Coping Self – “The combination of elements that regulate our responses to life events and provide a means for transcending their negative effects.”¹¹⁹
3. Social Self – “Social support through connections with others in our friendships and intimate relationships, including family ties.”¹²⁰
4. Essential Self – “Our essential meaning-making processes in relation to life, self, and others.”¹²¹
5. Physical Self – “The biological and physiological processes that comprise the physical aspects of our development and functioning.”¹²²

The seventeen discrete scales are subdivisions of the second order factors and are defined as follows:

Creative Self:

1. Thinking – “Being mentally active, open-minded: having the ability to be creative and experimental; having a sense of curiosity, a need to know and to learn; the ability to think both divergently and convergently when problem solving; the capacity to change one’s thinking in order to manage stress; the ability to apply problem solving strategies in resolving social conflicts.”¹²³

2. Emotions – “Being aware of or in touch with one’s feeling; being able to express one’s feelings appropriately; being able to enjoy positive emotions as well as being able to cope with negative emotions; having a sense of energy; avoiding chronic emotional states.¹²⁴”

3. Control – “Beliefs about your competence, confidence, and mastery; belief that you can usually achieve the goals you set out for yourself; being able to exercise individual choice through imagination, knowledge, and skill; having a sense of planfulness in life; being able to be direct in expressing one’s needs (assertive).¹²⁵”

4. Positive Humor – “Being able to laugh at one’s own mistakes and the unexpected things that happen; the ability to laugh appropriately at others; having the capacity to see the contradictions and predicaments of life in an objective manner such that one can gain new perspectives; enjoying the idiosyncrasies of life; the ability to use humor to accomplish even serious tasks.¹²⁶”

5. Work – “Being satisfied with one’s work; having adequate financial security; feeling that one’s skills are used appropriately; feeling that one can manage one’s workload; feeling a sense of job security; feeling appreciated in the work one does; having satisfactory relationships with others on the job; being satisfied with activities in work and play which one chooses to perform; having a playful attitude toward life tasks; the ability to cope with stress in the workplace.¹²⁷”

Coping Self:

6. Realistic Beliefs – “Understanding that perfection or being loved by everyone are impossible goals, and having the courage to be imperfect; the ability to perceive reality accurately, not as one might want or desire it to be; separating that which is

rational from that which is wishful thinking; controlling the “should”, “oughts,” “dos,” and Don’ts” which tend to rule one’s life; avoiding unrealistic expectations.¹²⁸”

7. Stress Management – “General perception of one’s own self-management or self-regulation; seeing change as an opportunity for growth rather than as a threat to one’s security; on-going self-monitoring and assessment of one’s coping resources; the ability to organize and manage resources such as time, energy, setting limits, and need for structure.¹²⁹”

8. Self-Worth – “accepting who and what one is, positive qualities along with imperfections; acceptance of one’s physical appearance; affirming the value of one’s existence; valuing oneself as a unique individual.¹³⁰”

9. Leisure – “Activities done in one’s free time; satisfaction with one’s leisure activities, importance of leisure, positive feelings associated with leisure, having at least one activity in which “I lose myself and time stands still”, ability to approach tasks from a playful point of view; having a balance between work and leisure activities; ability to put work aside for leisure without feeling guilty.¹³¹”

Social Self:

10. Friendship – “Social relationships that involve a connection with others individually or in community, but which do not have a marital, sexual, or familial commitment; having friends in whom one can trust and who can provide emotional, material, or informational support when needed; not being lonely; being comfortable in social situations; having a capacity to trust others; having empathy for others.¹³²

11. Love – “The ability to be intimate, trusting, and self-disclosing with another person; the ability to give as well as express affection with significant others; having concern for the nurturance and growth of others, mutual appreciation.”¹³³

Essential Self:

12. Spirituality – “Personal beliefs and behaviors that are practiced as part of the recognition that we are more than the material aspects of mind and body.”¹³⁴

13. Self-Care – “taking responsibility for one’s wellness through self-care and safety habits that are preventive in nature such as obtaining timely medical care and wearing a seat belt; avoiding substance abuse; getting adequate sleep.”¹³⁵

14. Gender Identity – “Satisfactions with one’s gender; feeling supported in one’s gender; transcendence of gender identity (ability to be androgynous)”¹³⁶

15. Cultural Identity – “Satisfaction with one’s cultural identity; transcendence of one’s cultural identity.”¹³⁷

Physical Self:

16. Exercise – “Engaging in sufficient physical activity to keep in good physical condition.”¹³⁸

17. Nutrition – “Eating a nutritionally balanced diet; maintaining a normal weight and avoiding overeating.”¹³⁹

The Indivisible Self diagram in [Figure 1](#) depicts the relationship of the second order factors and seventeen discrete scales in one united whole of wellness.

In addition, four context scales were scored on the FFWEL: 1) Local, 2) Institutional, 3) Global, and 4) Chronometrical and a measure referred to as Overall Life Satisfaction. These scales are defined as follows:

Local Context – “Those systems in which we live most often – our families, neighborhoods, and communities – and our perceptions of safety in these systems.¹⁴⁰”

Institutional Context – “Social and political systems that affect our daily functioning and serve to empower or limit our development in obvious and subtle ways, including education, religion, government, business and industry, and the media.¹⁴¹”

Global Context – “Factors such as politics, culture, global events, and the environment that connect us to others around the world.¹⁴²”

Chronometrical Context – “Growth, movement, and change in the time dimension that is perpetual, of necessity positive, and purposeful.¹⁴³”

Life Satisfaction Index – “The extent to which one is satisfied with one’s life overall.¹⁴⁴”

FFWEL Significance Data

A significance value of ($p \leq 0.05$) was determined for five of the seventeen discrete scales of work, positive humor, stress management, self-care, and institutional context. Significance value was not revealed for the other measures of the FFWEL in this study although positive trends were indicated. The data for all of the FFWEL measures is provided in Appendix A. The data for the scales with significance values is provided in the text below.

Work

The discrete scale of work is a subdivision of the second order category of Creative Self. The *FFWEL Manual* defines work as “being satisfied with one’s work; having adequate financial security; feeling that one’s skills are used appropriately; feeling that one can manage one’s workload; feeling a sense of job security; feeling appreciated in the

work one does; having satisfactory relationships with others on the job; being satisfied with activities in work and play which one chooses to perform; having a playful attitude toward life tasks; the ability to cope with stress in the workplace.¹⁴⁵”

Data supports that the *SIS*TM protocol evidenced a positive effect on the discrete scale of work; meaning participants experienced an increase in satisfaction with their work. The table below indicates that work scale levels for the pre-test period were 75.0 and increased after the *SIS*TM intervention to 76.28. Work scale levels increased further for the second post test to 78.57 which occurred two weeks after the intervention. The standard deviation steadily decreased for each testing period indicating less divergence from the mean.

	Mean	Std. Deviation	N
work1	75.0000	15.29129	35
work2	76.2857	14.67004	35
work3	78.5714	14.01530	35

Table 13. Descriptive Statistics for Work

The means for work presented in Table 13 from the three testing periods are graphed in the figure below. The work scale levels showed an increase from the pre test period to the first post test with an even larger increase to the final post test two weeks after the intervention. The change in the means over the testing periods is represented in the figure below:

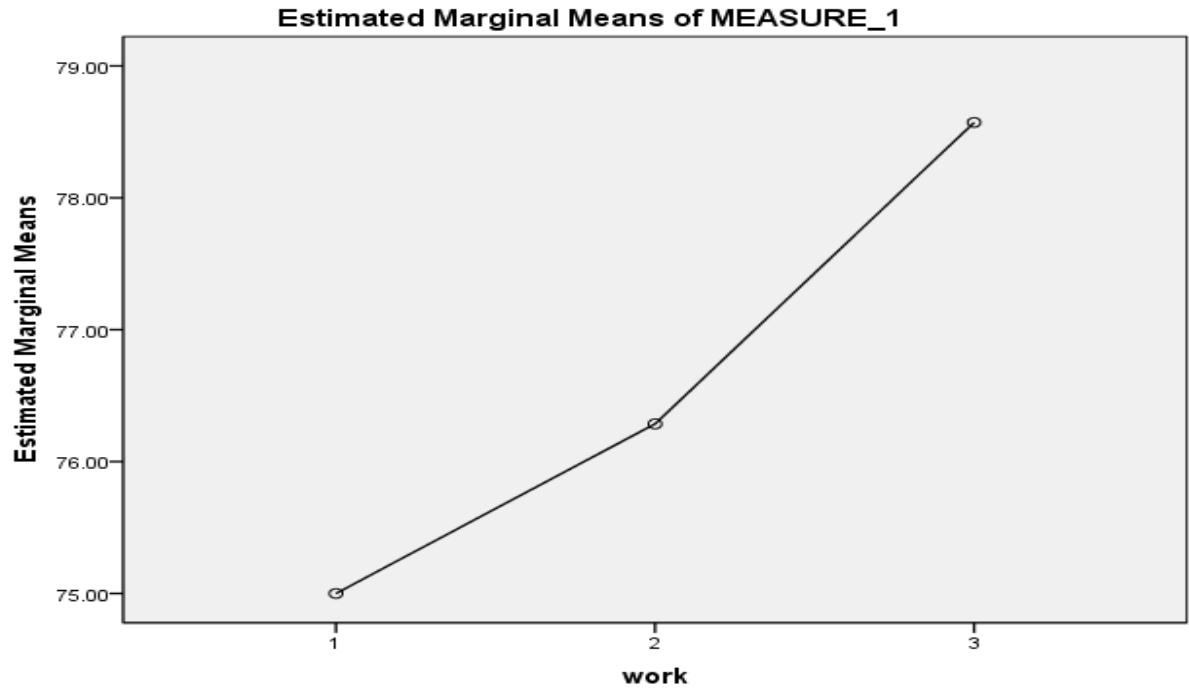


Figure 4. Graph of Means for Work

The following table presents results of the ANOVA analysis for work scale levels. The Sphericity Assumed method portrays the significance of ($p \leq .05$) and ($F = 3.089$).

Measure: MEASURE_1 Tests of Within-Subjects Effects

Source		Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared	Noncent. Parameter	Observed Power ^a
work	Sphericity Assumed	229.048	2	114.524	3.089	.052	.083	6.178	.577
	Greenhouse-Geisser	229.048	1.992	114.973	3.089	.052	.083	6.154	.576
	Huynh-Feldt	229.048	2.000	114.524	3.089	.052	.083	6.178	.577
	Lower-bound	229.048	1.000	229.048	3.089	.088	.083	3.089	.401
Error(work)	Sphericity Assumed	2520.952	68	37.073					
	Greenhouse-Geisser	2520.952	67.734	37.218					
	Huynh-Feldt	2520.952	68.000	37.073					
	Lower-bound	2520.952	34.000	74.146					

a. Computed using alpha = .05

Table 14. Work ANOVA Results

Positive Humor

The discrete scale of positive humor is a subdivision of the second order category of Creative Self. The *FFWEL Manual* defines work as “Being able to laugh at one’s own mistakes and the unexpected things that happen; the ability to laugh appropriately at others; having the capacity to see the contradictions and predicaments of life in an objective manner such that one can gain new perspectives; enjoying the idiosyncrasies of life; the ability to use humor to accomplish even serious tasks.”¹⁴⁶

Data supports that the *SIS*TM protocol evidenced a positive effect on the discrete scale of positive humor; meaning that participants level of humor increased. The table below indicates that positive humor scale levels for the pre-test period were 81.2 and increased after the *SIS*TM intervention to 82.16. Positive Humor scale levels increased further for the second post test to 85.20 which occurred two weeks after the intervention. The standard deviation steadily decreased for each testing period indicating less divergence from the mean.

	Mean	Std. Deviation	N
positivehumor1	81.2686	14.77468	35
positivehumor 2	82.1600	13.81813	35
positivehumor 3	85.2000	12.59400	35

Table 15. Descriptive Statistics for Work

The positive humor means presented in Table 8 from the three testing periods are graphed in the figure below. The increase in positive humor levels showed an increase from the pre test period to the first post test with a larger increase from the first post test to the second post test two weeks after the intervention. The change in the means over the testing periods is represented in the figure below:

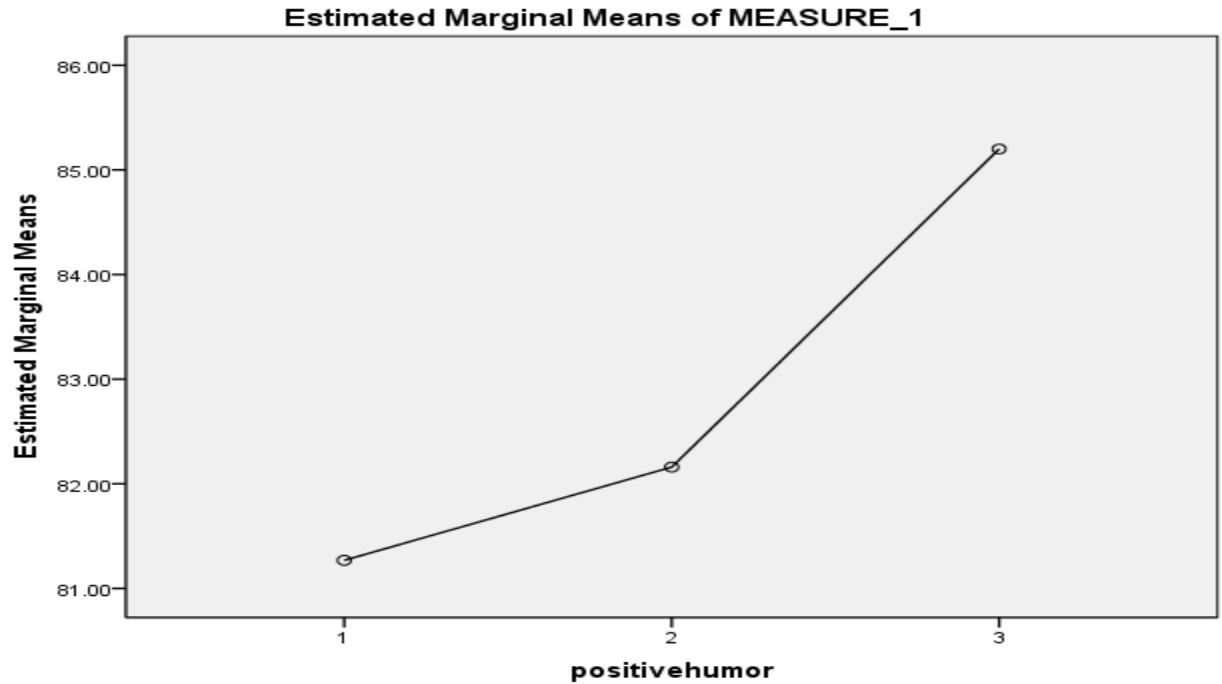


Figure 5. Graph of Means for Positive Humor

The following table presents results of the ANOVA analysis for trait anxiety. The Sphericity Assumed method portrays the significance of ($p \leq .02$) and ($F = 3.904$).

Measure: MEASURE_1 Tests of Within-Subjects Effects									
Source		Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared	Noncent. Parameter	Observed Power ^a
positivehumor	Sphericity Assumed	297.411	2	148.706	3.904	.025	.103	7.807	.686
	Greenhouse-Geisser	297.411	1.958	151.889	3.904	.026	.103	7.644	.679
	Huynh-Feldt	297.411	2.000	148.706	3.904	.025	.103	7.807	.686
	Lower-bound	297.411	1.000	297.411	3.904	.056	.103	3.904	.484
Error(positivehumor)	Sphericity Assumed	2590.336	68	38.093					
	Greenhouse-Geisser	2590.336	66.575	38.909					
	Huynh-Feldt	2590.336	68.000	38.093					
	Lower-bound	2590.336	34.000	76.186					

Table 16. Positive Humor ANOVA Results

Stress Management

The discrete scale of stress management is a subdivision of the second order category of Coping Self. The *FFWEL Manual* defines stress management as the “general perception of one’s own self-management or self-regulation; seeing change as an opportunity for growth rather than as a threat to one’s security; on-going self-monitoring and assessment of one’s coping resources; the ability to organize and manage resources such as time, energy, setting limits, and need for structure.”¹⁴⁷

Data supports that the *SIS*TM protocol evidenced a positive effect on the discrete scale of stress management; meaning that participant’s coping skills for stress management improved. The table below indicates that stress management scale levels for the pre-test period were 78.96 and increased after the *SIS*TM intervention to 82.51. Stress management scale levels continued to increase further for the second post test to 82.7 which occurred two weeks after the intervention. The standard deviation steadily decreased for each testing period indicating less divergence from the mean.

