

## **Addiction, Meaning & Spirituality**

The 4th Biennial International Meaning Conference brings together academics, researchers, practitioners, educators, students, and policy makers from different countries to exchange the latest knowledge and ideas in the prevention, treatment and recovery of addiction, with an emphasis on the role of meaning and spirituality. In addition to keynote and invited speakers, there will be workshops, symposia, paper sessions and opportunities for dialogue.

### **Conference Education Objectives:**

The conference will provide an international and interdisciplinary forum to serve diverse audiences, such as psychologists, counselors, physicians, nurses, social workers, recovering addicts and their families. They will learn the following:

- ❑ The latest research findings on the role of spirituality in addiction treatment and recovery
- ❑ The different meaning-oriented approaches to addiction counseling
- ❑ Evidence-based assessments of AA 12-Step Recovery Programs
- ❑ The different perspectives on spirituality in addiction counseling and health care
- ❑ Integration between spirituality and science in understanding addiction
- ❑ Interconnections between positive emotions, quest for meaning and addictive cravings

## **Awards**

Each Meaning Conference, the conference committee presents awards to outstanding scholars, clinicians, administrators, and students for their contributions.

This year, we are pleased to present INPM's Lifetime Achievement Awards to:

- ❑ Irmeli Ivalo-Sjölie, Ph.D.—For outstanding contributions to advancing Logotherapy and Meaning-Centered Counseling
- ❑ Stanton Peele, J.D., Ph.D.— For outstanding contributions to the understanding and treatment of addiction
- ❑ George E. Vaillant, M.D.— For outstanding contributions to addiction research and positive psychology

We are pleased to present INPM's Award of Excellence to:

- ❑ Karen Turner—For outstanding leadership in the field of addictions

INPM promotes student involvement in our activities, and we present awards to deserving students who participate at the Meaning Conference. This year's awards go to:

- ❑ First Prize (\$200): Kimberly Miller, Department of Psychology, Colorado State University, for "Assessing Meaning in a Clinical Population"

- Second Prize (\$150): Avraham Cohen, Centre for Cross Faculty Inquiry, Faculty of Education, University of British Columbia, for “Following the Bread Crumbs to the End of Ultimate Meaning”
- Third Prize (\$100): Krystal White, Graduate School of Psychology, Fuller Theological Seminary, for “A Qualitative Study of Purpose in At-Risk Adolescents”

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## Hosts & Organizers

### The International Network on Personal Meaning (INPM)

Founded by Paul T. P. Wong in 1998, housed in Langley, British Columbia, and incorporated as a non-profit organization with the Federal Government of Canada in 2001, INPM has attracted close to 300 members with professional qualifications from over 30 countries. Although the majority of its members are psychologists and counselors, other professions, such as medicine, nursing, hospice workers, clergy, social work, education, and management are also represented.

INPM is non-partisan, non-religious and non-governmental. It is funded entirely by membership dues, donations, and revenue from conference events. It is governed by an Official Board and an Executive Committee. Most of the activities of the INPM are carried out by volunteers, who share INPM's vision for the betterment of the human condition through meaning.

### Conference Committee

**Conference Chair** Paul T. P. Wong, Ph.D.

**Program Chair** Geoff Thompson, M.A.

**Conference Manager** Lilian Wong, Ph.D.

**Finances Manager** Grace Cheung, M.B.A.

**Director of Publications** Marvin McDonald, Ph.D.

**Community Liaison** Cathy Patterson-Sterling, M.A.

**Volunteer Coordinator** Milly Ng, M.A.

**Volunteers** Tanya Bedford, Bart Begula, David Bowes, Wendy Dobson, Sandra Dykstra, Debra Ivancovich, Dean Jordan, Teresa Lam, David Langille, Rosemary Patterson, Clyde Robertson, Dennis Wang, Sherrie Yee

## A Message from INPM's President

Dear Presenters and Delegates,

Welcome to our 4<sup>th</sup> Biennial International Meaning Conference.

I cannot think of a more timely and important conference theme than addiction, which affects every family. It takes a village to support a recovering addict or alcoholic. It takes concerted efforts from all segments of the society to create a drug-free community. This Conference represents INPM's contribution to such a worthy endeavor.

I have always believed that one needs two epiphanies to achieve recovery. The first "**rock-bottom**" epiphany awakens one to the bleak reality that death would be the inevitable outcome without intervention. The second "**new-life**" epiphany awakens one to the prospect of achieving a cherished dream and leading a fulfilling new life without relying on drugs. It is only through recovering a passion and purpose for living that one can overcome the "revolving door" syndrome.

A related tenet of meaning-centered and spiritually oriented intervention is the need for a **double-vision**. We need to keep one eye on the ball and another eye on the goal. If we only focus on getting control of the ball without having a clear sight on the goal, we can never score any success. Similarly, we need to keep one eye on the road and another eye on the destination. We would be driving in circles if we didn't know where we were going.

At this Meaning Conference, the accent is on the achieving "new-life" epiphany and seeing the big picture. You will learn both micro and macro skills to enhance the effectiveness of prevention, treatment and recovery.

We are delighted that the British Columbia Association for Play Therapy co-sponsors Dr. Garry Landreth's workshop. We want to extend a special welcome to all the play therapists, who came to hear Dr. Landreth. May you feel at home being part of the Meaning Conference! You are among friends.

Finally, I urge all of you to come out to the Membership Meeting and Membership Dinner on Friday evening, even if you are not a member yet. We need to work together to bring the "meaning advantage" to our families and communities, because life is indeed better with positive meaning and purpose.

I look forward to getting to know you during the conference.

Sincerely,

*Paul T. P. Wong, Ph.D.*

Conference Chair

President, International Network on Personal Meaning (INPM)



# **General Information**

## **Registration & Information**

When you arrive at the hotel, please register for the conference at the registration desk. You may wish to register for additional events at this desk, if they have not already done so. The information booth will be open from 7:30 am to 5 pm on Thursday, Friday, and Sunday; on Saturday, it will be open until 6:30 pm.

## **Identification Badges**

All conference attendees are issued an identification badge. Please wear your badge at all times. Only persons who wear identification badges will be admitted to the sessions.

## **Meal tickets**

Meal tickets are needed to attend the Gala Banquet, Awards Luncheon and Membership Dinner. Tickets may be purchased at the Registration Desk.

## **Hospitality Centre**

A hospitality centre for delegates and guests is located at the Chandon Room. You are invited to meet with the invited speakers at specified times. Please check the daily schedule on the Message Board: "Meet the Speakers." Coffee and tea will be provided. Contact Dr. Lilian Wong if you have any questions or requests.

## **Message Board**

A message board is located in front of the Waterford Room. Notices may be posted and will be removed at the discretion of the conference committee. Emergency messages may also be posted on this board.

## **Bookstore**

Books by conference presenters and selected additional items are available at the Login Brothers book booth and the INPM booth. Please check the Message Board regarding book-signing schedule.

## **Recording & Photography**

No audio-video recording or flash photography will be permitted throughout the conference sessions. Professionally produced audio CD's and DVD's will be available for purchase at the Kennedy Recordings booth.

## **Session Courtesy**

Smoking is not allowed in the hotel, except in designated areas. Please mute or turn off the ringer on any cell phones or pagers during sessions. Please take any calls outside of the session area. Please take responsibility for observing scheduled times for starting and finishing sessions. Respecting all session chairs, facilitators, presenters, and audiences will assure smooth transitions between sessions.

## **Templeton Events**

The John Templeton Foundation has sponsored several lectures and the free Symposium on Sunday afternoon.

## **Conference Evaluation**

Your registration package contains a conference evaluation form. Please fill it out and return it to the registration table.



## Conference Co-Sponsors

We are delighted this year to have the support of many outstanding organizations.

In particular, we are very appreciative of Karen Turner, Manager of the Maple Ridge Treatment Centre, for sponsoring Dr. Stanton Peele and for her support.

We also appreciate the support of Dr. Akbar Bayanzadeh, Addictions Leader for the Fraser Health Authority, and the Addictions Planning Division.

And the Sir John Templeton Foundation has again been a good friend to this year's Meaning Conference.