A supporting email from a participant was received after the second post test stating that the symbols received helped her manage stress in a better manner during a difficult life situation. The unsolicited and volunteered email expressed the enduring quality of the symbols in the participant’s life and illustrated the stress reducing capacity of symbols. (See Table 17: Participant #23 and #24 comments).

	Mean	Std. Deviation	N
stressmanagement1	78.9600	11.55463	35
stressmanagement 2	82.5171	9.68591	35
stressmanagement 3	82.7029	8.85635	35

Table 17. Descriptive Statistics for Work

The means presented in Table 10 from the three testing periods are graphed in the figure below. The increase in stress management levels showed the biggest change from the pre test period to the first post test with a slightly continuing increase to the final post test two weeks after the intervention. The change in the means over the testing periods is represented in the figure below:

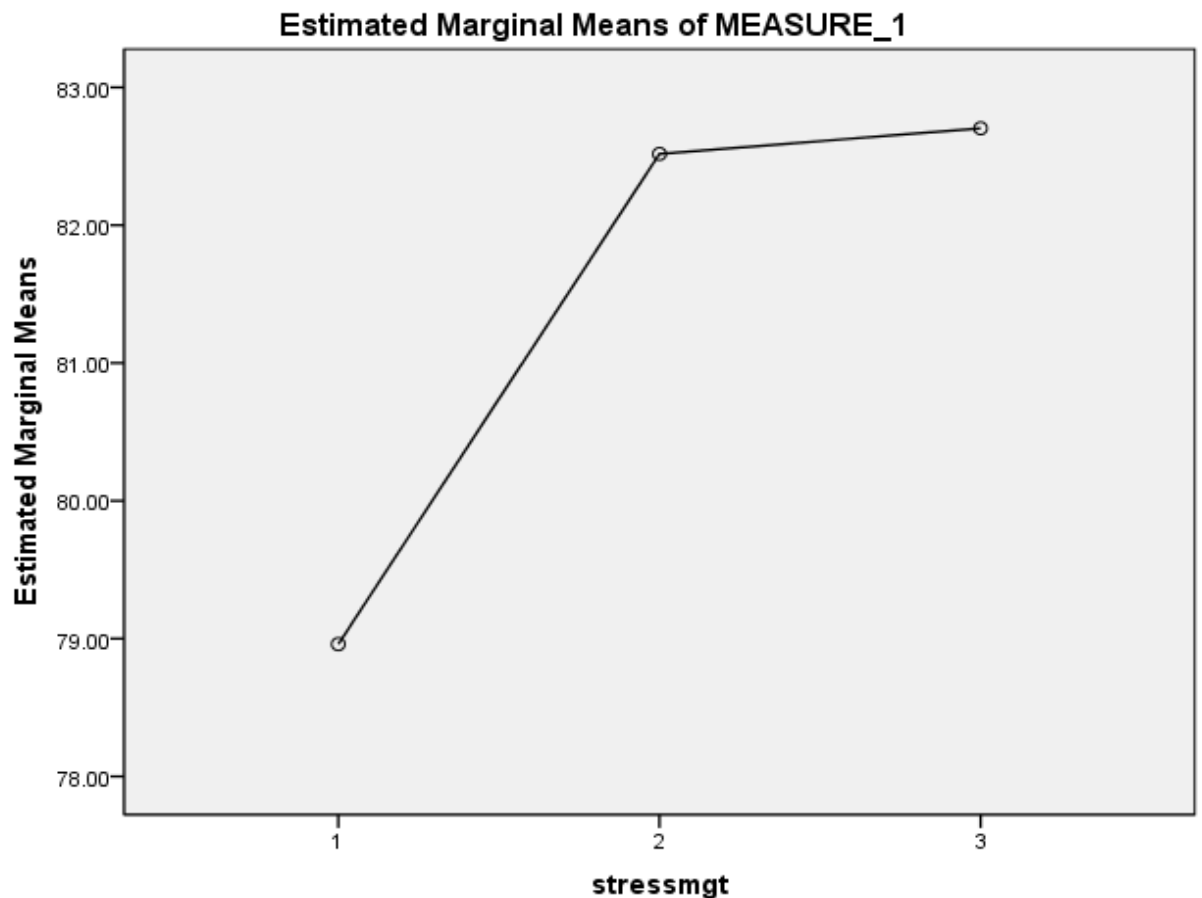


Figure 6. Graph of Means for Stress Management

The following table presents results of the ANOVA analysis for stress management scale levels. The Sphericity Assumed method portrays the significance of ($p \leq .05$) and ($F = 3.0$).

Tests of Within-Subjects Effects

Measure: MEASURE_1

Source		Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared	Noncent. Parameter	Observed Power ^a
stressmgt	Sphericity Assumed	311.462	2	155.731	3.010	.056	.081	6.020	.566
	Greenhouse-Geisser	311.462	1.682	185.138	3.010	.066	.081	5.064	.516
	Huynh-Feldt	311.462	1.760	176.960	3.010	.063	.081	5.298	.528
	Lower-bound	311.462	1.000	311.462	3.010	.092	.081	3.010	.392
Error(stressmgt)	Sphericity Assumed	3517.951	68	51.735					
	Greenhouse-Geisser	3517.951	57.199	61.504					
	Huynh-Feldt	3517.951	59.842	58.787					
	Lower-bound	3517.951	34.000	103.469					

a. Computed using alpha = .05

Table 18. Work ANOVA Results

Self-Care

The discrete scale of self-care is a subdivision of the second order category of Essential Self. The *FFWEL Manual* defines self-care as “taking responsibility for one’s wellness through self-care and safety habits that are preventive in nature such as obtaining timely medical care and wearing a seat belt; avoiding substance abuse; getting adequate sleep.”¹⁴⁸

Data supports that the *SIST*TM protocol evidenced an effect on the discrete scale of self-care. The table 12 below indicates that self care scale levels for the pre-test period were 95.54 and decreased after the *SIST*TM intervention to 92.33 showing a downward trend. Self care scale levels rebounded for the second post test to 94.66 which was still a decrease from the pre-test levels. The significance level change occurred between the pre-test and the first post test. There is no significance level change from the pre-test to

the second post test. The standard deviation increased for the first post test period indicating a wider divergence from the statistical mean.

	Mean	Std. Deviation	N
selfcare1	95.5457	7.50178	35
selfcare 2	92.3314	11.03582	35
selfcare 3	94.6600	7.58672	35

Table 19. Descriptive Statistics for Self Care

The self care means presented in Table 12 from the three testing periods are graphed in the figure below. The decline in self care levels showed a dip in the first post test with a rebound in the second post test but not returning to the pre-test level. The change in the means over the testing periods is represented in the figure below:

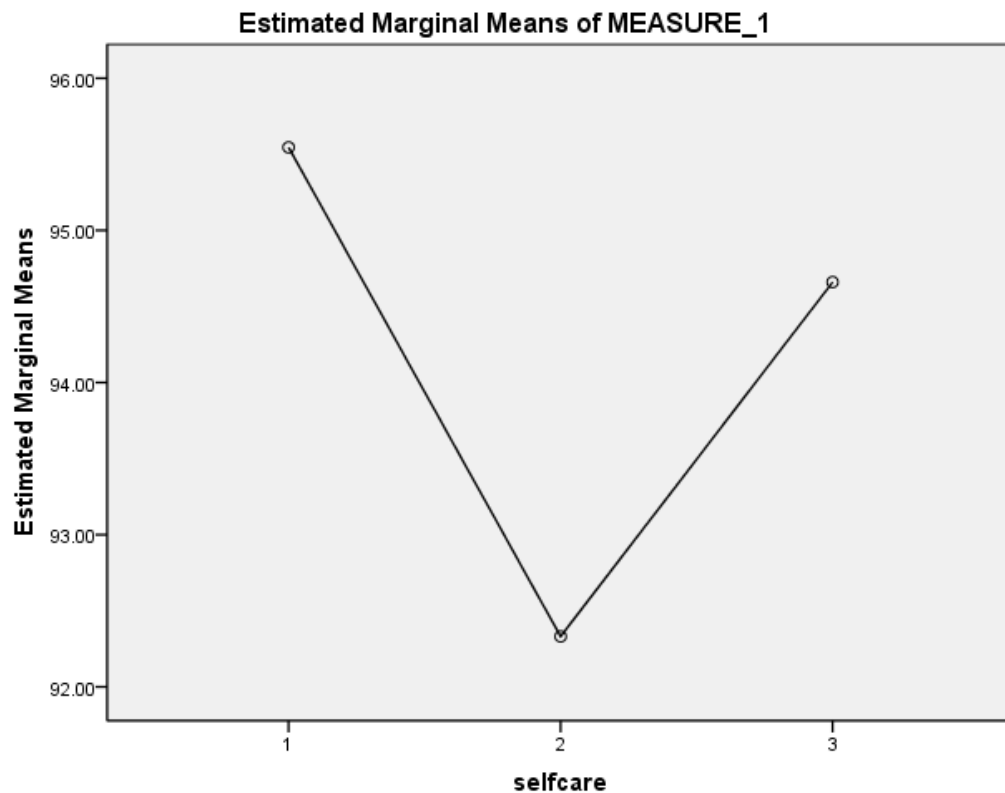


Figure 7. Graph of Means for Self Care

Table 13 presents results of the ANOVA analysis for self care levels. The Sphericity Assumed method portrays the significance of ($p \leq .01$) and ($F = 4.383$).

Measure: MEASURE_1		Tests of Within-Subjects Effects							
Source		Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared	Noncent. Parameter	Observed Power ^a
selfcare	Sphericity Assumed	192.948	2	96.474	4.383	.016	.114	8.765	.739
	Greenhouse-Geisser	192.948	1.867	103.355	4.383	.019	.114	8.182	.717
	Huynh-Feldt	192.948	1.971	97.885	4.383	.017	.114	8.639	.734
	Lower-bound	192.948	1.000	192.948	4.383	.044	.114	4.383	.530
Error(selfcare)	Sphericity Assumed	1496.866	68	22.013					
	Greenhouse-Geisser	1496.866	63.473	23.583					
	Huynh-Feldt	1496.866	67.020	22.335					
	Lower-bound	1496.866	34.000	44.025					

a. Computed using alpha = .05

Table 20. Work ANOVA Results

Institutional Context

The institutional context helps to understand human behavior within a system or environment. The *FFWEL Manual* defines institutional context as “social and political systems that affect our daily functioning and serve to empower or limit our development in obvious and subtle ways, including education, religion, government, business and industry, and the media.”¹⁴⁹,

Data supports that the *SIS*TM protocol evidenced a positive effect on the institutional context scale; meaning that participants’ perceptions of social and political systems were

enhanced. The PI interprets this as a possibly more favorable impression on educational institutions due to participation in this research project. The table below indicates that institutional context scale levels for the pre-test period were 69.84 and increased after the *SIS*TM intervention to 74.48. Institutional context scale levels slightly decreased for the second post test to 73.6 which occurred two weeks after the intervention. The standard deviation remained fairly stable through all testing periods.

	Mean	Std. Deviation	N
institutionalcontext 1	69.8486	11.69189	35
institutionalcontext 2	74.4886	11.58482	35
institutionalcontext 3	73.6029	11.74936	35

Table 21. Descriptive Statistics for Institutional Context

The means presented in Table 14 from the three testing periods are graphed in the figure below. The increase in institutional context scale levels showed the increase occurred from the pre test period to the first post test that occurred immediately after the intervention. The change in the means over the testing periods is represented in the figure below:

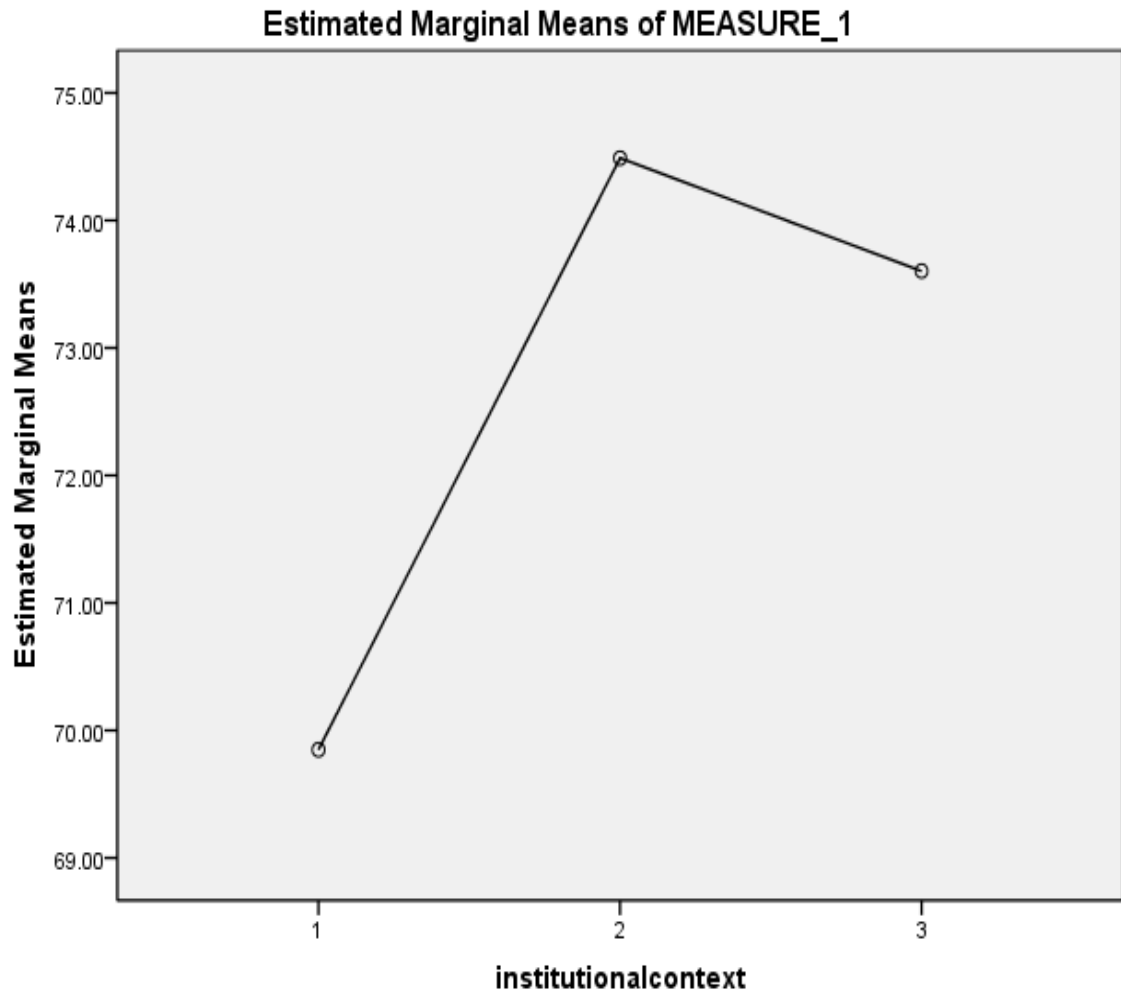


Figure 8. Graph of Means for Institutional Context

The following table presents results of the ANOVA analysis for institutional context levels. The Sphericity Assumed method portrays the significance of ($p \leq .003$) and ($F = 6.2556$).