Other supporters of the conference are:

- ❑ Angels Community Support Network
- ❑ British Columbia Association for Play Therapy
- ❑ Centre for Addiction Research of BC, University of Victoria
- ❑ Dundee Wealth Management
- ❑ Hilton Vancouver Metrotown
- ❑ Kennedy Recordings
- ❑ Meaning-Centered Counseling Institute, Inc.
- ❑ The Milton H. Erikson Foundation, Inc.
- ❑ Silver Health Products
- ❑ Trinity Western University
- ❑ Viktor Frankl Institute (Vienna)
- ❑ Mr. Joshua Wong

## Copies of Sessions

VIDEOS, CD's & DVD's of selected sessions will be available at the Kennedy Recordings table or by mail at the following address:

Kennedy Recordings  
537 Lessard Dr.  
Edmonton, Alberta, Canada T6M 1A9  
Toll Free Phone & Fax: 1-888-486-1335  
[www.kennedyrecordings.com](http://www.kennedyrecordings.com)

## Continuing Education Credit Hours

**Eligibility for Continuing Education Credit** - The 4th Biennial International Conference on Personal Meaning provides CEUs for professionals.

**Earn up to 27.5 CE credits for professionals with a master's degree and above in health-related fields from accredited institutions.**

### Accreditation

**A.M.A.** This activity has been planned and implemented in accordance with the Essential Areas and policies of the Accreditation Council for Continuing Medical Education through the joint sponsorship of The Milton H. Erickson Foundation, Inc., and the International Network on Personal Meaning. The Milton H. Erickson Foundation, Inc., is accredited by the ACCME to provide continuing medical education for physicians. The Milton H. Erickson Foundation, Inc., designates this educational activity for a maximum of 27.5 Category 1 credits toward the AMA Physician's Recognition Award. Each physician should claim only those hours of credit that he/she actually spent in the educational activity.

**A.P.A.** The Milton H. Erickson Foundation, Inc., is approved by the American Psychological Association to sponsor continuing education for psychologists. The Milton H. Erickson Foundation, Inc. maintains responsibility for this program and its content. Credit is provided on an hour-per-hour basis (27.5 hours maximum).

**N.B.C.C.** The Milton H. Erickson Foundation, Inc., is recognized by the National Board for Certified Counselors to offer continuing education for National Certified Counselors (Provider No. 5056). We adhere to N.B.C.C. Continuing Education Guidelines. This program provides a maximum of 27.5 contact hours.

**B.R.N.** The Milton H. Erickson Foundation, Inc. Provider approved by the California Board of Registered Nursing, Provider Number CEP 9376 for 27.5 contact hours.

**State of Illinois Department of Professional Regulation-Registered Social Worker Continuing Education Sponsorship.** The Milton H. Erickson Foundation, Inc., is approved by the State of Illinois Department of Professional Regulation to offer continuing education for social workers at The 4th Biennial International Conference on Personal Meaning (License No. 159-000501).

**B.B.S.** The Milton H. Erickson Foundation, Inc., is a board-approved provider (PCE No. 398). This course meets the qualifications for 27.5 hours of continuing education credit for MFTs and/or LCSWs as required by the California Board of Behavioral Sciences.

**State of Florida Department of Professional Regulation** – The Milton H. Erickson Foundation, Inc. is approved by the Florida Board of Clinical Social Work, Marriage and Family Therapy and Mental Health Counseling as a provider of continuing education (CE Provider #: 50-2008).

**Please note:** It is your responsibility to contact your licensing/certification board directly to determine eligibility to meet your continuing education requirements.

### CE credits for addictions professions

**Canadian Addiction Counsellors Certification Federation.** CACCF offers 28 CEUs for this conference.

**National Association for Alcoholism and Drug Abuse Counselors.** All INPM addiction programs are accredited for CEUs by NAADAC through 2008.

## Keynote Speakers

- **Jim Byrnes**, *An American-born actor and musician long in Canada*

Jim Byrnes is best known for playing 'Lifeguard', on the CBS series "Wiseguy" (1987-1990), and as Joe Dawson, one of the Watchers tracking the immortals on "Highlander." A handsome man, often bearded, Byrnes lost both his legs when, while helping push a stalled truck on a highway, he was hit from behind by a car. After recuperating, he pursued work as a musician, which also led to the acting career for which he had once trained.

Born and raised in St Louis, he grew up on the city's north side. As a teenager going to music clubs, he and his buddy were often the only white people in the place. "We never had any problems. We were too naïve, too innocent, and had too much respect for the music and the culture - they knew it, they could tell." Starting piano at age five, by age thirteen Jim was singing and playing blues guitar and he continues to play on his favorite guitar, a Gibson 1969 Hummingbird.

Over the years, the Juno Award-winning musician has appeared with a virtual Who's Who of musical history, including Furry Lewis, Henry Townsend, Muddy Waters, John Lee Hooker, and Ray Charles.

With his new CD, "House of Refuge," Jim has let his life wash over him and created songs of hope and longing and sin and redemption.

- **G. Alan Marlatt, Ph.D.**, *Professor of Psychology and Director, Addictive Behaviors Research Center, Department of Psychology, University of Washington*

G. Alan Marlatt is Professor of Psychology and Director of the Addictive Behaviors Research Center at the University of Washington. He received his Ph.D. in clinical psychology from Indiana University in 1968. After serving on the faculties of the University of British Columbia (1968-1969) and the University of Wisconsin (1969-1972), he joined the University of Washington faculty in the fall of 1972.

His major focus in both research and clinical work is in the field of addictive behaviors. In addition to over 200 journal articles and book chapters, he has published several books in the addiction field, including *Relapse Prevention* (1985; 2005), *Assessment of Addictive Behaviors* (1988; 2005), *Harm Reduction* (1998), and *Brief Alcohol Screening and Intervention for College Students (BASICS): A Harm Reduction Approach* (1999).

Over the course of the past 30 years, he has received continuous funding for his research from a variety of agencies including the National Institute on Alcohol Abuse and Alcoholism, the National Institute on Drug Abuse, the Alcoholic Beverage Medical Research Foundation, and the Robert Wood Johnson Foundation. In 1990, Dr. Marlatt was awarded The Jellinek Memorial Award for outstanding contributions to knowledge in the field of alcohol studies, in 2001 he was given the Innovators in Combating Substance Abuse Award by the Robert Wood Johnson Foundation, and in 2004 he received the Distinguished Researcher Award from the Research Society on Alcoholism.

- **Linda Mercadante, Ph.D.**, *Professor of Theology B. Robert Straker Chair, The Methodist Theological School in Ohio*

Her life-quest has been "faith seeking understanding," and she has a passion to explore the intersection of belief and culture. Ever since earning her Ph.D. from Princeton and becoming ordained [Presbyterian Church USA] 18 years ago, she has been helping persons discern the meaning and vocation for their lives. Key areas of specialization include addiction recovery, victimization, gender issues, immigration, and popular culture. The author of *Victims & Sinners: Spiritual Roots of Addiction and Recovery*, she explores how addiction has become an umbrella term to cover many aspects of human dysfunction.

Dr. Mercadante has won numerous grants for her research, and has published four books and over 60 articles. She lectures nationally and internationally and, as a former journalist, has won awards for her writing. Her spiritual narrative: *Bloomfield Avenue: A Jewish-Catholic Jersey Girl's Spiritual Journey* will be published this fall by Cowley. Her other books include: *Gender, Doctrine, and God: The Shakers and Contemporary Theology* (Abingdon, 1990) and *From Hierarchy to Equality* (GMH Books, 1978).

Dr. Mercadante has served as *Visiting Scholar in Media and Theology* at The University of Edinburgh (Scotland), a consultant for the federal government on addiction and spirituality, and is active in The American Academy of Religion. She is a member of The Center for Theological Inquiry at Princeton and of The Ecumenical Institute, St. John's University, Collegeville, MN.

As an adjunct to other healing modalities, Dr. Mercadante uses spiritual memoir writing to help persons discern the meaning in their lives. The guiding principle of Dr. Mercadante's work is that human wholeness is only found one step at a time but grace, humor, meaning, and hope can be discerned amidst life's inevitable tragedies. In addition to writing workshops, she uses film, television and other narrative forms to tap into the latent spiritual themes embedded in our culture.

□ **Stanton Peele, J.D., Ph.D., Adjunct Professor, School of Social Work, New York University**

Dr. Stanton Peele is a psychologist and attorney in New Jersey. He has written and worked in the addiction field for thirty years, beginning with his publication of *Love and Addiction* in 1975. Dr. Peele has also written *The Meaning of Addiction*, *Diseasing of America* and *The Truth About Addiction and Recovery*. Most recently he completed *7 Tools To Beat Addiction*. He has published over 150 professional and popular articles in the field. He has won the Mark Keller Award presented by the Rutgers Center of Alcohol Studies and the Career Achievement Award in Scholarship from the Drug Policy Alliance. Dr. Peele is an adjunct professor at NYU's School of Social Work, where he teaches clinical approaches to substance abuse in the Post-Master's Program in the Treatment of Alcohol- and Drug-Abusing Clients (which meets the requirements for CASAC). He is Associate Editor of the journal, *Addiction Research and Theory*.

□ **J. Scott Tonigan, Ph.D., Research Professor, Psychology, University of New Mexico**

Dr. Tonigan is Research Professor of Psychology and Co-Director of Center on Alcoholism, Substance Abuse and Addictions at the University of New Mexico. He has served on the Review Panel of NIH, NIAAA, and NIHR. He is the principal investigator of several major research projects on addiction, including the 10 year follow-up of MATCH on Spirituality and AA Practices. A prolific and influential writer, he has published on all the major journals on addiction. He is especially interested in behavioral change in mutual-help programs. His current research activities include studying of the following:

- (1) Longitudinal relationships between AA attendance, commitment to AA-related practices, and outcome.

- (2) Role of AA-specific and non-specific behavior change mechanisms in explaining outcome.
- (3) Distinctions between abstinence and sobriety in AA.
- (4) Role of psychopathology in mediating AA-related practices and outcome.

- **George E. Vaillant, M. D.,** *Professor of Psychology and Director, Addictive Behaviors Research Center, Department of Psychology, University of Washington*

Dr. George E. Vaillant, M.D., is Professor of Psychiatry at Harvard Medical School and Director of Research for the Department of Psychiatry, Brigham and Women's Hospital. Dr. Vaillant has spent his research career charting adult development and the recovery process of schizophrenia, heroin addiction, alcoholism, and personality disorder. He has spent the last 30 years as Director of the Study of Adult Development at the Harvard University Health Service. The study has prospectively charted the lives of 824 men and women for over 60 years. His published works include *Adaptation to Life* (1977), *The Wisdom of the Ego* (1993), and *The Natural History of Alcoholism Revisited* (1995). His summary of the lives of men and women from adolescence to age 80 is entitled *Aging Well*.

He has been a Fellow at the Center for Advanced Studies in the Behavioral Sciences, is a Fellow of the American College of Psychiatrists, and has been an invited speaker and consultant for seminars and workshops throughout the world. A major focus of his work in the past has been to develop ways of studying defense mechanisms empirically; more recently he has been interested in successful aging and positive emotions.

Dr. Vaillant has received the Prize for Research in Psychiatry from the American Psychiatric Association, the Strecker Award from the Institute of Pennsylvania Hospital, the Burlingame Award from The Institute for Living, and the Jellinek Memorial Award for research in alcoholism. More recently, he received the research prize of the International Psychogeriatric Society and a Templeton Foundation Fellowship in Positive Psychology Research.

- **Jeffrey Zeig, Ph.D.,** *Founder and Director of The Milton H. Erickson Foundation, Inc.*

Dr. Zeig is the architect of The Evolution of Psychotherapy Conferences [www.evolutionofpsychotherapy.com](http://www.evolutionofpsychotherapy.com) and was the highest rated faculty member for teaching ability at the 2005 Evolution Conference. He organizes the Brief Therapy Conference, [www.brieftherapyconference.com](http://www.brieftherapyconference.com), the Couples Conference, and the International Congresses on Ericksonian Approaches to Hypnosis and Psychotherapy, [www.erickson-foundation.org](http://www.erickson-foundation.org). Dr. Zeig is on the Editorial Board of numerous journals; Fellow of the American Psychological Association (Division 29, Psychotherapy); and Fellow of the American Society of Clinical Hypnosis. He is a Distinguished Practitioner in the National Academy of Practice in Psychology of the National Academies of Practice.

A psychologist and marriage and family therapist, Dr. Zeig has a private practice, and conducts workshops internationally (40 countries). He has been an invited speaker at major universities and teaching hospitals including The Mayo Clinic, Menningers and MD Anderson. Dr. Zeig is president of Zeig, Tucker & Theisen behavioral sciences publishers, [www.zeigtucker.com](http://www.zeigtucker.com).

## Invited Speakers

- **Alexander Batthyany, Ph.D.**, *teaches at the University of Vienna in the Department for the Theory and Social Studies of Science, and logotherapy and existential analysis at the Department of Psychiatry at Vienna Medical School.*
  
- **Kenneth Hart, Ph.D.**, *Associate Professor in the Adult Clinical Graduate Program of the Department of Psychology, University of Windsor*
  
- **Dmitry Leontiev, Ph.D., Dr.Sc.**, *Professor of Psychology, Moscow State University*
  
- **Gary Nixon, LI.B., Ph.D.**, *Associate Professor with the Addictions Counseling program at the University of Lethbridge*
  
- **Jaak Panksepp, Ph.D.**, *Baily Endowed Chair of Animal Well-Being Science, Washington State University*
  
- **Alan Parry, Ph.D.**, *Practicing Psychologist for over forty years and a family therapist at the Calgary Family Therapy Centre (formerly the Family Therapy Program, University of Calgary)*
  
- **Nancy Reeves, Ph.D.**, *Workshop leader, Clinical Psychologist, Adjunct Faculty University of Victoria*
  
- **Francis F. Seeburger, Ph.D.**, *Professor and Chair of the Department of Philosophy at the University of Denver.*
  
- **Mark Tyndall, MD, ScD, FRCPC**, *British Columbia Center for Excellence in HIV/AIDS, Department of Medicine, University of British Columbia*

**THURSDAY, JULY 20, 2006**  
**Pre-Conference Workshops**

**REGISTRATION – in the Foyer**

**8:00 a.m. – 9:00 a.m.**

**BALLROOM 1**

**9:00 a.m. – 5:00 p.m.**

**W\* Garry Landreth, Ed.D.**

*Regents Professor and Founder of the Center for Play Therapy at the University of North Texas*

***Child Parent Relationship Therapy (CPRT)***

This two-day workshop will focus on the dynamic relationship facets of training counsellors and parents to be therapeutic agents in children's lives. Using a format of didactic instruction, demonstration play sessions, required at-home play sessions, and supervision, parents are taught basic child-centered play therapy principles and skills including tracking, responsive listening, returning responsibility to children, the ACT model of limit setting, and how to structure weekly 30-minute play sessions with their children using a special kit of selected toys.

This is a practical "how to" workshop that includes weekly treatment outlines, demonstrations and video segments of Dr. Landreth's CPRT therapy sessions. Research has shown this treatment model to be significantly effective in improving parent-child relationships, reducing parental stress, improving children's self-concepts, and reducing children's problematic behaviors in a variety of populations. CPRT's preventative nature and relatively brief treatment time frame make this treatment model attractive in today's mental health climate.

***Education objectives:***

1. Basic child-centered play therapy principles
2. Basic play therapy skills, such as tracking, responsive listening
3. Returning the responsibility to the children
4. The ACT model of boundary setting

**BALLROOM 2**

**9:00 a.m. – 12:15 p.m.**

**W\* Kenneth Hart, Ph.D.**

*Associate Professor in the Adult Clinical Graduate Program of the Department of Psychology, University of Windsor*

***Understanding AA's Spiritual Path of Recovery from Alcoholism***

In the past decade, behavioural scientists interested in addictive behaviour change have given increased attention to studying the grass-roots community-based mutual-aid support group known as Alcoholics Anonymous (AA). Despite this remarkable surge of interest, there is still a general lack of

knowledge among scholars and many types of practitioners about the true nature of AA and what its primary objectives really are.