Source		Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared	Noncent. Parameter	Observed Power ^a
institutionalcontext	Sphericity Assumed	424.769	2	212.384	6.255	.003	.155	12.510	.882
	Greenhouse-Geisser	424.769	1.813	234.293	6.255	.004	.155	11.341	.857
	Huynh-Feldt	424.769	1.909	222.474	6.255	.004	.155	11.943	.871
	Lower-bound	424.769	1.000	424.769	6.255	.017	.155	6.255	.681
Error(institutionalcont xt)	Sphericity Assumed	2308.811	68	33.953					
	Greenhouse-Geisser	2308.811	61.641	37.455					
	Huynh-Feldt	2308.811	64.916	35.566					
	Lower-bound	2308.811	34.000	67.906					

a. Computed using alpha = .05

Table 22. Work ANOVA Results

Qualitative Findings

Qualitative data was gathered to support the quantitative data and to further address the research question of whether the intuited symbols were relevant and beneficial to the person receiving them. The qualitative tools reviewed were the audio recording of the *SIST*TM, the *Symbolic Intuitive Session*TM Question form (Appendix K), the Post Session Observation and Assessment form (Appendix I), and journal entries and emails sent by participants.

Thirty-five *Symbolic Intuitive Sessions*TM were conducted. All but one *SIST*TM was successfully recorded using the Audio Acrobat internet recording service. The one session that did not record was for participant #17. The PI used the same audio recording procedure at the beginning of this session that was used for other sessions with the confidence that the session was being recorded. When the PI looked for the file on Audio Acrobat afterwards, the file could not be found. The PI had recorded sufficient data during the course of the *SIST*TM on the *Symbolic Intuitive Session*TM Question form

(Appendix K) to include participant #17 in the study. The Post Session Observation and Assessment form (Appendix I) was also completed for participant #17 that included a review of journal entries and emails sent by the participant.

Before the beginning of the *SIST*TM, the PI completed as many questions on the *Symbolic Intuitive Session*TM Question form as possible based on a review of the participant's journal entries. During the course of the *SIST*TM, the PI attempted to record responses to the remainder of the questions on the form.

After all the *SIST*TM were completed and the quantitative data files were submitted to the statistician, the PI used the Post Session Observation and Assessment form (Appendix I) to review the other qualitative tools one more time. At this stage, the PI reviewed the audio recording of the *SIST*TM, the *Symbolic Intuitive Session*TM Question form (Appendix K), and journal entries and emails sent by participants one further time. The primary objective was to transcribe key phrases spoken by the participant during the *SIST*TM and review information provided in journal and email entries.

Qualitative Analysis Tables

Information gathered on the Post Session Observation and Assessment forms (Appendix I) has been compiled in two Qualitative Analysis Tables which follow. The first table is referred to as the 'Symbol, Theme, and Correlation Table'. The second table is called the "Relevance Score and Participant Comment Table".

Symbol, Theme, and Correlation

The Symbol, Theme, and Correlation Table consist of four columns. The first column shows the participant number. The second column lists the symbols that were discerned for the participant. The third column summarizes the theme, message, or

storyline that the symbols collectively represent for the participant. The fourth column relates information pertaining to the symbols that was relevant for the participant.

The next nine pages are devoted to Table 23: Symbol, Theme, and Correlation

#	Symbols for Participant	Message/Storyline Theme	Participant Correlations with the Symbols
1	1. Blue Jay 2. Butterfly with her body in the center 3. Small Tortoise	Protection is all around you. Heaven on Earth.	*Sings professionally, parents died recently *Totem Animal *Deceased Loved One
2	1. Dogwood flower with cross overlaid 2. Crossroads 3. Antique Water Pump	Crossroads, point of many decisions	*Just left her husband a few months prior. *Had a dream the night before with a similar symbol.
3	1. single corn stalk in a field with large ears of corn 2. a feather blowing in the wind 3. a red and white farm windmill 4. old fashioned black telephone	Guidance to reach out and connect /communicate with others more and share wisdom. Connect with spirit and the ancient ones. Guidance is all around her that wants to communicate	*studies Native American wisdom – corn symbol very significant in her studies *collects feathers * has previously communicated with nonphysical beings. *"I have had experience with communicating with non-physical beings. I heard voices and have heard them throughout my life."
4	1. Scissors 2. Quill pen and ink 3. Statue of Liberty with emphasis on the torch	Cut energetic chords of attachment. Examine emotional charges and release through journaling – which will enable you to be an even brighter light and way shower.	*participant was using scissors at the time symbols were intuited *guidance to journal – she journals frequently and wrote 3 pages for this exercise * mentioned Artist Way which she owns and uses to teach a course. *participant is a Healing Touch Practitioner
5	1. Wooden reed flute broken in two pieces and then repaired and re-enforced with a stainless steel rod 2. Ram climbing a beautiful snow topped mountain	Healing through adversity makes one stronger and allows on to climb to higher heights and be a channel for divine will	*participant plays the Native American flute * recognized significant need for healing from past life and childhood trauma *in the past intuitive were not able to read for her *the Ram and mountain symbol was so similar to an incredibly powerful dream she had

6	<ul style="list-style-type: none"> 1. Black arrow speeding down with white wisp spiraling 2. White Pegasus with cherub riding 3. Red Dragon 	An innate and natural ability to connect with Higher realms which are constantly around her	<ul style="list-style-type: none"> *has a serious and challenging health condition and is on a path of healing *very intuitive *aware of higher realms around her and is working on ability to connect *sent a photo of spirit in her home
7	<ul style="list-style-type: none"> 1. Loud speaker with sound waves 2. White envelope 3. Stamens on white lily 	Broadcast, send out , pollinate Express, create, share	<ul style="list-style-type: none"> *is told she is too loud in group situations * spreading beauty – is a beauty consultant *wants to speak in front of large group of people
8*	<ul style="list-style-type: none"> 1. white wooden garden gate attached to a fence with lush pastel flowers 2. a check mark 3. image of tires on pavement(50's style car) 	Enter the garden, opportunities opening up, new path	<ul style="list-style-type: none"> *is an herbalist, grows plants and flowers, makes plant medicine *has felt she was outside the garden all of her life *Dad died 8 months earlier
9	<ul style="list-style-type: none"> 1. tornado spinning with debris flying thru the air, holding on while strong winds blow and fresh green growth in wake 2. Red Maple leaf 3. gas gage pointing to full 	In the midst of tremendous change leading to new growth, a new season of life, and plenty of energy to move in a new direction	<ul style="list-style-type: none"> *husband died one month before the session *Nursing school program is disbanding *entering crone phase of life *sees multiple sweeping change experiences throughout her life
10	<ul style="list-style-type: none"> 1. Alladin's magic lamp with a Genie 2. spider web 3. Red apple 	Stop wishing and take action. Connect with your network, the result will bring success.	<ul style="list-style-type: none"> *her sister said the same words to her recently that Aladdin said *she has a wide circle of connections but has not been assertive about asking for what she needs
11	<ul style="list-style-type: none"> 1. peacock with full plumage – flying coasting above the ground and cawing loudly 2. a black and white image of a rag doll missing one eye 3. an aluminum ladder standing straight up 4. volcano with bright lava flowing down sides 	Pride in drawing attention to beauty which may have been missing from her childhood. High aspirations to move up. Passion and intensity bubbling up from inside and coming forth.	<ul style="list-style-type: none"> *Interior designer – creates beauty *father born with only one eye, he left the family when she was six *goal oriented

12	1. window opening outward 2. red jet like arrow with a yellow halo 3. profusion of pink roses	Opening and expressing to a larger world with ability to transmute/heal and change energy with an abundance of love	*therapeutic touch, cranial-sacral, and reiki practitioner
13	1. white lotus with bright golden glow in center 2. tiny Oriental man trying to push a cart up a huge black wedge and it keeps rolling back down 3. a frog reclining on lily pad with huge grin	Relax into being a physical human being while recognizing spiritual nature – Spirit having a human experience. Both in One without separation. Illusion vs. reality	*on a path of spiritual awakening *had previously posted the exact image of the frog on the lily pad to her face book page the week before (PI did not look at her face book) *have opened spiritually in the last two years
14	1. Road Runner running down the highway at supersonic speed 2. teeth of a canine 3. carpenter's squares used to mark 45 and 90 degree angles 4. skunk	Don't run away from problems, look them square in the mouth and from all angles. Use nonviolent, passive, and effective methods of self-protection.	*busy running around / staying busy to avoid looking at problems *experienced child hood abuse and has not been able to face it, has been running from it
15	1. brown wooden coat rack with wheel like top 2. table lamp with huge shade and bright golden glow 3. large moving arrow swooping down and to the left	At a time in life where you are changing the role that you play/coat that you wear moving in a direction where your light can shine brightly with supportive energy flowing in.	*recently let go from a job where she had specialized training (a Doctorate degree). She is re-defining the career direction she would like to pursue in the future, considering spiritual/energetic healing
16	1. bowling ball moving SLOWLY down the alley and knocking over all the pins 2. confetti, streamers & poppers exploding 3. white picket fence with purple flowers OR a pot of gold	Have moved SLOWLY and purposefully toward your goals and objectives and are now at a point of fruition/success/joy and celebration. Gratitude for attaining heart's desire & contentment	*graduate of Barbara Brennan School of Healing. *has worked hard on herself and releasing issues but has not reached a place of joy *starting to recognize satisfaction with where she is in life

17	<p>1. Lioness lying in tall grass on the edge of a straw hut village with a water tower in the background.</p> <p>2. large brown leather pouch/bag with a strap that crosses the torso</p> <p>3. Coleman lantern</p>	<p>Strength, messenger, and vision</p> <p>Theme of Light</p>	<p>*this session did not audio record</p> <p>Entries are from participants journal and notes taken during the session</p>
18	<p>1. Two swans with heads together with red heart between their necks</p> <p>2 Two swans with heads lifted with multiple little red hearts floating up</p>	<p>Participant is love, has much love in her life and has huge capacity to radiate love beyond prominent relationships</p>	<p>*very happily married</p> <p>*has a two year old toddler</p> <p>*on recent vacation, maid formed swans with the towels</p> <p>*wants to share love, wisdom, joy and passions with the world.</p>
19	<p>1. oval mirror with gold frame</p> <p>2. playful blue smurf with a quill in hand</p> <p>3. scroll/ parchment</p>	<p>Inner reflection and grounding in self, see how far how you have come. Laugh at self. Has wisdom and it's time to unroll it and let it out.</p>	<p>*nutritionist and hypnotherapist</p> <p>*taking improv classes to be a comedian</p> <p>*has done much self-improvement work and been on spiritual path with study</p>
20	<p>1. a balancing scale with cosmic spiral on each arm</p> <p>2. metal Spartan's helmet with a fin on top with arrow pointing up</p> <p>3.stop watch</p>	<p>"As a spiritual warrior and healer I need to activate myself in a timely manner to create balance, a sense of spiritual harmony within my being so I can begin to take responsibility for the leadership positions that await me."</p>	<p>*healing touch practitioner, psychotherapist, energy balancing, works on chakras</p> <p>*In work with clients she asks "what is balance, fair, what is right in the laws of the Universe? What does it take to create justice within ones spirit, what does it take to be true to one's self?"</p> <p>*often doodles arrows similar to arrow on the helmet</p> <p>*works in inter-dimensional realms</p>
21	<p>1. white mailbox with a red flag up on a white post in a beautiful green setting with crisp air</p> <p>2. a brown velvet man's cap with a large feather similar to Robin Hood's</p> <p>3. Set of 4 brick steps leading up to a brick pathway that winds through a manicured green garden</p>	<p>Sending and receiving messages of pure intent that is leading you in a solid right path where you will manifest your intentions.</p> <p>(grandfather is sending information to assist).Keep on – what you want will come to pass</p>	<p>*set intention to move from FL to farm in PA</p> <p>*cap was similar to a cap worn by her grandfather, an Alpine cap worn by the ANA Alpini in Italy –sent a picture of the Alpini cap</p> <p>*has very clear intentions of the life she wants to create. She journaled very precisely and in detail her vision.</p>

22	<p>1. An infinity sign (a sideways 8) with a sensation of continuously moving around the loop and the swinging from side to side.</p> <p>2. A magical fairy like kingdom in the woods with vibrant colors, aliveness, and magic that fades into whiteness/paleness and almost disappears (a shifting to the invisible).</p>	<p>Shifting from side to side from 'spiritual' realm to 'physical' realm instead of integrating into a perspective of 'wholeness'. Use awareness of the invisible that underlies the visible to manifest dreams in physical reality.</p>	<p>*Psychologist – has worked with Jungian archetypes</p> <p>*Identifies with the 'Seeker' archetype</p> <p>*Fantasizes or day dreams a great deal</p> <p>*stated that often disconnects from reality</p> <p>*highly conceptual and sees the 'big picture'</p> <p>*sees everything is Connected</p>
23	<p>1. Spiral galaxy that was spinning quickly.</p> <p>2. Silver spoon</p> <p>3. Large brown buffalo with small wings on its sides</p>	<p>Abundance, connection to source, appreciation, gratitude. Being a channel for blessings and abundance. Trust.</p>	<p>*Nurse – Therapeutic Touch</p> <p>*Used Hubble telescope photograph recently on Soul Collage as representative of 'Source'</p> <p>*Started dreaming after received symbols</p> <p>*Born into family that was well off – not concerned with money growing up – allowed her to pursue paths like therapeutic touch</p> <p>*drawn to picture of cattle herd to include in Soul Collage</p>
24	<p>1. An antique type skeleton key fitting into a lock on a dark brown wooden door.</p> <p>2. An alpine looking cuckoo clock with pine cones at the bottom of the pull chains.</p> <p>3. A grand wooden stairway in a home that curved at the bottom, went up a tall flight of steps and then the stairs changed direction at a landing and continued up in the opposite direction.</p>	<p>Past life, dealing with loss and recovery of what is important in dimensions of lifestyle and vocation. Moving back into an old wisdom. Door is opening to awareness of ancestral pattern and her deceased grandmother is available assist in ancestral healing and moving up in consciousness.</p>	<p>*Doctorate in Ethno Botany</p> <p>*Distance healer, tarot reader, and intuitive</p> <p>*Does psychic readings for others and uses symbols</p> <p>*Since very early childhood, attracted to and captivated by old skeleton keys and keyholes in wooden doors.</p> <p>*Sense of past life as apothecary behind the door with the skeleton key</p> <p>*Grandmother had a cuckoo clock like this</p> <p>*She is following a karmic path similar to that of her grandmother</p> <p>*Recognition of repeated ancestral pattern</p> <p>*Since very early childhood attracted to grand wooden staircases</p> <p>*Used to walk up and down grand staircase</p> <p>*Past life memory of walking grand staircase</p>

25	<p>1. American Bald Eagle sitting with wings spread. The eagle has its beak open and is cawing loudly.</p> <p>2. A labradorite or moonstone orb is clutched in its talons.</p> <p>3. Eagle is zooming high above the river with tall trees lining both sides and has the orb and a vine in its beak. The eagle is propelled forward without the use of its wings like superman zooms.</p>	<p>Integrate what you already know into yourself. Accept that you are a powerful strong healer.</p> <p>I am more powerful than I realize I am.</p>	<p>*Reiki Master</p> <p>*Always carries a labradorite and moonstone</p> <p>*Has moonstone and labradorite in home and has always had these in her life</p> <p>*Has always collected stones</p> <p>*Going to work with herbs / herbalist</p> <p>*Has accessed other realms of consciousness</p> <p>*Has connected spiritually to crystals in the earth</p> <p>*Recollects past life as Shaman</p>
26	<p>1. A red capped mushroom emerges from dark loamy soil and grows to maturity with a full cap. Perspective shifts from above watching the mushroom emerge and mature to a view below the mushroom cap. The perspective is that of a micro-organism below the mushroom looking up in wonder at the perfection of the mushroom cap rills overhead.</p> <p>2. The scene expands to see the mushroom at the base of a huge redwood tree to travel up the trunk of the red wood to realize its immensity and height. The tree is one of many in the red wood forest with the sense that it is connected and one with all the other red woods.</p>	<p>Holism – cycles of life, decay feeding life and growth, Maya /psychedelic vs. tangible physicality – transient vs. longevity. Spectrum of experience. The unstoppable growth of creation. I am one with all.</p>	<p>*Holistic Nurse</p> <p>*brought forth tears and a ‘Soul release’</p> <p>*did experiment with hallucinogenic mushroom in youth</p> <p>*Active personally with holism</p> <p>*Considering becoming a minister</p>

27	<p>1. Several brooms of different types (all made from natural materials).</p> <p>2. A woodpecker with an extra large bill/peak pecking on a pine tree drilling a hole.</p> <p>3. Steam shovel moving dirt. The image appeared as a drawing from a 60's style first grade reading book.</p> <p>4. A five armed starfish with an emphasis on the center where all the arms came together.</p>	<p>Clean up, drill down to the core, excavate, all will enhance relationships and love. Clear space for love.</p> <p>Clean up, get to work, the building and creating of this next part of life has great power behind it. It's all about Love. This work will benefit family. Productivity with power and love at its core.</p>	<p>*studying to be a spiritual director</p> <p>*five armed starfish with emphasis on the center – there are five members in her family</p> <p>*very dedicated mother to three kids</p> <p>*healing childhood issues from past</p>
28	<p>1. 2 to 3 foot high dirt cloud/dust devil spinning close to ground in a dry southwest dessert like setting.</p> <p>2. Profile of a male American Indian with long black hair and a large feather dangling on the side of his head</p> <p>3. A stag with a huge set of antlers with many points. The antlers were illuminated and emphasized.</p>	<p>Bullies and victims. Defensive maneuvering in the face of bullies. Take responsibility for creating your own life. Develop masculine assertiveness to avoid victim role.</p>	<p>*many changes in life</p> <p>*recently divorced</p> <p>*in between jobs</p> <p>*affinity with Native American Indians</p> <p>*ex-husband a deer hunter – major point of conflict in the marriage</p>
29	<p>1. A golden sun rising between two mountains and continuing to rise through the sky.</p> <p>2. Giant Land Tortoise.</p>	<p>Energy and Conserving Energy. Tremendous connection to energy with a need to ground and stabilize. Constant & reliable. Validation of where I am and a reminder of what I am to continue to do.</p>	<p>*Reiki Master</p> <p>*lived in Hawaii – had a vision of two mountains with the sun shining between them.</p> <p>*doing Inner Work – rising above adversity and confidence is shining</p> <p>*does energy work and channels large amounts of energy</p> <p>*works on staying grounded</p>

30	<p>1. The Northern Lights/Aurora Borealis shimmer in a crisp evening sky with stars twinkling brightly. Snow covers the scene.</p> <p>2. Mother polar bear with two playful cubs walks onto the scene at daytime.</p> <p>3. The snow melts in the scene and bright flowers spring forth and cover the field.</p> <p>4. Large beautiful rainbow trout is lying on the bed of flowers.</p>	<p>Seasons of life and attitude. Even in difficult periods of life – there is beauty. Seasons change. Shifting attitudes and self-care are important. ‘I am dying in life and watching others blossom.’</p>	<p>*single mother with two children</p> <p>*longing for freedom, beauty, enjoyment, to tip toe in the tulips</p> <p>* I am dying in life and watching others blossom.’</p> <p>*feels like a fish out of water – stuck in a life she does not want.</p> <p>*living in a place she does not fit in</p> <p>*pursuing a career she does not want</p> <p>*constantly tense</p>
31	<p>1. White faced owl with its face turned back looking over its brown body staring with penetrating eyes.</p>	<p>Masks I wear to obscure my authenticity. Seeing more fully.</p>	<p>*not connected to nature or wild animals</p> <p>*‘I look a certain way but am different from how I look’</p> <p>*dresses very fashionably but cares more about her interior life</p> <p>*had anxiety disorder all my life</p> <p>*cancer survivor</p> <p>*Homeopathic practitioner</p> <p>*cured her anxiety with homeopathy</p>
32	<p>1. A schooner ship with full wind in white sails rapidly gliding across a smooth sea.</p> <p>2. A large anchor is dropped and motion stops</p> <p>3. The scene shifts to viewing underwater aquatic life. A scene of various corals and small colored fish(sparse activity or movement in the aquatic life)</p>	<p>Tells the story of my life.</p> <p>Examine emotional responses in order to pick up the anchor and sail toward your dreams, goals, life.</p> <p>Saboteur –face fears and issues related to low self-esteem that cause you to make choices in life that block your own empowerment and success.</p>	<p>*last year I got my life moving and now I feel I am back at the stuck place.</p> <p>*this is like the pattern of my life, it flows and then it stops, it flows and then it stops</p> <p>*I am currently stuck like the anchor</p> <p>*relocated to another state and started new relationship</p> <p>*received certification for Life Coaching , trying to launch business</p> <p>*struggling to get head above water</p>

33	<p>1. A man on a motorcycle driving on the rear wheel, the front wheel is up in the air. He is driving down a curvy cliff side road overlooking the Pacific Ocean with a sharp drop off to the ocean on left.</p> <p>2. A sensation of this driver falling into a soft white cloud/cotton/matt with a soft comfortable landing.</p> <p>3. He gets up, dusts himself off and puts on a colorful parasail and starts gliding through the air over the ocean.</p>	<p>Need for balance and stabilization. Need to center and bridge between conscious and unconscious, need for rest, tap deeper sources within. Have been staying in head instead of experiencing powerful emotions (gliding over them).</p>	<p>*burns the candle at both ends – trying to do too much</p> <p>*I live on the edge</p> <p>*People pleaser</p> <p>*No boundaries</p> <p>*My life has been a series of ups and downs</p> <p>*has pattern of burnout and recovery</p> <p>*been lucky to always have a soft cushion</p> <p>*have kept busy to avoid dealing with feelings from childhood</p> <p>*live in my head</p> <p>*starting to meditate</p>
34	<p>1. The three tiered crown of Isis.</p> <p>2. A bull with large horns carved into Egyptian wall.</p> <p>3. A boat with a scroll on the front sailing down the Nile (only saw the front of the boat).</p>	<p>Past life connection- the symbols have always been with me and I with them and they are returning. The veil is lifting and I will now be more aware. Don't worry; I am on the right path.</p>	<p>*student of the Ra teachings 'Law of One'</p> <p>* studying Egyptian consciousness for 10 years</p> <p>*one month ago he was told that he had been in the Egyptian family of Ra</p> <p>*Brennan Hands of Light Healer</p> <p>*I had déjà vu – like I had been there before</p> <p>* Email 30 days after SIS – “A friend of mine that's a clear conscious channel reminded me that he had read before that I had more than one past life in Egypt. He said that in one of them. I was up in the social hierarchy. A leader in a secret society / illuminati.”</p>
35	<p>1. A huge diamond with a white bean of light shining through it with a yellow glow of light emitting from the radiance of the diamond. The scent of lavender surrounded the glow of light.</p> <p>2. A white angel figure that continuously changes to a butterfly, back to an angel, back to a butterfly, etc.</p> <p>3. A cartridge pen</p>	<p>The theme of my spiritual life. Pure spirituality. Total Spiritual Connection. I am a spiritual being living a human life. Remember who I am and where I came from. It is a message letting me know I am on the right path and that I have help.</p>	<p>*Spiritual worker – healing hands, Reiki, Spiritual counselor for more than 10 years</p> <p>*Cried tears of Joy upon seeing her symbols – total bliss</p> <p>* Diamond image– I saw my heart – that's me.</p> <p>*Works with angels. Has a very special connection with angels.</p> <p>*Uses lavender essence in her work</p> <p>*I channel etheric energy and work on multiple realms.</p> <p>*Does channel transfer healing.</p>

Table 23. Symbol, Theme, and Correlation

The table 23 above shows that the number of symbols for participants ranged from a maximum of 4 symbols received to a minimum of 1 symbol. Five participants received four symbols. Twenty-four participants received three symbols. Five participants received two symbols. One participant received only one symbol. The PI used the same symbol discernment method for all participants which determined the number of symbols for the participant and when the discernment was complete. A total of one hundred and three symbols were discerned for all thirty-five participants.

The Symbol, Theme, and Correlation Table reveals the wide diversity of symbols, themes, and messages discerned in the *SIS*TM process. Discerned symbols arrived in many of the following forms: animals, plants, inanimate objects, scenery, weather formations, cartoon characters, mythical/mystical creatures, architectural features, totems, animated or action oriented visions, historic images such as Egyptian figures, and visionary art forms (images not commonly known). While it is impractical to present images for all one hundred and three symbols, some images are provided in Chapter 5 to show the array and assortment of symbols and themes.

Relevance Scores and Participant Comments

The Relevance Score and Participant Comment Table endeavors to capture the efficacy of the symbols and related message. The table consists of three columns. The first column provides the same participant number for each individual. Therefore; if John Smith were participant #1 in the Symbol, Theme, and Correlation Table, he is also participant #1 in this table.

The second column captures the Relevance Score as stated by participants.

During the *SIS*TM, participants were asked to rate the relevance of the symbols on a scale from one to ten with one being ‘not relevant at all’ and ten being ‘extremely relevant’.

Participants’ numerical ratings are recorded in this column.

The third column presents transcribed words from audio recordings, journal entries, or emails that portray the participants’ perspective on the relevance of the symbols or the benefit of the *SIS*TM.

Participant #	Relevance Score	Participant Words Used to Describe the Relevance of the Symbols and the Benefit of the SIS
1	7.5	Definitely beneficial. Very Enlightening
2	10	Great potential for personal change. Very Meaningful. The symbols really spoke to me. Definitely relates to where I am and my journey forward. The symbols were recognition of things I have been thinking about.
3	10	The symbols very much tell the story of my life as it is right now. It’s very much the storyline of my life and the present situation. I think there is a lot for me here. I am very happy with what the symbols have told me. The symbols bring to my attention the things I need to change and do and enjoy. I am definitely going to use the symbols and the things from this session to work on my life.
4	8	Looking at my reactions to the symbols and doing more reflective work was definitely helpful.
5	10	In the past psychics have never been able to read for me. When I saw the flute, I said I think this woman may know what she is doing. This process has been like opening a bright fresh cleansing door to see what is really going on and not be lost in the fog of it all. I feel better than I have for a while. It has really helped.
6	9.5	The symbols were so on spot. It was just crazy for me. I could correlate every symbol with what I am going through right now. This process has absolutely been positive. It confirms that I am on track and moving in the right direction.
7	-	Great food for thought. Introspection and having someone to process it with is beneficial. Part of a tool box to help move me along my path.
8	10	The fence symbol is dead on; it is very relevant to my life right now. The symbols are a validation for where I am and where I am going.
9	10	The symbols are representative of where I am in the present time – where I am developmentally and evolutionarily. They are strong

		<p>messages of where I have been, where I am at, and what is coming next.</p> <p>The symbols have challenged me in a positive way to continue to look for meaning in my lived life.</p>
10	10	WOW!! I was blown away by the symbols! Reading the words that the Aladdin said REALLY got to me. I literally got a chill!
11	10	That was amazing! I just got chills! The message is Bang On. I feel more powerful. By doing this I have more trust on my path. It gives me more confidence and an innate knowing.
12	9.5-10	The symbols were right on for me. They were perfect. Totally relevant for where I am right now.
13	10	The symbols are pretty powerful. It was an awesome experience.
14	10	IT is especially beneficial talking to you about the symbols. I felt I was quite naïve in understanding some of this before. I feel like I have worked my whole life in images as an artist and I am very understanding of them but this is an interestingly new way to do it. Having someone else connect with me intuitively with them is really cool. I am fascinated with this. Like maybe this is a new way for me to do this.
15	9	I don't have as much anxiety.
16	12	<p>The symbols are right on key. The symbols I received answered my question about what to do about my work. The answer was to keep on keeping on. Don't give up.</p> <p>The symbols have brought to light how far I have come. This is nice validation.</p>
17	10	I strongly identify with all the keywords these symbols brought to mind. They are all relevant to me in that they strongly identify what I believe to be characteristics of my "centering place."
18	10	The symbols were a confirmation of what I feel inside and how I try to live my life. Seeing these symbols was an alignment and was congruent with that so seeing them was instantly touched my heart and was a warm feeling.
19	10	<p>Symbols are so impressionable in people's minds as opposed to just a conversation; the effects are more long lasting.</p> <p>I love all three of the symbols – awesome job.</p>
20	10	<p>The symbols nailed right where I am at in my world so you did a good job.</p> <p>The process validates that I am not here alone and that I have guidance whether it comes from someone else or on my own. I know what I know. This process put it into symbols for me. It put it another language. I believe the Divine talks to us in many ways and this is like a Divine telegraph.</p>
21	9	<p>Two symbols were very accurate; one was strange and pertained to family.</p> <p>"I have been working on changing my life in the direction I am going, the symbols were a confirmation of the things I am working on. The symbols synthesized in short form my intentions."</p>

22	10	I am definitely connected to the symbols.
23	8	<p>I don't usually dream. A psychologist who helped me with Panic Attacks told me that I will dream again when I am connected to my emotions. The fact that I am dreaming again is a really good sign. This has triggered a greater awareness of where I am and what I am feeling and that spirituality is important to me.</p> <p>Email 2 weeks after SIS- Anxiety has improved since our session. Our session reinforced the importance of spirituality to my well being. Abundance has certainly come up as a greater awareness of the blessings in my life. And manifested in obtaining one of the "hot" gifts this Christmas with extraordinary ease for my husband. I also have to thank you and your Symbolic Intuitive Session for assisting my growth. It has enabled me to be present in a family crisis in a more heart centered way. I haven't been "riding the rollercoaster" with the situation and have been less anxious than expected.</p>
24	10	<p>Wow! She found things I had not thought about in a very long time but were almost life attractions to these things. They've been present since very early childhood. I thought they were extraordinarily relevant.</p> <p>The symbols were absolutely familiar to me. I first became aware of them around the age of 2 or 3. I remember being attracted to these things back to that age.</p> <p>From this process there is a sense of inner security, confirmation, and relaxation of an anxiety that has been quite pronounced for more than two years. It has had a calming, healing effect and a noticeable drop in anxiety.</p> <p>Email 16 days after the SIS™-"The symbols you intuited are lasting".</p>
25	10	<p>Symbols are bringing the message that I am on the right path. It just feels correct. No Doubt.</p> <p>It is a powerful symbol that opened a lot of new thinking and new areas for me to meditate on and explore. I am more powerful than I realize I am.</p> <p>All three symbols are connected within me.</p> <p>Email 62 days after SIS – I have changed since I finished the questionnaires. Maybe it's just a coincidence or maybe it's just my imagination, but my thoughts are different, more positive. I am changing.</p>
26	9.5	Looking at the symbols was really like a spirit. I cried tears of Soul release. It was peaceful. It took me from one way of being to a place of releasing.
27	9	It's a message that I want to reflect on. I will keep the symbols in a place to gently remind me.
28	9	<p>Intrigued, amazed and stunned by the stag image.</p> <p>It's showing me unconsciously what is in me that I need to be more aware of, watching and keeping an eye on.</p> <p>Have no doubt the symbols are effective and ones I needed.</p>
29	10	I cried from acknowledgment, validation, and truth. The symbols

		really plugged in to what I had been working on, where I am, and where I am going. Email 6 days after SIS – I am still using my symbols!!!
30	8	I instantly saw where I'd like to be and where I am. These images make me feel how I want to feel instead of how I feel in everyday life. (Due to the symbols) I am more hopeful and less over whelmed.
31	10	The symbol has given me a new way to look at things I think about. I feel enhanced by having encountered the owl and keeping it in my mind.
32	9	It really captured what I am going thru at the moment.
33	10	It assures me I am on the right path. This is exactly where I am at. I am totally amazed at how dead on this is. It hit every nail on the head.
34	9.5	It is an affirmation, a calming, knowing-like sense that I felt. It gives me more of a calming, don't worry type of effect.
35	10	You captured my essence. I cried tear I was really surprised and very happy. It's my essence. I'm here and I'm on the right path. The symbols made pure sense – one after the other. You captured me. I was flabbergasted. Wow. It is an affirmation that I am where I have to be right now and things will be getting easier because my connection will be getting stronger and I will be channeling, writing down messages.
Total Ave.	326.5 9.6	

Table 24. Relevance Score and Participant Comment

The average symbol relevance score was 9.5. The average was obtained by adding the scores provided in column two of the table and dividing by the number of responses. A relevance score was not provided by participant number 7 and is indicated by a dash instead of a number in column two. The average symbol relevance score is the median of numerical responses provided by thirty-four participants.