It is possible that some misconceptions stem from a generalized failure to appreciate there are actually two major arms to AA. In the current presentation, I will describe the first arm of AA as comprising “The 12-Spiritual Steps,” the planned program of recovery. I will use AA’s own literature to describe the spirituality of each of the first 11 Steps. Step 12, the outcome of this process of change, will be described as actualization of many of the virtues that make life worth living. Abstinence, according to AA literature, is conceived as a ‘side-effect’ of the Sense of Transcendence or Spiritual Intelligence.

I also differentiate between the first arm of AA (ie., “the Steps”) and its second arm, which consists of “the fellowship”. Examples of the fellowship consist of such things as attending AA meetings and contact with an AA sponsor. As described in AA sanctioned literature, the fellowship is meant to be spiritual in nature. This is because its intent is to provide an interpersonal infrastructure to support members in their pursuit of the planned program of spiritual growth operationalized in the Steps.

Some AA groups have a high percentage of secular members who are exclusively engaged in the fellowship branch. Thus, along side of AA’s spiritual fellowship, there is also an orthogonal secular fellowship. In the presentation, I will term this secular counterpart “Pseudo-AA.” These Pseudo-AA members attend meetings and may have a sponsor. However, by definition, they are not engaged in the planned program of recovery. We can think of this subgroup as comprising alcoholics who are not motivationally ready to establish a relationship with the God of their understanding. AA literature strongly suggests secular members of AA who are not engaged in the process of growing along spiritual lines are unlikely to achieve the same quality of life as their spiritual seeking counterparts.

***Education objective:***

1. Attendees will learn the nature of spirituality in 12-step programs

## **BALLROOM 2**

**1:15 p.m. – 5:00 p.m.**

**W\* Paul T. P. Wong, Ph.D., C.Psych.**

*President, International Network on Personal Meaning*

### ***Meaning-Centered Approach to Addiction***

Based on Viktor Frankl’s logotherapy, the meaning-centered approach (MCA) contends that effective addiction treatment involves three **Rs**: **Recovering** from addiction, **Resolving** the underlying issues, and **Restoring** the purpose and passion for living. The workshop introduces the treatment strategy of **Acceptance, Belief, Commitment, Discovery** and **Enjoying** the outcome. MCA stresses the need for a double-vision: keep in mind the large picture and long-range life goals while working through immediate local issues. Thus, MCA employs both macro and micro counselling skills. The former address existential/spiritual issues confronting humanity and the core values/beliefs needed for survival and thriving, while the latter address cognitive-behavioral skills needed for resolving specific situational difficulties. From the perspective of MCA, the main problem of addiction is not the drug, but the person. Therefore, the treatment goals include not only recovery from addiction but also restoration to the fullness of life.



The recovery process needs to move beyond healing of addiction and brokenness to personal transformation and full integration into society. Abstinence should not be the treatment goal but the byproduct of restoration to wholeness. MCA facilitates clients' quest for meaning and discovery of life purpose and prepares clients' re-entry and re-integration into society. Adopting a holistic approach, MCA advocates the need for developing a healing community, which addresses clients' needs of psychosocial integration and provides a safe environment for the personal quest for meaning. MCA also employs the concept of the "wounded healer" as a source of healing. This workshop introduces and demonstrates strategies and skills that can enhance the efficacy of mainstream treatments by aligning present goals with a larger meaning or higher purpose.

***Education objectives:***

Attendees will learn

1. The three Rs of addiction treatment
2. The new ABCDE paradigm of psychotherapy and addiction counselling
3. The differences between macro and micro counselling skills
4. The need for a healing community to facilitate restoration to wholeness
5. The principles of the wounded healer

### **BALLROOM 3**

**9:00 a.m. – 12:15 p.m.**

**W\* Ishu Ishiyama, Ph.D.**

*Associate Professor of Counselling Psychology, Department of Educational and Counselling Psychology and Special Education, University of British Columbia*

#### ***Counselling Applications of Japanese Morita Therapy***

Morita therapy is a unique system of psychotherapy and personal growth, developed in Japan in the 1920's. It is best known as a special treatment for the "shinkeishitsu" or nervous personality with anxiety-related problems, but it offers practical value in general counseling applications across cultures. Its philosophy and practice have been compared to Zen, cognitive-behavioural therapy, and existential therapies. Clients of Morita therapy learn to overcome anxiety and "inconvenient feelings" by embracing it without controlling it and by focusing life energy on constructive action and appreciation of richness of life experience without ego-full management of affect or unproductive self-absorption.

***Education objectives:***

1. Learn the theoretical and philosophical underpinnings and cultural aspects of Morita therapy
2. Learn the practice of its original residential approach and recently developed counseling applications
3. Discover the similarities and differences between Morita and Western psychotherapies
4. Practice an experiential exercise of this action-oriented therapy

### **BALLROOM 3**

**1:15 p.m. – 5:00 p.m.**

**W\* Nancy Reeves, Ph.D., R.Psych.**

*Workshop leader, Clinical Psychologist, Adjunct Faculty University of Victoria*

## ***Helping over the Long Haul: Preventing Counsellor Burn-out and Compassion Fatigue***

Twenty-eight years ago, when I began work in the area of trauma, grief, and loss, everyone in my life told me I would burn-out within two years. Because I didn't want to prove them right, I spent time and energy finding and developing self-care strategies. Many of these, I teach to clients. I also teach these strategies in my graduate course 'Grief and Loss Counselling' at the University of Victoria, and in a number of other universities and seminaries in the U.S. and Canada.

Every counsellor rates self-care as 'extremely important', yet helpers continue to burn-out or develop compassion fatigue. In this workshop, we will examine some of the reasons for this as well as explore a number of physical, mental, emotional, and spiritual self-care strategies. One of these, 'ritual as a psychotherapeutic technique', was the subject of my doctoral dissertation in the late 1980's. I will also share material from my recent studies, in the area of spiritual discernment (decision-making for our highest good).

### ***Education objectives:***

Attendees will learn

1. The difference between burn-out and compassion fatigue
2. The stressors commonly involved in working with addiction
3. The risks of developing Post-traumatic Stress Disorder and ways to desensitize to the trauma helpers encounter in their work, including dealing with nightmares and intrusive thoughts
4. The Reeves' Energy Management Model to monitor and adjust energy expenditure
5. To effectively grieve the losses involved with working in the area of addiction
6. To deal with expensive emotions
7. To learn the elements that need to be in ritual for it to be psychotherapeutic

## **WATERFORD**

**9:00 a.m. – 12:15 p.m.**

**W\* Judy Weiser, R.Psych., A.T.R.**

*Psychologist and registered Art Therapist, Founder and Director of the PhotoTherapy Centre in Vancouver, Canada.*

### ***Photo Therapy – Using Personal Snapshots and Family Photos in Counseling for Addictions***

Ordinary personal snapshots are like 'mirrors with memory', reflecting what and who has mattered most in people's lives -- thus their value lies more in what they are about *emotionally*, than in what is shown on their surface visually.

Based on this, PhotoTherapy techniques use personal snapshots, family photos, and pictures taken by others (and the feelings, thoughts, and memories these evoke) as catalysts for therapeutic communication, personal healing, clarifying needs and goals, and finding meaning in one's life. Because photos can serve as powerful bridges into thoughts, beliefs, values, and expectations in ways that words alone cannot do, they can be *especially* helpful in counseling people with addictions, who often resist the more traditional "talking" therapies.

This Workshop will begin with a slide-illustrated presentation covering the "what", "why", and "how" of PhotoTherapy techniques (with several case examples to illustrate), and then provide participants with an opportunity\* to personally experience (through interacting with photos brought by the Presenter) one technique that has been of particular benefit in counseling people with addictions and related problems. (\**Experiential is for the purpose of participants' education, not their personal therapy*). Prior experience with cameras or photographic art is not required; Workshop is open to all interested.

***Education objectives:***

1. To list, describe (and explain the differences between) the five basic PhotoTherapy techniques
2. To explain why and how PhotoTherapy techniques are of *particular* benefit in helping people with addictions explore their lives, find a sense of meaning and purpose (and hope!), and support their attempts to make desired changes
3. To know how to access other practitioners and additional information about this subject (including receiving handouts about recommended readings and networking contacts)
4. To speak from personal experience about how the meaning of a photograph lies more in its perceiver than in the visual image itself, and explain why this is relevant for therapy work, and especially in counseling those with addictions

**WATERFORD ROOM**

**1:15 p.m. – 5:00 p.m.**

**W\* Ashley Tait, BMT, MTA, FAMI**

*Accredited Music Therapist, Sound Healer, and Music Psychotherapist*

***Music Therapy Techniques: Calming the Turbulent Seas Within***

Recovery from addiction is a long road. Experiencing a true sense of inner peace, a quiet mind, and a still body is a powerful antidote and transformational healing catalyst to those walking that path. Music is an ancient remedy, possessing the remarkable ability to cleanse the mind, body and spirit of suffering. At the core of our coping mechanisms are stress, frustration, pain and anger, driving us to destructive means. The skilled and intentional use of music has the capacity to address all of these issues. In this experiential workshop participants will learn 5 easy-to-use Music Therapy techniques that will be as beneficial in your private practice as they will be for your personal growth!

**Education objectives:**

They will learn and experience the following Music Therapy techniques:

1. Harmonic-Overtone Singing – Harmonics, second only to intention, are the most potent healing aspect of Music Therapy. Many cultures (e.g. Mongolia, Tuva, Inuit, Tibet) believe in the intrinsic value of harmonics
2. Energy Medicine & Sound Healing – Investigating the application of sound within the frameworks of Reiki, Pranic Healing and TCM (Traditional Chinese Medicine)
3. Associative Toning – A simple yet effective technique for releasing tension in the body and mind.

Song Writing – Everyone has a story. Everyone has a song. Facilitating a client’s discovery of their song(s) is a journey in itself!

4. Guided Imagery & Music – A powerful transformational technique which combines guided imagery techniques with live and/or recorded music.

## **FRIDAY, JULY 21, 2006**

### **REGISTRATION – in the Foyer**

**7:30 a.m. – 8:30 a.m.**

### **BALLROOM**

#### **Keynote Speaker**

**8:30 a.m. – 9:30 a.m.**

**KS\* Stanton Peele, J.D., Ph.D.**

*Psychologist and Attorney in New Jersey*

#### ***Higher Goals and Leaving Addictions: Finding Meaning in Life***

Dr. Peele's talk will focus on seeking meaning as a crucial remedy to addiction. Pursuing things of meaning is a central aspect of overcoming addictions. When people realize that their addictions interfere with accomplishing an important life goal or a larger purpose they are committed to, they are likely to quit addictions.

**COFFEE BREAK: 9:30 a.m. – 9:45 a.m.**

### **BALLROOM 1**

**9:45 a.m. – 5:00 p.m.**

**W\* Garry Landreth, Ed.D.**

*Regents Professor and founder of the Center for Play Therapy at the University of North Texas*

#### ***Child Parent Relationship Therapy (CPRT)***

This two-day workshop will focus on the dynamic relationship facets of training counsellors and parents to be therapeutic agents in children's lives. Using a format of didactic instruction, demonstration play sessions, required at-home play sessions, and supervision, parents are taught basic child-centered play therapy principles and skills including tracking, responsive listening, returning responsibility to children, the ACT model of limit setting, and how to structure weekly 30-minute play sessions with their children using a special kit of selected toys.

This is a practical "how to" workshop that includes weekly treatment outlines, demonstrations and video segments of Dr. Landreth's CPRT therapy sessions. Research has shown this treatment model to be significantly effective in improving parent-child relationships, reducing parental stress, improving children's self-concepts, and reducing children's problematic behaviors in a variety of populations. CPRT's preventative nature and relatively brief treatment time frame make this treatment model attractive in today's mental health climate.

#### ***Education objectives:***

1. To learn basic child-centered play therapy principles

2. To learn basic play therapy skills, such as tracking, responsive listening
3. To learn how to return the responsibility to the children
4. To learn the ACT model of boundary setting

## **BALLROOM 2**

**9:45 a.m. – 12:15 p.m.**

**W\* Stanton Peele, J.D, Ph.D.**

*Adjunct Professor, School of Social Work, New York University.*

### ***Causes, Continuity, and Cure of Addiction***

Dr. Peele's workshop will examine data on the causes, continuity, and cure of addiction - with and without treatment. The idea that addiction occurs in relation to an experience, as well as criteria for addictive involvements, will be developed. The factors leading to addiction, and the individual traits associated with remission, will be reviewed. Data on natural remission, along with effective therapies, will be examined and combined in order to develop therapeutic techniques and public health policies supporting transitions out of addiction. Stanton will work experientially with participants to embodying effective change techniques - those which underlie motivational enhancement, brief interventions, skills training, including the encouragement of self-efficacy. Finally, participants will review their understanding of addiction and its remedies in terms of their own practice needs.

#### ***Education objectives:***

1. To understand the nature of addiction as people experience it
2. To understand the risk factors that predispose people to addiction
3. To review the incidence and nature of natural recovery from addiction
4. To understand the principles and techniques underlying effective treatment
5. To review concepts and techniques in terms of participants' own practices

## **BALLROOM 3**

**9:45 a.m. – 12:15 p.m.**

**W\* Marianne de Silva Prado, MA**

*Art Therapist, Diplomate in Logotherapy, Author of LogoArt: Searching for Meaning through Art*

### ***LogoArt: Working with Flowing Forms***

This workshop will acquaint participants with the artistic path to the noetic dimension of the human spirit where meaning and spirituality can be tapped. Flowing forms are very ancient designs -- they are symbols that contain wisdom. In this participatory session, we will explain what LogoArt is, and demonstrate how it works by using flowing forms. Although it can be used in Addiction Counseling, LogoArt has wide applications for psycho-spiritual growth and human development.

#### ***Education objectives:***

1. To learn the artistic path to the noetic dimension
2. To appreciate the symbols and wisdom of flowing forms
3. To apply LogoArt in addiction counselling
4. To learn the applications of LogoArt for psycho-spiritual growth and human development

## WATERFORD ROOM

9:45 a.m. – 11:15 p.m.

### SYMPOSIUM:

#### ***Using the Action-Project Method to Explore Social Phenomena: Examples from Research on Spirituality, Vocations, and Addictions***

This symposium is designed to introduce the action-project method to researchers interested in qualitative, constructivist methodologies. Particular attention will be paid to the potential of the action-project method for studying the joint construction and enactment of meaning in people's lives.

##### ***Jose Domene - Introducing the Action-Project Method***

This paper introduces the action-project method of social inquiry, and describes its potential for exploring how people jointly construct goals for the future, and work together to achieve those goals. The paradigm assumptions of this form of qualitative research are summarized. The data collection procedures that are typically used in the action-project method are described, focusing on the "self-confrontation procedure," a procedure in which participants review and reflect upon goal-related conversations that they have just engaged in. The procedures for data analysis discussed: identification and delineation of action steps, consensus-building among the team of researchers, procedures for cross-case analysis, and strategies for maintaining the rigour of the process. This paper will conclude with a brief overview of previous uses of the action-project method, and ideas for how it may be used in future studies on the social construction of meaning.

##### ***E. Wouterloot - Understanding Spirituality in the Transition to Adulthood Projects of Young Women and their Mothers***

Although researchers have begun to explore the influence of spirituality on youths' transition to adulthood, few studies have examined how spiritually-involved parents and youth jointly construct their understanding of adulthood, or work together to negotiate the transition process. Using the action-project method, we examined the 'transition to adulthood projects' of spiritually active young women and their mothers. Three questions were addressed: How do these participants conceptualize adulthood? What kinds of transition projects are they engaged in together? What themes and processes emerge as mothers and daughters work together to achieve their transition-related goals? The sample was drawn from a larger Canadian study on families and the transition to adulthood, and was composed of four mother-daughter dyads who self-identified as practicing Christians, actively involved in their church community. The daughters were 17-19 years old. Results suggest that transitioning to adulthood in the context of active spirituality is a multifaceted process, featuring such distinctives as concern about maintaining/evolving their relationship with God as they move away from their family of origin, the influence of their values on their timing of leaving home, and individual variation in how their spirituality influenced their construction of adulthood.