Following is a table depicting the range or rating scores and the number of participants who provided the same rating.

Rating	# of Participants	
7.5	1	7.5
8	3	24
9	5	45
9.5	4	38
10	20	200
12	1	10
Total	34	324.5
324.5/	34	9.5Average

Table 25. Composite of Relevance Scores

All participants provided positive comments regarding the relevance of the symbols or the benefit of the *SIS*TM. The PI took into consideration that in general people tend to often be kind when offering comments, in particular when receiving a free service. The PI assessed that the strength and emphasis of words used in positive comments supported a higher level of sincerity and veracity in offering said comments beyond a level of kindness.

Unsolicited email messages were received from several participants after the completion of the protocol and post tests that offered continued validation even after the official close of the study. The following unsolicited email was received from participant # 25 sixty- two days after her *SIS*TM intervention:

“I don't know if it is appropriate for me to contact you or not. I don't know what kind of research you were doing nor what the purposes of your questionnaires were. And I don't know if I was supposed to notice a change in myself. But I wanted to let you know that I have changed since I finished the questionnaires. Maybe it's just a coincidence or maybe it's just my imagination, but my thoughts are different, more positive. I am changing. I can't attribute all of it to this but things are different for me.”

The PI deems this type of feedback as further validation that the *SIS*TM protocol has been relevant and beneficial to participants and that the effect has endured for months after the *SIS*TM.

CHAPTER 5: SUMMARY AND DISCUSSION

The most beautiful experience we can have is the mysterious. It is the fundamental emotion which stands at the cradle of true art and science. Whoever does not know it and can no longer marvel, is as good as dead, and his eyes are dimmed.

-Albert Einstein

Introduction

The final chapter of this dissertation summarizes the study and the results. It restates the research problem and briefly reviews the main steps of the methods used in the study. The major sections of this chapter summarize the quantitative and qualitative results. Implications of the results are discussed along with suggestions for future research.

Statement of the Problem

As stated in Chapter 1, this study examined the therapeutic effect of *Symbolic Intuitive Sessions*[™] on anxiety and characteristics of wellness. Three research questions were explored. First, does the *SIS*[™] have an effect on levels of anxiety? Secondly, does the *SIS*[™] have an impact on characteristics of wellness or self-actualization? Finally, a qualitative review seeks to explore whether and in what ways the intuited symbols that form the basis of the *SIS*[™] are perceived as relevant and beneficial by the person receiving them.

Review of Methodology

The *SIS*[™] study employed a “distance” research methodology using the internet, telephone, and mail. The project was designed as a mixed methods study by applying both quantitative and qualitative approaches. The quantitative approach expressed

objective reality numerically by analyzing data collected from two psychometric test mechanisms administered over three time periods. The qualitative perspective emphasized a phenomenological view through the use of the analysis of audio-taped telephone sessions, qualitative feedback, and journal and email commentary.

The first quantitative data collection period for both testing mechanisms: the STAI and FFWEL occurred two to six weeks before the *SIS*TM intervention and established a baseline measurement for all participants. The second period, referred to as the ‘first post-test’, was administered the day after the *SIS*TM intervention. The final period, referred to as the ‘second post-test’ occurred two weeks after the *SIS*TM intervention.

Period one for the qualitative data occurred the day before the *SIS*TM intervention when the PI reviewed the journal responses of the participant prior to the session. The *SIS*TM conference was considered the second period when the PI took notes from the session on the *Symbolic Intuitive Sessions*TM Script and Question form (Appendix A). The final qualitative period occurred when the PI transcribed significant passages from the audio recording of the *SIS*TM on the Post Session Observation and Assessment form (Appendix B) along with notes from the review of journal entries and emails provided from the participant after the session.

Summary of Results

Investigative results were presented in detail in Chapter 4. A summarization of the results is imparted here. First, a summary of the STAI findings is presented. Secondly, a synopsis of the FFWEL is communicated and finally, a review of the qualitative findings is reviewed.

State/Trait Anxiety Inventory (STAI) Results

The *State-Trait Anxiety Inventory for Adults Manual* written by Charles D.

Spielberger defines an anxiety state as “an unpleasant emotional state or condition that exists at a given moment in time and at a particular level of intensity. Anxiety states are characterized by subjective feelings of tension, apprehension, nervousness, and worry, and by activation or arousal of the autonomic nervous system.”¹⁵⁰,

State Anxiety

Data supports that the *SIS*TM protocol evidenced a significantly positive effect on state anxiety; meaning that the intervention aided in decreasing feelings of tension, apprehension, nervousness, and worry. State anxiety levels for the pre-test period were 36.17 and decreased after the *SIS*TM intervention to 32.65. State anxiety levels lowered further for the second post-test which occurred two weeks after the intervention. The standard deviation steadily decreased for each testing period indicating less divergence from the mean. These results showed that the *Symbolic Intuitive Session*TM protocol yielded statistically significant lower levels of State Anxiety ($p \leq .02$) post intervention.

Trait Anxiety

Trait anxiety is defined in the *State-Trait Anxiety Inventory for Adults Manual* as “relatively stable individual differences in anxiety-proness as a personality trait. These personality traits can be conceptualized as relatively enduring differences among people in specifiable tendencies to perceive the world in a certain way in dispositions to react or behave in a specified manner with predictable regularity.”¹⁵¹,

Data supports that the *SIS*TM protocol evidenced a positive effect on trait anxiety; meaning that established individual tendencies in anxiety-proness as an enduring

personality trait improved. Trait anxiety levels for the pre-test period were 37.8 and decreased after the *SIS*TM intervention to 35.2. Trait anxiety levels lowered further for the second post-test to 32.7 which occurred two weeks after the intervention. The standard deviation steadily declined for each testing period indicating less divergence from the mean. The data results showed that the *Symbolic Intuitive Session*TM protocol yielded statistically significant lower levels of Trait Anxiety ($p \leq .003$) post intervention.

Summary for STAI

The statistical level significance is generally accepted to occur at ($p \leq .05$). Results from the STAI inventory showed that the *Symbolic Intuitive Session*TM protocol yielded statistically significant lower levels of both State Anxiety ($p \leq .02$) and Trait Anxiety ($p \leq .003$) post intervention. The ($p \leq .02$) and ($p \leq .003$) results are solidly within the recognized threshold for statistical significance indicating strong evidence that *SIS*TM intervention does improve both state and trait anxiety levels in recipients of the protocol. The more significant of these two is the trait ($p \leq .003$) indicator, firstly because the statistical significance was extremely strong and secondly because trait is the more enduring condition with longer lasting duration and stronger magnitude.

Five Factor Wellness Inventory Results

The Five Factor Wellness Inventory (FFWEL) is a tool designed to assess characteristics of wellness. The FFWEL measures the higher order Wellness factor, five second-order factors, and seventeen discrete scales.

The higher order Wellness factor is referred as the total wellness score and is comprised of second-order factors and the discrete scales. It is the sum of all items and is a measure of one's overall well being.

According to the *Five Factor Wellness Inventory Manual* written by Jane Myers and Thomas Sweeney, the five second-order factors are seen as “the factors comprising the self, or indivisible self. Each of the 17 third-order factors is included (statistically) in one, and only one, of the second-order factors.”¹⁵²

The five second-order factors are the 1) creative, 2) coping, 3) social, 4) essential, and 5) physical selves. The seventeen discrete scales are subdivisions of the second-order factors and are defined as follows:

Creative Self: Thinking, Emotions, Control, Positive Humor, Work

Coping Self: Realistic Beliefs, Stress Management, Self-Worth, Leisure

Social Self: Friendship, Love

Essential Self: Spirituality, Self-Care, Gender Identity, Cultural Identity

Physical Self: Exercise, Nutrition

In addition, four context scales were scored on the FFWEL: 1) Local, 2) Institutional, 3) Global, and 4) Chronometrical and a measure referred to as Overall Life Satisfaction.

A significance value of ($p \leq 0.05$) was determined for four of the seventeen discrete scales of work, positive humor, stress management, self-care. Significance was also determined for the institutional context scale. Significance value was not indicated for the other measures of the FFWEL in this study although positive trends were shown.

Work

The discrete scale of work is a subdivision of the second-order category of **Creative Self**. Data supports that the *SIS*TM protocol evidenced a positive effect on the discrete scale of work; meaning participants experienced an increase in satisfaction with their

work. The scores indicated that work scale levels for the pre-test period were 75.0 and increased after the *SIS*TM intervention to 76.28. Work scale levels increased further for the second post-test to 78.57 which occurred two weeks after the intervention. The standard deviation steadily decreased for each testing period indicating less divergence from the mean. Results showed statistically significant improvements in work satisfaction with ($p \leq .05$).

Positive Humor

The discrete scale of positive humor is a subdivision of the second-order category of **Creative Self**. Data supports that the *SIS*TM protocol evidenced a positive effect on the discrete scale of positive humor; meaning that participants level of humor increased. Positive humor scale levels for the pre-test period were 81.2 and increased after the *SIS*TM intervention to 82.16. Positive Humor scale levels increased further for the second post-test to 85.20 which occurred two weeks after the intervention. The standard deviation steadily decreased for each testing period indicating less divergence from the mean. Results showed statistically significant improvements in positive humor ($p \leq .02$) in excess of the ($p \leq .05$) criteria for consequence indicating a pronounced increase in sense of humor.

Stress Management

The discrete scale of stress management is a subdivision of the second-order category of **Coping Self**. Data supports that the *SIS*TM protocol evidenced a positive effect on the discrete scale of stress management; meaning that participant's coping skills for stress management improved. Stress management scale levels for the pre-test period were 78.96 and increased after the *SIS*TM intervention to 82.51. Stress management scale

levels continued to increase further for the second post-test to 82.7 which occurred two weeks after the intervention. The standard deviation steadily decreased for each testing period indicating less divergence from the mean. Results indicated statistically significant improvements in Stress Management at ($p \leq .05$).

Self-Care

The discrete scale of self-care is a subdivision of the second-order category of **Essential Self**. Data supports that the *SIS*TM protocol evidenced an effect on the discrete scale of self-care. Self-care scale levels for the pre-test period were 95.54 and decreased after the *SIS*TM intervention to 92.33 showing a downward trend. Self-care scale levels rebounded for the second post-test to 94.66 which was a slighter decrease from the pre-test levels. The significance level change occurred between the pre-test and the first post-test ($p \leq .01$). The standard deviation increased for the first post-test period indicating a wider divergence from the statistical mean. The change from the pre-test to the second post-test was ($p \leq .36$). The PI does not consider these results for self-care to be significant because of the rebound and seemingly transient nature of the change in scores.

Institutional Context

The institutional context helps to understand human behavior within a system or environment. The *FFWEL Manual* defines institutional context as “social and political systems that affect our daily functioning and serve to empower or limit our development in obvious and subtle ways, including education, religion, government, business and industry, and the media.”¹⁵³

Data supports that the *SIS*TM protocol evidenced a positive effect on the institutional context scale; meaning that participants’ perceptions of social and political systems were

enhanced. Institutional context scale levels for the pre-test period were 69.84 and increased after the *SIS*TM intervention to 74.48 with a slight decrease for the second post-test to 73.6 which occurred two weeks after the intervention. The standard deviation remained fairly stable through all testing periods. Results indicated statistically significant improvements in Institutional Context ($p \leq .003$) which was the greatest level of significance for all the FFWEL scales. The PI interprets this as possibly a more favorable impression of educational institutions was formed by participants due to their involvement in this research project with Holos University.

Qualitative Results

Qualitative data was gathered to support the quantitative data and to further address the research question of whether and in what ways the intuited symbols are perceived as relevant and beneficial by the person receiving them. The qualitative tools reviewed were the audio recording of the *SIS*TM, the *SIS*TM Script and Question form (Appendix A), the Post Session Observation and Assessment form (Appendix B), and journal entries and emails sent by participants.

Information gathered on the Post Session Observation and Assessment forms (Appendix B) was compiled in two Qualitative Analysis Tables. The first table is referred to as the “Symbol, Theme, and Correlation Table” (Table 16). The second table is called the “Relevance Score and Participant Comment Table” (Table 17). A synopsis of the information contained in these tables is provided.

Symbol, Theme, and Correlation

Symbols for participants ranged from a maximum of four symbols received to a minimum of one symbol. Five participants received four symbols. Twenty-four

participants received three symbols. Five participants received two symbols. One participant received only one symbol. The PI used the same symbol discernment method for all participants which determined the number of symbols for the participant and when the discernment was complete. A total of one hundred and three symbols were discerned for all thirty-five participants.

A wide diversity of symbols, themes, and messages were discerned in the *SIST*TM process and are reported in Table 16. Discerned symbols arrived in many of the following forms: animals, plants, inanimate objects, scenery, weather formations, cartoon characters, mythical/mystical creatures, architectural features, totems, animated or action oriented visions, historic images such as Egyptian figures, and visionary art forms (images not commonly known). All but the visionary art form symbols are commonly understood and recognized. The visionary type symbols were hand-sketched by the PI are described explicitly in Table 16 so that they may be more readily visualized.

Just as the symbols appeared in diverse forms, the themes, storylines, or messages they presented were equally diverse. Each theme was particular and relevant to the participant. An exploration on the relevance of the themes and correlations is provided in the Discussion of Results section later in this chapter.

Relevance Score and Participant Comment Table

The Relevance Score and Participant Comment Table (Table 17) endeavored to capture the efficacy of the symbols and related message. During the *SIST*TM, participants were asked to rate the relevance of the symbols on a scale from one to ten with one being ‘not relevant at all’ and ten being ‘extremely relevant’. Participants’ numerical ratings were recorded as the Relevance Score in Table 17. Transcribed words from audio

recordings, journal entries, or emails that portray the participants' perspective on the relevance of the symbols or the benefit of the *SIS*TM were also recorded in this table.

The average symbol relevance score on the scale from one to ten was 9.5. The average was obtained by adding the scores provided and dividing by the number of responses. A relevance score was not provided by participant number 7 and is indicated by a dash instead of a number in column two. The average symbol relevance score is the median of numerical responses provided by thirty-four participants.

All participants provided positive comments regarding the relevance of the symbols or the benefit of the *SIS*TM. The PI took into consideration that people might tend towards kindness when offering comments, in particular when receiving a free service. The PI assessed that the strength and emphasis of words used in positive comments supported a higher level of sincerity and veracity in offering said comments beyond a level of kindness. In addition, unsolicited emails received from several participants after the completion of the protocol and post-tests supported the sincerity of the verbal statements made during the audio recorded telephone sessions.

Discussion of Results

The following table provides a compilation of data showing significance levels for the *SIS*TM intervention.

TEST	SCALE	RESULTS
STAI	State Anxiety	($p \leq .02$)
STAI	Trait Anxiety	($p \leq .003$)
FFWEL	Work	($p \leq .05$)
FFWEL	Positive Humor	($p \leq .02$)
FFWEL	Stress Management	($p \leq .05$)
FFWEL	Institutional Context	($p \leq .003$)
Post Session Observation and	Average of Participant	9.5 on Scale of 1 to 10

Assessment	Relevance Score	
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Table 18: Compilation of Results

Interpretation of Findings

The Primary Investigator (PI) interprets the results provided in Table 18 as supporting the research hypothesis that the measurable levels of anxiety in participants receiving the *SIS*TM as an intervention would decrease significantly as determined by the STAI scores; and characteristics of wellness in participants receiving the *SIS*TM would increase significantly as determined by the FFWEL scores.