##### ***M. Graham - Recovery from Methamphetamine: An Action Theoretical Perspective***

The purpose of this research is to qualitatively describe the process of recovery from methamphetamine addiction from the perspective of goal-directed action. Contextual action theory holds promise as a holistic and integrative framework within which to understand recovery behaviors. Recent literature has focused on the domains of contextual influences, internal processes, personal readiness, identity and social meanings. Contextual action theory allows for three perspectives to be considered simultaneously (manifest behaviors, internal processes and social meaning) within an intentional framework. Use of the *qualitative action project method* facilitates longitudinal

understanding of recovery; not from its ‘contributing factors’ or resources but from within a negotiated, unfolding personal and shared intentional frameworks. Ultimately, this study will add to the recovery literature by offering a theoretically grounded description of the successful actions and joint-actions that constitute recovery. Like addiction, recovery is a complex and dynamic process that must be understood in multifaceted context.

## **WATERFORD**

**11:15 a.m. – 12:15 p.m.**

**W\* Lilian Borges, M.A.**

*Director of the Milton Erickson Institute in Brazil*

### ***Diverse Spiritual Meanings: Multicultural Approach to Human Spiritual Experience***

Humans actively attribute meaning to their experience, and these meanings are shaped by culture. Different cultures attribute different meanings to spirituality, family, relationships, life and death, respect, honor, work, hierarchy and equality, disease and healing. Different cultures have different gestures, body postures, facial expressions, rhythms, and different concepts of time and space. It is hard to understand and connect with those whose meanings are different from ours. It is even harder to talk about culture effects because culture permeates and shapes our lives unconsciously. Culture, as the anthropologist Edward Hall describes it (Hall, 1976), is like water to fish. It is hard to explain water for fish. Only when the fish is out of water does it feel its necessity and influence. People from the same culture share a lot of experiences. It helps to shape who they are and bring a feeling of identification with each other. Meeting people from another culture or living in another culture can be a strange and uncomfortable experience.

In a world that is becoming more and more global, and big cities are more and more culturally diverse, the need for a multicultural understanding of human experience is vital, specially for health care professionals. Health care professionals want to help people to find meaning in their lives and find meaningful ways of living. In doing so they want to be flexible to cultural diversity so they do not prevent clients from finding their own way,, simply because clinicians do not understand it. Ultimately every human being comes from a different “culture,” when we consider the uniqueness of their individuality. It is also important to understand how culture shapes us, so we free ourselves from the tyranny of external cultural pressures, and allow us to live more meaningful lives. We learn a lot about ourselves when we learn about how we were shaped by our religion, ethnic group, country, family history, etc.

In this workshop the presenter will address basic differences of culturally diverse populations so attendees can understand their worldview. African, Caucasian, Hispanic, Asian, Native Americans, and Jewish populations will be addressed. The presenter will discuss how to approach and develop appropriate interventions for different populations. The last topic to be addressed will be the therapists’ awareness of their own assumptions, values and biases.

#### ***Education objectives:***

1. To name 3 different perspectives other cultures have on spirituality
2. To name 3 different ways to utilize those different perspectives in psychotherapy
3. To name 3 ways the psychotherapist's values and biases about spirituality can interfere in the client's therapeutic process



**LUNCH BREAK: 12:15 p.m. – 1:15 p.m.**

**BALLROOM**

**Keynote Speaker**

**1:15 p.m. – 2:15 p.m.**

**KS\* Jeffrey Zeig, Ph.D.**

*Founder and Director of The Milton H. Erickson Foundation, Inc.*

***A Phenomenological Approach to Habits and Addictions***

A phenomenological lens sheds light on the subjective nature of addictions. Using such a lens opens new avenues for treatment. Addictions are the "dark-side" of humanity--a way of flirting with death to feel more alive. Shame and denial must be confronted. The existential vacuum of addictions must be filled with meaning, both personally and interpersonally.

A phenomenological approach deconstructs addiction into experiential components, and can be extended to deconstruct positive addictions, hypnosis and even the "state" of the treating clinician. Radical deconstruction opens avenues for social intervention.

Cases will be described elucidating an Ericksonian/Strategic approach to treatment.

***Education objectives:***

1. To describe a phenomenological perspective to assessment
2. To use phenomenological planning in the therapy session

**BALLROOM 2**

**2:15 p.m. – 5:00 p.m.**

**W\* Jeffrey Zeig, Ph.D.**

*Founder and Director of The Milton H. Erickson Foundation, Inc.*

***Assessment and Treatment Planning:  
An Experiential Approach to Habits and Addictions***

Experiential approaches are superior to psychoeducation in eliciting change in those suffering addictions, and those affected by them. We will structure a demonstration interview and practice in small groups experiential methods of assessment, treatment and homework.

An experiential therapy can be created that will make the treatment more memorable and engaging. We will learn the latest experiential methods including the use of therapist sculpting, symbolic and ambiguous tasks and homework, and the use of therapeutic anecdotes and metaphors. An Ericksonian orientation will be stressed, but it will be integrated with other experiential methods.

***Education objectives:***

1. To list three aspects of an experiential approach to assessment; to use the experiential approach for assessment, in-session intervention and homework

2. To use the experiential approach for assessment, in-session intervention and homework in a therapy session

### **BALLROOM 3**

**2:15 p.m. – 5:00 p.m.**

**W\* C. Patterson-Sterling, M.A., R.C.C.**

*Program Director, Sunshine Coast Health Centre, and an International Speaker*

#### ***The Journey to Healing for Substance-Affected Family Members***

This uplifting workshop is designed for clinicians, front-line staff, as well as individuals in recovery and their families. It describes the impact of addiction on relationships and the methods of coping that substance affected family members will typically use in order to deal with the stress of other individuals' addictions. Participants will also explore a five stage healing process for substance affected families which includes specific strategies for recovering from emotional burnout and other unhealthy dynamics.

Dynamics of relationships change once individuals with addictions attend treatment programs. Both substance-affected family members and individuals in early recovery often continue using old strategies of relating from the addiction that are no longer helpful now in recovery. Participants will explore strategies to help both parties to change old behavioural and communication patterns.

#### ***Education objectives:***

1. To recognize the impact of addiction not only on dependent individuals but on entire families
2. To learn concrete strategies/exercises that help family members impacted by others' addictions

### **WATERFORD**

**2:15 p.m. – 3:00 p.m.**

**W\* Geoff Thompson, M.A., C.C.C.**

*Clinical Addictions Counsellor, Maple Ridge Treatment Centre*

#### ***A Long Night's Journey into Day: Recovery Lessons from O'Neill and O'Brien***

This workshop examines two very different artists, Eugene O'Neill (*The Iceman Cometh* and *Long Day's Journey Into Night*) and John O'Brien (*Leaving Las Vegas*), both of whom looked to the art of fiction to make sense of their addiction. The link between artistic creativity and attempts at recovery is very strong. Many artists have pulled themselves out of the morass of addiction through their art: Thomas De Quincey, William S. Burroughs, and O'Neill. But others have succumbed to the addict's miserable, lonely death: Jack London, Malcolm Lowry, Margaret Laurence, and O'Brien.

By comparing the patterns and themes that informed the lives and work of O'Neill and O'Brien, this workshop challenges the assumptions of mainstream treatment therapies. If we listen to O'Neill and O'Brien, we hear that recovery is the byproduct of resolving personal existential crises.

#### ***Education objective:***

1. To appreciate the power of narrative in understanding addiction

**COFFEE BREAK: 3:00 p.m. – 3:15 p.m.**

**WATERFORD**

**3:15 p.m. – 5:00 p.m.**

**PAPER SESSIONS:**

***R. Anderson - The Search for Meaning - A Key to Breakthroughs in Addiction Recovery***

Why should anyone *ever* seek to escape addiction or dependency? The salient feature of addictive behavior is that it *works*. Ingesting the drug or getting the adrenaline rush at the poker table predictably and reliably self-medicates, or resolves a genetic imperative, or effectively displaces rage, or provides a dependable object figure, or blocks feelings of depression or stress--depending on which formulation of “why” people become addicted one accepts. Glasser (1998) asserts that people always “chose to behave in a way that gives (us) the most effective control over our lives.” (Emphasis his) (p.71). Often, or at least periodically, addictive choices also are pleasurable or fun. So, aside from moral proscription (and by extension, societal or spousal/family disapproval or illegality), why should any addicted person change?

***M. Schmidt - Group Treatment Approaches to Drug and Alcohol Abuse***

The following is a proposal for an out-patient aftercare group counseling program for adolescent drug and alcohol addiction. It will include components of twelve step facilitation, relapse prevention, and cognitive behavioral therapy, which have been shown to be effective techniques in current addictions studies. My personal experience with substance abuse has led me towards a desire to help addicts, including teens, to also overcome addiction. It is important to run this group because addiction is a serious risk to adolescents’ health and development, family well-being, and society. As well, I wasn’t able to find any local 12-Step aftercare groups for teens. The implication of this proposal is that by providing care after initial addictions treatment, it could help adolescents to continue with the recovery process, gain social support and connections to other related programs, and prevent the occurrence of relapse. By preventing relapse, it could help to reduce costs for future addictions treatment.

***A. Cohen - Following the Bread Crumbs to the end of Ultimate Meaning***

This paper looks into the old idea that the unexamined life is not worth living. Inquiry focuses on personal experience, moments derived from the practice of psychotherapy, wisdom from some masters, and reference to altered state and spiritual vision. The idea of personal meaning construction and Ultimate Meaning are held up alongside each other. The idea of the writing itself as part of the inquiry is addressed. The search for Ultimate Meaning is pursued.

Addiction is an example of individuals seeking spirit by altering their brain chemistry. Of course, they are not likely saying this is what they are doing. The process of taking responsibility is characterized by Camus, the French existential philosopher: “The only serious philosophical problem is whether or not to commit suicide (p. 30).” As soon as this problem is acknowledged, responsibility for being alive and questions about meaning come to the foreground.

***P. Scarfone - Energetic Variants in the Treatment of Addictions***

This paper will address energetic variants in alcohol, drug and sexual addictions and offer approaches to healing these energetic variants to reduce return to addictive behaviors and enhance integration of mind, body and spirit. These methods are considered complementary to existing practices and supportive counseling is also required. The presentation describes the Human Energy System and examines its role in overcoming sex and drug addictions.

**BALLROOM 1**  
**5:00 p.m. – 6:00 p.m.**  
**INPM MEMBERSHIP MEETING**

**POSTER SESSIONS:**

***Williams Evans, K. Atwood, K. Hilton, S. Overdorff, & J. Feldman – Alcohol Use and Abuse Among College Students in America: An Educational Prevention Program for JMU***

Although some studies (Hingson et al., 2002) suggest that the level of college drinking has decreased somewhat from a decade ago, several recent studies (Hingson et al., 2005) show that binge drinking – 5 or more drinks in one sitting for men, four or more for women – remains a serious problem. Colleges and Universities need to aggressively address this concern, especially among younger, under-age drinkers. This poster presents a one-our alcohol prevention program geared for first year students in the dormitories at James Madison University.

***Brenda deVries & Jose Domene – “I’m Really Good At It”: Examining the Self-Concepts of Children with Special Needs***

The purpose of this study was to explore the academic and the non-academic self-concepts of children with identified special needs. To access the subjective experience of self-concept, as perceived by these children themselves, three middle school students were interviewed using questions based on Marsh’s (1988) exploration of self-concept. A thematic analysis of responses suggested that despite the fact that they experience a variety of difficulties or limitations, these children found meaning in other areas of functioning that they are proud of. Moreover, they tended to focus on the things that they were ‘really good’ at, ignoring their areas of weakness. The implications of these results for parents, educators, community support agencies and governmental policy makers are discussed with a focus on how to support healthy development of the self-concept of these individuals.

***Katerina Tolstikova & Brian Charter – Positive Affect, Quest for Meaning, and Spirituality Following Death***

The death of a loved one is often experienced as unfair and as depleting meaning in life. Nevertheless, people struggle to make sense of their losses. The recent research has demonstrated that the vast majority of bereaved people (in the range of 74% to 89%) reported attempts to find meaning in the death of their loved ones (Davis, Wortman, Lehman, & Silver, 2000). Success or failure of meaning-making efforts was found to be correlated with different grief outcomes. The presentation will discuss the variables that predict positive outcomes of meaning-making efforts in grief following the loss of a loved one. The following variables are explored: (1) social support, (2) emotional awareness, expression and regulation, and (3) religiosity/spirituality. The presentation also explores the difference between positive changes in the self and environment and finding meaning in the experience. The variables that predict positive changes in self and environment are examined and discussed.

***Anthony Brown, V. Pavlik, R. Shegog, S. Whitney, L. Friedman, C. Romero, G. Davis, I. Cech, T. Kosten, & R. Volk – Knowing Your Higher Power: A Seven-Week Spiritual Involvement Intervention For Twelve-Step Substance Abuse Treatment***

Members of 12-Step substance use recovery groups choose a higher power to guide them through treatment. The purpose of this pilot study was to test a behavioral intervention aimed to increase spiritual involvement and then to see if spiritual involvement was associated with abstinence from substance use.

***Dawn Johnston & Cecile de Vries – Finding Light in the Dark Night of the Soul: A Positive Psychological Approach to the Meaning of spiritual Crisis and Development***

Spiritual crises are often confused with presenting mental health concerns, such as depression and anxiety. If the meanings of such crises are not recognized, the outcomes may be detrimental and may lead to other behavioural challenges, potentially stifling further growth and development. The presentation explores a process of meaning-making during times of crises, from a positive psychological approach as a way of enabling clients to live preferred, full lives with optimum health and well-being. The existential, human quest for meaning in light of spiritual crisis and development can be a means of finding purpose in pain. Finding meaning may not only bring symptom relief, but also lead to spiritual development, self-actualization, acceptance, and lasting positive mental health. The authors explore counselling implications for integrating a spiritual approach of meaning-making, using aspects of Wong's (1999) Meaning Centered Counselling and the various forms of spiritual giftedness, as discussed by Dabrowski (1964).

***Krista Socholotiuk, W. Reimer, M. Macdonald – Thinking Outside the Self-Esteem Box: Personal Meaning and the Emotional Reactivity Paradigm***

Level of self-esteem (SE) is a frequently cited explanation for why negative personal feedback hurts some more than others. Yet, the research is still unclear as to why SE manages to trump alternate explanations. This study addresses an important conceptual gap in the SE literature by exploring whether a sense of personal meaning in life (PM), as measured by the Personal Meaning Profile (Wong, 1998), might help in explaining some of the stalwartness of SE in predicting emotional susceptibility to self-important social feedback (Brockner, 1984). SE and PM indices were obtained from participants of both genders at a small Canadian university. Participants were randomly assigned to receive either favourable or unfavourable feedback, and then completed a measure tapping emotional reactivity to the evaluation. SE and PM were anticipated to similarly buffer against negative evaluations, however a PM and valence of feedback (VF) interaction was hypothesized to moderate the SE x VF interaction in predicting emotional reactivity. After controlling for base-level mood, only VF and SE were found to exhibit main effects, and SE x PM emerged as the only significant interaction term. The implications of these findings as they relate to the field of self-esteem research are discussed, as are directions for future research.

***Dmitry Leontiev & Evgeny Osin – Existential Psychologists: Something Special or Just Like Others?***

The study aimed to investigate the differences between existential psychologists (EP) and psychologists without any particular interest in existential psychology (P). The additional task was to reveal the meanings and values characteristic of EP as compared to general population (GP).

The target group were 40 registered participants of the 2nd Russian National Conference on Existential Psychology (Moscow, May 2004). This sample made about a half of all the registered participants. The control sample were psychologists participating in lectures and workshops on Positive Psychology at Moscow State University and Kamchatsky State University (N=128).

Both samples completed psychometric inventories and the EP were asked to write short essays on three life meaning questions: Meaning In Life Depth (Ebersole), the meaningful life question used for

the development of Personal Meaning Profile (Wong) and the one on loss of meaning.

The results suggest that EP, at least in Russia, differ both from their non-existential colleagues and from the general population. The differences include higher tolerance for ambiguity, readiness for and appreciation of unpredictable changes, higher sense of meaning, more complicated and dialectical world view, valuing the death, finding meaning in the immediate process of life rather than in some idea of it.