The third area of inquiry regarding whether the intuited symbols were perceived as relevant and beneficial by the person receiving them has also been numerically supported by the participants' response ratings. The following text will supply qualitative evidence to further describe and support these quantitative findings.

Anxiety

Improvement in state anxiety ($p \leq .02$) and trait anxiety ($p \leq .003$) are supported by participant commentary. The following table provides excerpts of remarks provided by six recipients of the *SIS*TM intervention who became consciously aware that anxiety improved for them as a result of receiving their intuited symbols.

Participant#	Participant Words Used to Describe the Relevance of the Symbols and the Benefit of the SIS
5	(Participant reported having lifelong issues with anxiety) This process has been like opening a bright fresh cleansing door to see what is really going on and not be lost in the fog of it all. I feel better than I have for a while. It has really helped.
15	I don't have as much anxiety.
23	I don't usually dream. A psychologist who helped me with Panic Attacks told me that I will dream again when I am connected to my emotions. The fact that I am dreaming again is a really good sign. This has triggered a greater awareness of where I am and what I am feeling and that spirituality is important to me. Email 2 weeks after <i>SIS</i> - Anxiety has improved since our session.

24	<p>Wow! She found things I had not thought about in a very long time but were almost life attractions to these things. They've been present since very early childhood. I thought they were extraordinarily relevant.</p> <p>The symbols were absolutely familiar to me. I first became aware of them around the age of 2 or 3. I remember being attracted to these things back to that age.</p> <p>From this process there is a sense of inner security, confirmation, and relaxation of an anxiety that has been quite pronounced for more than two years. It has had a calming, healing effect and a noticeable drop in anxiety. Email 16 days after the SIS™. "The symbols you intuited are lasting".</p>
30	<p>I instantly saw where I'd like to be and where I am.</p> <p>These images make me feel how I want to feel instead of how I feel in everyday life. (Due to the symbols) I am more hopeful and less over whelmed.</p>
34	<p>It is an affirmation, a calming, knowing-like sense that I felt.</p> <p>It gives me more of a calming, don't worry type of effect.</p>

Table 19: Recipient Comments Regarding Anxiety

Wellness / Self-Actualization

Work

The statistical significance for Work ($p \leq .05$) is supported by qualitative findings.

Ten of the thirty-five participants in the study made comments that the symbols validated that they were on the right path or provided additional insights into the direction they needed for work. Table 20 provides excerpts of these comments.

Participant#	Participant Words Used to Describe the Relevance of the Symbols and the Benefit of the SIS
6	<p>The symbols were so on spot. It was just crazy for me. I could correlate every symbol with what I am going through right now.</p> <p>This process has absolutely been positive. It confirms that I am on track and moving in the right direction.</p>
8	<p>The fence symbol is dead on; it is very relevant to my life right now. The symbols are a validation for where I am and where I am going.</p>
10	<p>WOW!! I was blown away by the symbols! Reading the words that the Aladdin said REALLY got to me. I literally got a chill! (relating to work)</p>
11	<p>That was amazing! I just got chills! The message is Bang On.</p> <p>I feel more powerful. By doing this I have more trust on my path. It gives me more confidence and an innate knowing.</p>
16	<p>The symbols are right on key. The symbols I received answered my question about what to do about my work. The answer was to keep on keeping on. Don't give up.</p>

21	"I have been working on changing my life in the direction I am going, the symbols were a confirmation of the things I am working on. The symbols synthesized in short form my intentions."
25	Symbols are bringing the message that I am on the right path. It just feels correct. No Doubt.
29	The symbols really plugged in to what I had been working on, where I am, and where I am going. Email 6 days after SIS – I am still using my symbols!!!
33	It assures me I am on the right path. This is exactly where I am at. I am totally amazed at how dead on this is. It hit every nail on the head.
35	You captured my essence. I cried tear I was really surprised and very happy. It's my essence. I'm here and I'm on the right path.

Table 20: Recipient Comments Regarding Work

Carlos Castaneda asks the question, "Does this path have a heart? If it does, the path is good; if it doesn't, it's of no use." Similarly, Jean Shinoda Bolen offers that "to know how to choose a path with heart is to learn how to follow intuitive feeling. Logic can tell you superficially where a path might lead to, but it cannot judge whether your heart will be in it."¹⁵⁴

The symbols presented in the *SIS*TM appeared to either represent validation that participants were on the right work path, or provided guidance to a work path with 'heart'.

Stress Management

Stress is defined by Trudy Lanitis as "a mental tension resulting from current factors in a person's environment that tends to alter the normal peace or equilibrium. Extreme or continual or unrelieved stress may be a factor in disease causation."¹⁵⁵

Dr. Christine Page offers that "a certain level of stress is natural, beneficial and even essential to life. Stress does not have to be bad – it may actually tell us we are alive!"¹⁵⁶ Page further states that "stress becomes a problem only when it produces a situation in which someone is 'stretched beyond their natural limits'. At this point stress

becomes strain. This occurs when either: there is a perceived threat to the person's physical or psychological well-being or the individual believes they are unable to cope with the situation.”¹⁵⁷

The symbols offered during the *SIS*TM may have provided participants with additional coping tools and reduced the presence of perceived threat. The comments provided in Table 19 regarding anxiety may also be deemed to be supportive of stress management ($p \leq .05$). An additional comment, specific to holiday stress management was provided by Participant #23 in an unsolicited email two weeks after her *SIS*TM intervention:

“Anxiety has improved since our session. Our session reinforced the importance of spirituality to my well being. Abundance has certainly come up as a greater awareness of the blessings in my life and manifested in obtaining one of the “hot” gifts this Christmas with extraordinary ease for my husband. I also have to thank you and your *Symbolic Intuitive Session* for assisting my growth. It has enabled me to be present in a family crisis in a more heart centered way. I haven't been “riding the rollercoaster” with the situation and have been less anxious than expected.”

Positive Humor

On several occasions, the PI laughed during the process of intuitive symbol discernment because the manner in which the symbols arrived was very humorous. In fact, three of the participants received symbols that were literally cartoon characters, Aladdin the Genie, The Road Runner, and a Smurf. *How* the symbols were conveyed was also sometimes mirthful. An example is the symbols received for participant #16 of a bowling ball moving SLOWLY down the alley and knocking over all the pins. The bowling ball moved at a snail's pace and then when it reached the pins and knocked them

all over, there was a sudden, vibrant, colorful explosion of confetti, streamers & poppers. The guides or ‘Higher Self’ for Participant #16 appeared to have a jovial sense of humor.

In addition, four participants reported crying tears of Joy when interacting with their symbols or cried tears of Joy during the *SISTM* intervention. Lama Govinda offers that “emotion in its lowest form is like a straw-fire, nourished by a momentary enthusiasm and blind urges, while in its highest form it is the flame of inspiration, nourished by spiritual insight, by true vision, by direct knowledge and inner certainty.”¹⁵⁸ Perhaps the participants who shed tears of joy experienced the flame of inspiration, spiritual insight, true vision, direct knowledge and inner certainty described by Govinda. He distinguishes that “the warmth of emotion is inseparable from inspiration, a state in which we truly and completely forget ourselves in the experience of higher reality, an act of self-surrender which frees and transforms our innermost being.”¹⁵⁹

Govinda speaks further about the immediacy and necessity of visualized symbol and image:

“The coldness of conceptual understanding is opposed by the warmth of emotion, of being ‘seized’ by the irresistible force of truth. Intellectual comprehension is the establishing of a subject-object relationship, in which the comprehending subject remains outside the object. Emotion, however, is a dynamic attitude, a moving towards or with the subject of our contemplation, until we have caught up with its movement, until we have become one with it and are able to experience it from within, in its intrinsic nature, in its particular rhythm. To be moved is an act of spiritual participation, a becoming one with the subject of our contemplation, and finally leads to the inner unification, the great synthesis of all spiritual, mental, emotional, and bodily qualities of man: the state of completeness.”¹⁶⁰

The powerful emotions many participants experienced demonstrate the power of visualization of inner experiences of which Govinda speaks. Table 21 provides a list of positive humor comments supporting the quantitative significance level ($p \leq .02$).

Participant#	Participant Words Used to Describe the Relevance of the Symbols and the Benefit of the SIS
10	Received a cartoon character - Aladdin as a Symbol
14	Received a cartoon character - the Road Runner as a Symbol
19	Received a cartoon character – a Smurf as a Symbol
25	Cried tears of Joy during the <i>SIS</i> TM
26	Looking at the symbols was really like a spirit. I cried tears of Soul release. It was peaceful. It took me from one way of being to a place of releasing.
29	I cried from acknowledgment, validation, and truth.
35	You captured my essence. I cried tears; I was really surprised and very happy.

Table 21: Positive Humor Indicators

Institutional Context

No specific supporting comments were made by research participants relative to institutional context ($p \leq .003$). The PI conjectures that since the *SIS*TM intervention was reported to be a positive experience for nearly all participants (see Table 17), the encounter may have cast a positive reflection on the institution of higher education and on Holos University Graduate Seminary in particular.

Relevant and Beneficial

When asked to rate the relevance or benefit of the *SIS*TM or symbols received on a scale of one to ten with one being 'Not Relevant at All' and ten being "Extremely Relevant", the average of the responses was 9.5. Refer to Table 17 to view the comments provided by participants regarding the relevance or benefit of the *SIS*TM.

A recurring pattern in comments made by 18 of the 35 participants was that the symbols were relevant to where they were in life at the time of the *SIS*TM. Table 22 provides a synopsis of these comments.

Participant#	Participant Words Used to Describe the Relevance of the Symbols and the Benefit of the SIS
2	Definitely relates to where I am and my journey forward. The symbols were recognition of things I have been thinking about.
3	"The symbols very much tell the story of my life as it is right now. It's very

	much the storyline of my life and the present situation.”
6	The symbols were so on spot. It was just crazy for me. I could correlate every symbol with what I am going through right now.
8	The fence symbol is dead on; it is very relevant to my life right now. The symbols are a validation for where I am and where I am going.
9	The symbols are representative of where I am in the present time – where I am developmentally and evolutionarily. They are strong messages of where I have been, where I am at, and what is coming next.
12	The symbols were right on for me. They were perfect. Totally relevant for where I am right now.
16	The symbols are right on key. The symbols I received answered my question about what to do about my work. This is nice validation.
20	The symbols nailed right where I am at in my world so you did a good job. The process validates that I am not here alone and that I have guidance whether it comes from someone else or on my own. I know what I know. This process put it into symbols for me. It put it another language. I believe the Divine talks to us in many ways and this is like a Divine telegraph.
21	“I have been working on changing my life in the direction I am going, the symbols were a confirmation of the things I am working on. The symbols synthesized in short form my intentions. ”
23	This has triggered a greater awareness of where I am and what I am feeling and that spirituality is important to me.
24	Wow! She found things I had not thought about in a very long time but were almost life attractions to these things. They’ve been present since very early childhood. I thought they were extraordinarily relevant. The symbols were absolutely familiar to me. I first became aware of them around the age of 2 or 3. I remember being attracted to these things back to that age.
25	Symbols are bringing the message that I am on the right path. It just feels correct. No Doubt.
28	Intrigued, amazed and stunned by the stag image. It’s showing me unconsciously what is in me that I need to be more aware of, watching and keeping an eye on. Have no doubt the symbols are effective and ones I needed.
29	I cried from acknowledgment, validation, and truth. The symbols really plugged in to what I had been working on, where I am, and where I am going. Email 6 days after SIS – I am still using my symbols!!!
30	I instantly saw where I’d like to be and where I am. These images make me feel how I want to feel instead of how I feel in everyday life.
32	It really captured what I am going thru at the moment.
33	It assures me I am on the right path. This is exactly where I am at. I am totally amazed at how dead on this is. It hit every nail on the head.
35	You captured my essence. I’m here and I’m on the right path. You captured me. I was flabbergasted. Wow. It is an affirmation that I am where I have to be right now.

Table 22: Symbol Relevance Comments

Joan Boresenko states that “intuition is less about divining the future than it is about entering more authentically into the present.”¹⁶¹ These comments are evidence that the symbols were relevant to what was happening at the present moment for the participants, assisting with the immediate concerns of living life well and to the fullest.

A Few Interesting Symbol Correlations

While many symbols may appear vague, general, or open to broad interpretation, they facilitated delivery of the message intended for the participant. This next section will present examples of intuited symbols that were particular to individuals and suggest validation that the intuited symbols were specific and beyond the probability of chance, coincidence, or vagueness. The purpose of clairvoyance or remote viewing according to Dr. Christine Page is “to show us that we can communicate telepathically and that our mind is not limited to our three-dimensional world.”¹⁶²

Frog on a Lily Pad

A symbol of a frog reclining on a lily pad with huge grin on his face was perceived for Participant #13. Following is the journal entry by the participant regarding the symbol:

“The exact image of the same frog is on my Facebook page. I found him last week and posted him saying ‘Thanks, but I couldn’t eat another bite.’ Lol. Talk about synchronicity! He’s chillin, enjoying life’s moments, content with his life and savoring the moment. Satisfied, happy, relaxed, trusting,”



the PI never looked at the Participant #13's Facebook page and found it beyond probability that the symbol would be intuited and the exact same image of the frog was sent. This example also depicts how the symbols reflect recent or current energies going on in the participant's life. The frog image is presented in Figure 10.



Frog on a Lily Pad

Doll with One Eye

Another example of symbol specificity is the image of a forlorn antique looking rag doll with one eye, perceived in black and white. This was the second of four symbols received for Participant #11. The symbol represented a depth of sadness, sense of neglect or abandonment relating to childhood and serves as an example of how symbols may sometimes present a more somber message.

The PI was hesitant to send this image to the participant because of the sadness it conveyed and knew that the participant would resist engaging with the symbol. During the *SISTM*, Participant #11 wanted to skip over this symbol and move on to the others. The PI gently offered that the symbol was a loving gift from spirit sent to assist the participant on her path. The day after the *SISTM*, the participant sent the following email:

“and the doll, aw yes, the doll ... it does go a bit deeper than I originally thought! Perhaps ‘neglect’ is what I

felt when my Father left our family of 6 when I was only 3 years old. But what I find most interesting is that he has only one eye!!! My Father has only always had one eye!”

Rag Doll with One Eye

Symbols that evoke unpleasant emotions or experiences can be quite transformative. A.H. Esser speaks of the benefit of facing our pain as part of the maturation process. “The mature individual may bring about increased awareness in a conscious manner. The process of individuation is unavoidably painful. Escapes from this process into selfish individualism (Achievement or Egocentric consciousness) or mindless other-directedness (Affiliative or Conformist consciousness) are manifold. They bring about the closed mind that does not want to know itself.”¹⁶³

Aladdin’s magic lamp

An image of Aladdin’s magic lamp with a large Genie appeared for participant #10. This symbol was very specific in that it spoke words and delivered a message. It said “(Participants Name) Stop wishing and take action. Life will not fall in your lap. It is what YOU make of it.”

The participant wrote the following journal response: “WOW!! I was blown away by the symbols! Reading the words that the Aladdin said REALLY got to me. Lately, I have heard that more than once. I keep TALKING about all the things I’m

going to do but not DOING any of those things.” During the *SIS*TM, the participant shared that the week before her sister had spoken the exact same words that Aladdin spoke.

Crystal Connection

Another example of symbol specificity occurred for Participant # 25. An image of a labradorite / moonstone orb clutched in the talons of an eagle appeared. The participant said that she wore moonstone everyday and frequently carried labradorite. The participant resonated with crystals and had previous meditative experiences with crystals, the receipt of the crystal orb and eagle symbol served to heighten her connection with crystals. Six weeks after the *SIS*TM the participant reported significant improvements in her thinking and outlook on life.

Spirit / Soul Symbols

Jenny Wade author of *Changes of Mind: A Holonomic Theory of the Evolution of Consciousness* offers the following insight about spiritual symbols. “Until the final non-dual state of enlightenment is reached (the universal mystical experience), seekers encounter metaphors that both conceal and reveal the Ultimate. Any perception of myths, symbols, archetypal figures, etc. in the imaginal realm is valuable to the aspirant, who yet remains identified with the separate self, despite feelings of union with those images.”¹⁶⁴

Participant # 35 received symbols that the PI refers to as “Soul Symbols”, which are images that depict the essence of the person. The symbols for this individual were a huge diamond with a white beam of light shining through it with a yellow glow of light emitting from the radiance of the diamond. The scent of lavender surrounded the glow of light. The second symbol was a white angel figure that continuously changed from a

butterfly, back to an angel, back to a butterfly, etc. The participant declared that the symbols captured her essence. She is a spiritual worker who connects with angels and channels etheric energy working on multiple realms.



Soul Symbols

Participant #6 also received multiple spiritually oriented symbols; a black arrow speeding down with white wisp spiraling, a white Pegasus with a cherub riding it, and a red dragon. The theme the symbols conveyed was that she has an innate and natural ability to connect with higher realms which are constantly around her. The participant acknowledged that she is aware of spirit around her. After the *SIS*TM, this participant sent the PI a photograph taken of a spirit in her home.



Higher Realms



Resident Spirit

Past Life Recall

Participant #34 received three symbols that related to ancient Egypt: the three tiered crown of Isis, a bull with large horns carved into an Egyptian wall, and a boat with a gold scroll on the front sailing down the Nile. While it is nearly impossible to prove a past life in Egypt, the participant had been studying the ‘Teachings of Ra’ for over ten years, strongly resonated with ancient Egypt, and had previously been told of lives he had in ancient Egypt. The symbols he received confirmed his connection to Egypt and his chosen path of study, providing a calm reassurance.

Wade casts light on the notion of past lives by offering that a

“holonomic premise affects ideas of the self as an evolutionary being and of the lifetime. The individual becomes aware of hitherto unknown selves in a strangely remembered past not part of his ordinary memory’s past. He sees how these selves or rather their moral-psychic impressions or karmic effects are operating in his current life; he becomes aware that somehow all this is a perception not governed by the ordinary time-order, it is a structure of separate hitherto compartmentalized existences perceived in a larger context in which all are interdependent and thus co-present; and finally he perceives that all these different realms of time and being are not separate in some ultimate metaphysical way; their radical isolation from one another is illusory.”¹⁶⁵

Suggestions for Future Research

Several participants sent emails to the PI after the *SIS*TM indicating that they were still working with their symbols and finding them beneficial. An interesting extension of this research would be to contact participants three or six months after the *SIS*TM to survey additional experiences with the symbols.

It would also be interesting to do this study using the Personal Orientation Inventory based on Maslow’s self-actualizing principles. It would be particularly interesting to note any significant changes in its two main scales, “Time Competent” and

“Inner Directed.” Judging from the qualitative comments of participants in this study, I would expect that working with symbols in this way might influence the outcome of both these major scales.

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APPENDIX A
***Symbolic Intuitive Sessions™* Script and Questions**

Participant _____ **Date** _____

Questions During Session

How were you referred to this research project?

Please describe your previous experience with symbols?

Were you successful at relaxing before you opened your symbol sketch?

What was your very first over-all impression when you looked at the sketch?

What was the first thing that you noticed about your response to the sketch? (sensation in the body, changes in breathing, tightness, in what part of the body, strong emotion)

Can you compare how you felt prior to looking at your symbols versus afterwards?

When you first saw your symbols, did you experience any “knowing” or recognition? If so, please describe?

Did the symbols seem: _____ Familiar _____ Like a pattern that you knew
_____ Surprising _____ Fearful _____ Associated with anything

When you first saw your symbols, did you ask yourself any questions? And, if so, what were the questions?

REPEAT FOR EACH SYMBOL if multiple symbols

What is the predominant feeling and level of intensity associated with this symbol?

Where do you feel this in your body? Scale 1 to 10 1= no feeling 10 = overwhelming

What is the symbolic meaning of _____ (symbol) _____ to you?

What qualities of _____ (symbol) _____ can you identify and articulate? Please elaborate.

Do you see this as a representation of a part of you? Please explain.

If the symbol could speak to you, what would it say?

Would you like to see this symbol change in any way? If so, in what way?

How do you experience this in your life? (which segment of the Indivisible Self?)

Creative - thinking, emotions, control, work, positive humor

Coping – Leisure, stress management, coping, self-worth, realistic beliefs

Social – Friendship, love

Essential – spirituality, gender identity, cultural identity, self-care

Physical – exercise nutrition

Closing

Theme of Symbols – Overall Message

Symbols often present a storyline, theme, or central collective message. As you reflect on your group of symbols, do you discern a collective message or theme they present for your highest good at this time?

Are you aware of anything different in any part of your body or emotions since before you considered your symbols and the end of our conversation today?

Do you believe that working with these symbols has had any benefit for you?

On a scale of 1 to 10 with a 1 not being relevant at all and 10 being extremely relevant, how would you rate the relevance of the symbols you received?

Can you offer any suggestions that might make the experience more meaningful?

APPENDIX B - Post Session Observations And Assessments

Participant # _____

Referred By:	
Participants Previous Experience with Symbols	1 Not Much Expert 10
Participants Level of Awareness/Consciousness	1 Not Much Conscious 5 Average 10 Very
Degree of Emotional or Physical Response	1 No Feeling Overwhelming 10
Initial reaction to symbols	1 No Reaction Reaction 10 Strong
Relevance of Symbols (scale of 1-10)	1 Not Relevant At All 10 Extremely Relevant
Relevance of Overall Theme/ Message	
Participants Comments on value of SIS	
Key Phrases or Comments by Participant	
Predictions on score changes	
Area of Indivisible Self	
Direct Intuitive Hits	
Special Attention (past life / deceased)	
Recommendations for SIS process	
Other:	

APPENDIX C

Advertisement for Participation

VOLUNTEERS NEEDED FOR A RESEARCH STUDY

Are you interested in an increase in Wellness and a decrease of ANXIETY?

What? Rev. Melissa Ruprecht, ThD Candidate at Holos University Graduate Seminary, is conducting research on **The Therapeutic Effect of *Symbolic Intuitive Sessions*TM on Anxiety and Characteristics of Wellness**. For the *Symbolic Intuitive Session*TM, the principal researcher will sketch intuitively perceived symbols helpful to the participant and explore the information presented in the symbols. The symbols very often aid in the increase in the characteristics of wellness and a decrease in levels of anxiety. All participants will receive a free *Symbolic Intuitive Session*TM, including a copy of their personal intuited symbolic sketch.

Where? You may participate from the comfort of your own home. All materials will be emailed to your home and the consultation session will be conducted by telephone.

When? Consultations begin NOW through the end of November, 2011.

Cost? There is no cost involved other than your time. Participation involves filling out questionnaires at three designated time periods and participation in a *Symbolic Intuitive Session*TM conducted over the telephone. Time commitment is less than two hours for questionnaire periods and one hour for the *Symbolic Intuitive Session*TM.

Why? The questionnaires will be statistically analyzed to determine the effectiveness this process has on supporting the characteristics of wellness and reducing anxiety. All personal information is kept in the strictest confidence and your name will not be associated with research findings.

PARTICIPANT REQUIREMENTS

- Must be age 18 or over at the time of participation.
- Must not personally know Melissa Ruprecht, the Principal Investigator (PI).
- Must be able to complete online questionnaires.
- Conditions that would exclude participation are: Diagnosis of legal blindness, schizophrenia, bipolar disorder, dementia, PTSD, depression, other self reported mental illness, self-reported substance abuse, or use of psychotropic medications, amphetamines, or tranquilizers.

If you are interested in participating or have questions about this study,

Contact Melissa Ruprecht at: MelissaRuprecht@gmail.com

APPENDIX D

Initial Email to Respondents

Welcome to participation in the research study on **The Therapeutic Effect of *Symbolic Intuitive Sessions*TM on Anxiety and Characteristics of Wellness**. I greatly appreciate your willingness to volunteer!

The first step is to provide a basic outline of what to expect during the course of the research project and to obtain your written consent to participate in this study. This information is contained in the two attached documents:

- Statement of Understanding
- Consent Form

Please read both attached documents in their entirety. If you agree to all the statements contained in these documents, please sign and send them back to me. I will need your **legal signature**.

You may return these forms in any of these possible ways:

- You may type your legal signature on the forms and return email them if the email address you are sending from resembles your name or identifies you.
- If you have an electronic signature, you may attach it on the signature lines and return email the documents.
- You can print these forms, sign them, and then scan them back into your computer to return email to me.
- You may take a digital photo of the printed and signed forms and return email the photo. Please ensure that you are sending a quality photo of the entire document with the signature visible.
- You may return these printed and signed forms via standard mail. If you wish to be reimbursed for postage, one check will be issued after receipt of your forms. Please provide a note, indicating your desire for re-imbursement and the proper address to mail the check.

The first thirty volunteers who complete the initial documents and conform to the inclusion criteria will be selected to participate in the study and will be informed of admittance to the study. If you have any questions, please contact me by email (Melissaruprecht@gmail.com).

My mailing address is: Melissa Ruprecht 1560 Northcliff Trace Roswell, GA 30076.

I look forward to working with you in the near future.
Melissa

APPENDIX E Informed Consent

Holos University Graduate Seminary supports the practice of protection for human subjects participating in research. The following information is provided so that you may make an informed decision about whether you wish to participate in the study. You should be aware that even if you agree to participate, you are free to withdraw at any time without penalty.

We are interested in studying the **Therapeutic Effect of *Symbolic Intuitive Sessions*TM on Anxiety and Characteristics of Wellness**. You will be participating in three sessions that will involve filling out brief questionnaires at each session, taking approximately less than one hour per session. The content of the questionnaires focuses upon levels of wellness and anxiety. You will also participate in a *Symbolic Intuitive Session*TM conducted via recorded telephone conference that will last for approximately an hour.

Although participation may or may not directly benefit you, we believe that the information will be useful in evaluating the Therapeutic Effect of *Symbolic Intuitive Sessions*TM on Anxiety and Characteristics of Wellness.

Your participation is solicited although strictly voluntary. All personal information will be kept in the strictest of confidence and in no way will your name be associated with the research findings. Your information will be identified only by a code number; results of this study may be reported in scientific, educational or professional publications in the future.

If you would like additional information concerning this study before or after it is complete, please feel free to contact me by mail or email. If you have concerns or questions about your rights as a research participant you may contact the Holos University Graduate Seminary Dean of Faculty at (888) 272-6109 (Option1), 4221 Nunley Lane, McLouth, KS 66054.

Sincerely,

Melissa A. Ruprecht
Principal Investigator
1560 Northcliff Trace
Roswell, GA 30076
(770)641-6205

Ann Nunley, Ph.D.
Chair of Graduate COmmittee
Dean of Academics
Holos University Graduate Seminary
4221 Nunley Lane
McLouth, KS 66054
AcademicsDean@HolosUniversity.org

Signature of volunteer participant

Date

Printed name

With my signature, I affirm that I am at least 18 years of age and that I have received a copy of the consent form to keep.

APPENDIX F Statement of Understanding

A *Symbolic Intuitive Session*TM(SIS) is a process wherein participants provide the PI (Principal Investigator) with their full birth name, current name (if different from birth name), and date of birth. With this information in hand, the PI shifts to an altered state of consciousness and intuitively perceives symbols relevant to the participant.

Participants will receive a sketch and/or description of the intuited personal symbols along with written instructions providing guidance on how to relate to the symbols. A scripted discussion session, conducted via telephone by the PI, Melissa Ruprecht, will occur within a day or two of participants' receipt of the symbolic sketch and/or description. In the telephone session, the PI and participant will have an exploratory discussion about the possible relationship and significance of the symbols to their life.

The compilation of data from these telephone discussion sessions will be analyzed. Please be assured that ***your name will not be associated with the research findings in any way***. Names will be deleted from all research data.

Your signature below grants your consent for audio record of the telephone session. Your signature also conveys your time commitment to the telephone session and the completion of all forms and questionnaires (see paragraph two on the Consent Form). The estimated total time commitment is approximately 2-4 hours.

Inclusion Criteria - Check box if the Answer is Yes to the Following:

- ☐ I am 18 years of age or older?
- ☐ I am willing to complete the required assessment materials at three different intervals?
- ☐ I have computer skills sufficient to complete tests on-line?
- ☐ I do **not have** a diagnosis of schizophrenia, bipolar disorder, dementia, PTSD, or other self reported . . . mental illness.
- ☐ I **am not** addicted to alcohol or drugs.
- ☐ I **do not** use psychotropic medications or amphetamines.
- ☐ I **do not** personally know Melissa Ruprecht.

Thank you very much for your involvement in this research project!

Signature

Date

Please print the following:

Full Name Given At Birth

Current Full Name If Different From Birth Name

Month, Day and Year of Birth (Birthday!)

APPENDIX G Study is Full Email

Thank you for your willingness to participate in research on **The Therapeutic Effect of *Symbolic Intuitive Sessions*[™] on Anxiety and Characteristics of Wellness**. The study is now full. I will keep your email information and notify you should openings arise.

Regards,

Melissa Ruprecht

APPENDIX H Email with Pre-Test Information

Dear _____,

Your Informed Consent and Statement of Understanding forms have been received. I greatly appreciate your participation in this study.

The next step is to complete the first set of on-line questionnaires and to arrange an appointment time for a telephone conference.

You will receive two emails from Mind Garden inviting you to take Self-Evaluation Questionnaires. The emails sent by Mind Garden will provide a link to the test. The password is SYMBOL. It is a very easy process.

One questionnaire has forty-one items related to anxiety in which each item is rated on a four point scale ranging from 1 (not at all), 2 (somewhat), 3 (moderately so), to 4 (very much so). I was able to complete this one in four minutes.

The second questionnaire is designed to assess characteristics of wellness by rating ninety-eight items using a similar four point scale. I was able to complete this one in eight minutes. I believe you should be able to complete both questionnaires in a similar time frame.

If you have any questions or difficulties with the on-line completion of these questionnaires, please do not hesitate to contact me. I am sending a separate email with appointment times for the *Symbolic Intuitive Session*.

I look forward to our telephone session together in the near future.
Sincerely,

Melissa Ruprecht

MelissaRuprecht@gmail.com

APPENDIX I State/Trait Anxiety Inventory

The STAI is the definitive instrument for measuring anxiety in adults. It clearly differentiates between the temporary condition of “state anxiety” and the more general and long-standing quality of “trait anxiety”. It helps professionals distinguish between a client’s feelings of anxiety and depression. The inventory’s simplicity makes it ideal for evaluating individuals with lower educational backgrounds. Adapted in more than forty languages, the STAI is the leading measure of personal anxiety worldwide. The STAI has forty questions with a range of four possible responses to each.

- Determines anxiety in a specific situation and as a general trait
- Two twenty-item scales
- For individual or group administration
- Provides norms for clinical patients, high school and college students, and working adults
- Efficiently scored
- Can be completed in about ten minutes
- Sixth grade reading level

SAMPLE QUESTIONS FROM THE STAI

A number of statements which people have used to describe themselves are given below. Read each statement and then circle the appropriate number to the right of the statement to indicate how you feel right now, that is, at this moment.

Four point scale: 1 (not at all), 2 (somewhat), 3 (moderately so), to 4 (very much so).

1.	I feel calm.	1	2	3	4
2.	I feel secure.	1	2	3	4
3.	I am tense.	1	2	3	4
4.	I feel strained.	1	2	3	4

1

¹ Charles D. Spielberger, “State-Trait Anxiety Inventory for Adults,” information sheet obtained from Charles D. Spielberger and Mind Garden.

APPENDIX J Five Factor Wellness Inventory FFWEL

Sample from Questionnaire

This test will help you make choices to be more well. The items are statements about you. Answer each item in a way that is true for you most of the time. Answer all items. Do not spend too much time on any one time.

- | | |
|-------------------|---|
| A. Strongly Agree | If it is true for you most or all of the time |
| B. Agree | If it is true for you some of the time |
| C. Disagree | If it is usually not true for you |
| D. Strongly Agree | If it is almost or never true for you |
-
- | | | |
|----|---|---------|
| 1. | When I play I forget time. | A B C D |
| 2. | I am satisfied with how I deal with stress. | A B C D |
| 3. | I eat a healthy diet. | A B C D |
| 4. | I can often laugh even when working hard. | A B C D |

2

² Jane E. Myers & Thomas J. Sweeney, "Five Factor Wellness Inventory", information obtained from Myers, Sweeney and MindGarden.

APPENDIX K - Participant Instructions on How to Work With Symbols.

Greetings _____,

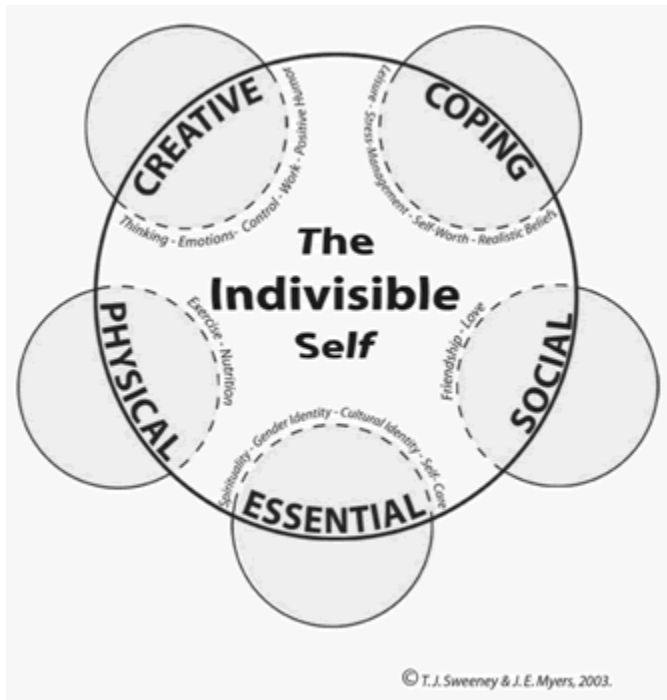
Attached you will find an image and/or description of the symbols discerned on your behalf. Please read the rest of this email before you open the attachment.

Guidelines for working with your symbol(s).

- 1. Before you open your intuited symbols, take a moment to relax, breath deeply, and release tension from your body. Be calm, centered, and receptive before you view your symbols.**
- 2. When you first look at the symbol(s), note your immediate reaction.**
 - A. What is your first emotional response? Try to be as honest as possible and find the appropriate word for your emotion, i.e., happy, sad, anger, fear, grief, peace, calm, etc..**
 - B. How does your body react to the symbol? Where in your body do you experience sensation as a result of viewing the symbol? Describe as accurately as possible any physical sensations.**
- 3. Take time to reflect on the symbol further by journaling your thoughts on the symbol and any possible relevance it may have to you and your life.**
- 4. Engage in a dialog with each symbol. What does it want to say or what message does it have for you?**
- 5. Review the Indivisible Self diagram below and identify which of the five circles the symbol seems to relate to for you.**
- 6. Do the symbols connect to tell a story? Is there a theme to the symbol group?**
- 6. Please forward your above response to me in a Word document by DATE, the day before our telephone conference set for TIME on DATE.**

If you need further clarification on these guidelines, do not hesitate to contact me. I look forward to sharing insights with you regarding your symbols on DATE.

**Sincerely,
Melissa Ruprecht
MelissaRuprecht@gmail.com**



APPENDIX L Email to Set Appointment

Dear _____,

A list of appointment times is provided below for a *Symbolic Intuitive Session*[™] which will be a recorded telephone conference that will last for approximately an hour. Please respond to this email by **listing in order of your preference five of these appointment times** that will work with your schedule. I will send another email confirming the appointment date and time and will send your symbol sketch three days before your appointed time.

Additionally, please **provide a phone number** where I may call you at the time of our appointment (land lines are preferred). Also, provide a **back up number** to call if possible.

I am on East Coast time. Make sure you look at the appropriate time zone for you when selecting appointment times.

I look forward to our session together in the near future.

Sincerely,

Melissa Ruprecht

Appointment Number	DAY	DATE	Eastern Time	Central Time (- 1 hour)	Mountain (-2 hours)	Pacific (-3 hours)
1	Friday	Nov 11,2011	1pm	Noon	11am	10am
2	Friday	Nov 11, 2011	4pm	3pm	2pm	1pm

APPENDIX M Email Confirming Appointment Time

Dear _____,

Your appointment for the Symbolic Intuitive Session is set for DATE at TIME. Please note this appointment on your schedule and kindly alert me if a conflict should arise. Two to three days before your scheduled appointment I will conduct intuitive symbol discernment on your behalf. At that time, I will also email a sketch of the symbols to you along with a guide for working with the symbols.

I look forward to speaking with you on DATE.

Melissa Ruprecht

APPENDIX N Symbol Discernment Protocol

Steps for Intuitive Symbol Discernment:

1. After participants were admitted to the study, completed on-line administration of the pre-test, and scheduled an appointment for *Symbolic Intuitive Session*TM, the Primary Investigator conducted intuitive symbolic discernment two days before the scheduled SIS appointment.
2. At the time of intuitive symbolic discernment, the Primary Investigator holds an index card with the participant's full birth name, full current name if different, date of birth, and place of birth written on the card.
3. The PI said the following opening prayer at the beginning of the intuitive symbolic discernment: "Infinite Spirit, please bless this session to the highest good of all concerned."
4. The Primary Investigator then held the index card with the information, silently repeats the participant's current full name three times.
5. After the utterance of the participant's name, the Primary Investigator closed her eyes and shifted to an altered state of consciousness. A moment of stillness ensued until the Primary Investigator recognized the shift and then said the following silent prayer: "Infinite Spirit, High Ascended Beings, Angels, and Guides, I ask for relevant information that will assist (Participant's Name) in his/her life journey and is for the highest good of all concerned."
6. After the prayer, symbols usually began to appear. (See Appendix O for Back-up Protocol used if symbols did not appear). The Primary Investigator had a blank sheet of artist paper, colored pastels, and pencils available. As symbols appeared, the Primary Investigator wrote or drew what was being seen.
7. After symbol discernment was complete, the Primary Investigator closed the session by expressing appreciation to Divine Guidance.
8. The PI then reviewed the written description or drawing to ensure clarity and completeness.

APPENDIX O Back Up Protocol for Symbol Discernment

In the event that the Primary Investigator (PI) was unable to intuitively discern symbols during Step 8 of the Symbol Discernment protocol, the following procedure was in place:

1. The PI would refer to *The Dream Book: Symbols for Self-Understanding* written by Betty Bethards. A dream symbol dictionary is provided on pages 50- 174 of the book.
2. Kinesiology /muscle testing would be employed first to determine a range of pages to refer to as follows:
 - a. 50
 - b. 60
 - c. 70
 - d. 80
 - e. 90
 - f. 100
 - g. 110
 - h. 120
 - i. 130
 - j. 140
 - k. 150
 - l. 160
 - m. 170
3. Then kinesiology /muscle testing would be employed to determine a specific page within the range as follows:
 - a. 0
 - b. 1
 - c. 2
 - d. 3
 - e. 4
 - f. 5
 - g. 6
 - h. 7
 - i. 8
 - j. 9
4. Once the page number had been determined, the PI would turn to the indicated page in the book and with eyes closed, run a finger down the page until intuitively prompted to stop. The PI would then discover the selected symbol upon opening her eyes. The PI would reflect on the symbol to discern if any symbol embellishment arises. The PI would then proceed with Steps 8-10 of the Symbol Discernment Protocol as described in Appendix N.

Bethards, Betty(1983). *The Dream Book: Symbols for Self-Understanding*. Petaluma: Inner Light Foundation.

APPENDIX P Intuited Symbols

Dear _____,

Below you will find descriptions and images of symbols discerned on your behalf. When I conduct symbol discernment, I ask for the information relevant to the “Highest Good for all concerned.” These symbols are intended to bless and enhance your life.

It is a much more enriching experience for you to engage with the symbols as deeply as possible from your perspective. What do the symbols represent for you? If they were to speak to you, what would they say? Is there a theme or message they are communicating? I will share my perspectives during our telephone session which may broaden your experience and associations with these symbols.

I hope you enjoy this process. Here are your symbols:

Symbol

Symbol

Symbol

Please form images in your mind before scrolling down to view the images provided. Pay more attention to the words above than the pictures below.

Image

Image

Image

APPENDIX Q Second Set of Questionnaires for Research

Dear _____,

It was a pleasure speaking with you and having the opportunity to share in your journey with symbols. I ask that you now complete the brief questionnaires for the second time in order to assist in assessing the effect of the *Symbolic Intuitive Session*[™]. You will receive two invitations from Mind Garden in order to do this. You will receive another invitation in two weeks for the third and final time. Contact me if you need assistance with completing the questionnaires.

If you have any further reflections on your symbols or have comments about your *Symbolic Intuitive Session*[™], I would love for you to share. I have set up a comment line at 512 827 0505, PIN # 8337. Please feel free to leave a message. I will be conducting *Symbolic Intuitive Sessions* for the research project until December 3rd, after which I will be available for a follow up conversation if you request one.

Again, I thank you for your participation and contribution to the field of research.

Blessings,

Melissa Ruprecht
MelissaRuprecht@gmail.com
770 641 6205

APPENDIX R Third Set of Questionnaires for Research

Dear _____,

It has now been two weeks since our *Symbolic Intuitive Session* together. I hope these past two weeks have gifted you with further insight and opportunity to reflect on your symbols. It is now time to complete the questionnaires for the third and final time. Invitations with the links to the questionnaires are being sent via separate email by Mind Garden. Please contact me if you need assistance with completing the questionnaires.

Again, I thank you for your participation and contribution to the field of research.

Blessings to you on your life journey,

Melissa Ruprecht
MelissaRuprecht@gmail.com

APPENDIX S Data Output

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
state1	35	20.00	68.00	36.1714	13.48089
trait1	35	21.00	72.00	37.8000	12.65330
state2	35	20.00	59.00	32.6571	11.39387
trait2	35	20.00	62.00	35.2286	10.37839
state3	35	20.00	47.00	30.8286	8.27642
trait3	35	20.00	53.00	32.7714	8.91821
creativeself1	35	61.90	96.40	82.2714	9.87294
thinking1	35	65.00	100.00	89.2857	10.30012
emotions1	35	43.80	100.00	82.1686	14.38910
control1	35	58.30	100.00	84.2914	12.08914
work1	35	35.00	95.00	75.0000	15.29129
positivehumor1	35	50.00	100.00	81.2686	14.77468
copingself1	35	48.70	96.10	78.1143	12.86075
leisure1	35	33.30	100.00	77.7429	14.84689
stressmanagement1	35	50.00	100.00	78.9600	11.55463
selfworth1	35	50.00	100.00	86.8086	14.51754
realisticbeliefs1	35	40.00	95.00	71.0000	16.70681
socialself1	35	43.80	100.00	87.6086	13.41745
friendship1	35	50.00	100.00	85.1943	14.30808
love1	35	37.50	100.00	90.0171	15.24146
essentialself1	35	71.90	100.00	88.0429	7.47034
spirituality1	35	70.00	100.00	89.2857	8.41417
genderidentity1	35	56.30	100.00	83.5914	14.85317
selfcare1	35	75.00	100.00	95.5457	7.50178
physicalself1	35	40.00	100.00	79.2857	13.92696
exercise1	35	45.00	100.00	81.0000	13.97477
nutrition1	35	35.00	100.00	77.5714	16.64382
totalwellness1	35	58.80	94.20	82.2657	8.36094
localcontext1	35	70.00	100.00	90.1429	10.53605
institutionalcontext1	35	43.80	93.80	69.8486	11.69189
globalcontext1	35	41.70	100.00	77.3771	11.16428
chronometricalcontext1	35	56.30	100.00	84.1314	10.64477
lifesatisfaction1	35	25.00	100.00	73.5714	20.05769
culturalidentity1	35	50.00	100.00	81.9029	13.48209

creativeself2	35	65.50	97.60	82.5200	9.35206
thinking2	35	65.00	100.00	88.0000	9.79195
emotions2	35	56.30	100.00	82.8771	10.42858
control2	35	58.30	100.00	83.8057	12.12205
work2	35	40.00	100.00	76.2857	14.67004
positivehumor2	35	56.30	100.00	82.1600	13.81813
copingself2	35	55.30	97.40	78.9857	10.20805
leisure2	35	50.00	100.00	78.6943	10.82804
stressmanagement2	35	62.50	100.00	82.5171	9.68591
selfworth2	35	43.80	100.00	86.0914	13.55812
realisticbeliefs2	35	40.00	95.00	70.8571	14.72721
socialself2	35	59.40	100.00	87.0714	12.11342
friendship2	35	56.30	100.00	84.8400	11.86731
love2	35	50.00	100.00	89.2914	14.10328
essentialself2	35	68.80	100.00	86.8771	8.61272
spirituality2	35	65.00	100.00	90.1429	9.43131
genderidentity2	35	50.00	100.00	82.5171	14.11848
selfcare2	35	62.50	100.00	92.3314	11.03582
physicalself2	35	47.50	100.00	79.1429	13.26959
exercise2	35	50.00	100.00	80.8571	13.79928
nutrition2	35	45.00	100.00	77.4286	15.82865
totalwellness2	35	64.00	97.00	82.5057	7.87240
localcontext2	35	75.00	100.00	91.2857	9.80267
institutionalcontext2	35	50.00	93.80	74.4886	11.58482
globalcontext2	35	41.70	100.00	79.2886	12.51558
chronometricalcontext2	35	62.50	100.00	82.1629	11.56018
lifesatisfaction2	35	25.00	100.00	76.4286	19.11926
culturalidentity2	35	41.70	100.00	80.0029	14.17573
creativeself3	35	66.70	97.60	84.4657	8.52884
thinking3	35	75.00	100.00	89.4286	8.80937
emotions3	35	68.80	100.00	84.4914	9.27093
control3	35	58.30	100.00	85.0057	11.75515
work3	35	35.00	95.00	78.5714	14.01530
positivehumor3	35	56.30	100.00	85.2000	12.59400
copingself3	35	56.60	100.00	80.9114	10.14407
leisure3	35	45.80	100.00	80.2429	12.26732
stressmanagement3	35	62.50	100.00	82.7029	8.85635
selfworth3	35	43.80	100.00	89.1286	13.41232
realisticbeliefs3	35	40.00	100.00	73.7143	17.29259
socialself3	35	59.40	100.00	88.2314	11.68941

friendship3	35	56.30	100.00	86.6286	11.45807
love3	35	50.00	100.00	89.8286	13.56214
essentialself3	35	70.30	100.00	87.6771	7.73027
spirituality3	35	65.00	100.00	89.5714	8.52086
genderidentity3	35	50.00	100.00	84.3000	14.24419
selfcare3	35	75.00	100.00	94.6600	7.58672
physicalself3	35	52.50	100.00	78.7143	13.22002
exercise3	35	50.00	100.00	80.1429	13.58447
nutrition3	35	35.00	100.00	77.2857	16.59832
totalwellness3	35	63.70	97.00	83.5829	7.18530
localcontext3	35	70.00	100.00	90.2857	10.63726
institutionalcontext3	35	43.80	93.80	73.6029	11.74936
globalcontext3	35	58.30	100.00	78.5629	11.83514
chronometricalcontext3	35	56.30	100.00	85.2114	10.61984
lifesatisfaction3	35	25.00	100.00	77.8571	19.89996
culturalidentity3	35	50.00	100.00	79.7657	14.89350
Valid N (listwise)	35				

APPENDIX T Appendix Title]

[text]

APPENDIX U
[Appendix Title]

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