**SATURDAY, JULY 22, 2006**

**REGISTRATION – in the Foyer**

**7:30 a.m. – 8:30 a.m.**

**BALLROOM**

**Keynote Speaker**

**8:30 a.m. – 9:30 a.m.**

**KS\* G. Alan Marlatt, Ph.D.**

*Professor of Psychology and Director of the Addictive Behaviors Research Center at the University of Washington.*

***Mindfulness Meditation in the Treatment of Addictive Behaviors***

Dr. Marlatt will present the latest development of his ground-breaking work on the role of mindful meditation in the treatment of addictive behaviors.

**Education objectives:**

1. To understand the role of meditation in treatment
2. To understand mindfulness as an extension of cognitive-behavioral treatment
3. To appreciate mindfulness as part of the harm reduction approach

**COFFEE BREAK: 9:30 a.m. – 9:45 a.m.**

**BALLROOM 1**

**9:45 a.m. – 12:15 p.m.**

**IL W\* Gary Nixon, LL.B., Ph.D.**

*Associate Professor with the Addictions Counseling Program at the University of Lethbridge in Canada as well as a practicing psychologist.*

***Transforming the Addicted Person's Counterfeit Quest for Wholeness Using Wilber's Transpersonal Spectrum of Development: A Clinical Perspective***

The workshop focuses on how to transform the addicted person's counterfeit quest for meaning based on Ken Wilber's influential transpersonal perspective (1986, 1990, 1995, 2000), which emphasizes three major phases of development: pre-ego, ego, and ego-transcendence. Addicts are invited to work through developmental issues on an authentic quest for wholeness. The journey of recovery involves moving towards existential resolution and psycho-spiritual transformation.

**Education objective:**

1. To apply transpersonal psychology in addiction counselling

## BALLROOM 2

9:45 a.m. – 11:00 a.m.

**IL\* Alexander Batthyany, Ph.D.**

*Teaches at the University of Vienna in the Department for the Theory and Social Studies of Science, and teaches logotherapy and existential analysis at the Department of Psychiatry at Vienna Medical School.*

### ***Intoxicated by Meaninglessness - Logotherapy and Existential Analysis for Substance Abuse Disorders: Conceptual Issues and Empirical Findings***

More than 50 years ago, the English edition of Viktor Frankl's *The Doctor and the Soul* (1955) was published in the United States. With this book, and the autobiographical sequel *Man's Search for Meaning* (1959), Frankl put meaning and purpose on the map for psychologists by assigning them a prominent place within applied psychology (psychiatry, clinical psychology, psychotherapy, and counselling) and theoretical psychology (motivation theory, personality and social psychology).

Frankl's success in combining these concepts and applications into a coherent and apparently highly effective psychological system forced the behavioral sciences to come to terms with variables that for a long time had been thought of as mere epiphenomena or rationalizations of underlying and more basic, rudimentary drives. Psychologists in the 1950s viewed people's goals and values as arising from basic drives such as hunger and sex, or from defense mechanisms such as sublimation and reaction formation. In direct contradiction to these models, logotherapy and existential analysis argue that people can and do choose goals and values that promote higher purposes and meaning than can be explained simply by instinctual drives. Once psychologists and psychiatrists began to carefully assess their patients' need through the lens of logotherapy and existential analysis, they became increasingly aware of their patients' struggle with meaning-related issues. What in the beginning looked like a small sub-section of mental health problems soon turned out to be a rampant epidemic of feelings of meaninglessness, boredom, and inner feelings of voidness.

Hence, during the last thirty years or so, psychologists and psychiatrists have encountered a new type of neurosis that cannot be attributed to such traditional psychological causes as repressed drives or similar factors. Frankl termed this new syndrome as „existential frustration“. The existential vacuum manifests itself in indifference, boredom, apathy, despondence and dissatisfaction with life. This feeling of meaninglessness is usually accompanied by a feeling of inner emptiness which Frankl termed “existential vacuum.” Recent research has shown that this syndrome can have dangerous consequences, among them depression, aggression, and importantly: addiction. Indeed, according to a number of empirical studies (both longitudinal and cross-sectional), feelings of meaninglessness are strong and important mediating factors, and sometimes the single most decisive factors, in substance abuse disorders. At the same time, another set of studies show that a renewed sense of purpose and meaning can help even severely addicted patients on their road to recovery.

In this presentation, logotherapy and existential analysis' views on the causes, differential diagnoses, and treatment options for substance abuse disorders will be presented. The aim of this lecture is to provide a thorough theoretical overview about logotherapy's view of the human person, especially the addicted person, to present relevant research on meaning-related issues in substance abuse disorders (in prophylaxis, causation, and treatment), and to offer practical logotherapeutic treatment guidelines for addictions.



## **BALLROOM 3**

**9:45 a.m. – 11:00 a.m.**

**W\* Patrick Zierten, M.A.**

*Program Director, Orchard Recovery Centre*

### ***A New Paradigm for Addictions Treatment***

The workshop presents a paradigm for treatment based on Mr. Zierten's personal experience, and on the ideas of William White, Abraham Maslow, and Viktor Frankl. It emphasizes the importance of spiritual solutions to problems of addiction, grief and loss.

#### ***Education objectives:***

1. To learn the role of spirituality in recovery and prevention
2. To learn a meaning-centred paradigm for addiction treatment

## **WATERFORD**

**9:45 a.m. – 11:00 a.m.**

### **PAPER SESSIONS:**

#### ***K. Miller & D. Butler – Assessing Meaning in a Clinical Population***

Many researchers and theorists have argued that meaning in life is a critical psychological need because the absence of meaning often leads to manifestations of psychological distress (e.g., addictions). However, even with evidence from several research articles to provide support for this proposition, many motivational theorists continue to ignore the critical role meaning plays in individual's lives. In addition, the majority of instruments developed to measure psychological needs and well-being have been severely limited, in part because they originated from flawed theoretical models. Thus, the purpose of this study was to provide a brief overview of the connection that has been documented between the absence of meaning and addictions, and assess the psychometric properties of a new scale of meaning that was developed as part of a holistic psychological well-being scale.

Results indicated that the meaning subscale had excellent psychometric properties, explained the majority of the variance in the well-being scale (39%) and was able to effectively discriminate between the clinical and non-clinical participants. In addition, results indicated that the clinical and non-clinical participants scored significantly different on the meaning subscale ( $d=.81$ ).

The results of this study demonstrate that the assessment of meaning as part of a psychological well-being scale is critical for understanding a deficit that is experienced by individuals with addictions. In addition, this study demonstrates how the amount of meaning a person has influences his or her sense of self-esteem. Future research should focus on assessing meaning and other psychological needs in additional clinical populations to determine if the same deficits exist. Likely, gaining this

information would lead to the development of more effective treatments for addictions and other psychological disorders.

***A. Aflakseir & P. Coleman – The Study of Personal Meaning within Iranian Society***

Previous enquiries show that having a meaning or ‘purpose in life’ play a significant role in psychophysiological well-being. Ever since Victor Frankl introduced his original theory, several scales have been introduced claiming to measure personal meaning, one of those being the Life Attitude Profile-Revised Scale (LAP-R) with its supporting evidence of reliability and validity. This study explores the LAP-R’s efficiency as a viable measure within a typical Muslim society in Iran, including an examination of personal meaning across the life-span and its association with strength of religious belief.

***K. White, L. Wagener, & J. L. Furrow – What am I here for? A qualitative examination on the expression, development and integration of purpose in at-risk and thriving male adolescents***

This study examined the differential role of purpose in the lives of high school male students representing a range of personal and academic well-being, including both thriving and at-risk participants. A primary aim of this study was to provide a comprehensive description of the types of purpose adolescent males express and to investigate the degree to which they are integrated into their lives. Results suggest that most youth, even those at risk, can articulate a sense of purpose, and the majority identify school as a primary source of purpose in their lives. This study found that while most young men report having purposes, these purposes lack differentiation and are just beginning to be defined. Most young men report having purposes that they are optimistic about fulfilling, are realistic in nature, influence their decisions and are salient.

## **BALLROOM 2**

**11:00 a.m. – 12:15 p.m.**

### **PAPER SESSIONS**

***C. Patterson – Substance Prevention and Early Intervention among Working Young Adults***

Work and social environments contribute to substance abuse risks, as well as provide resources for prevention and early intervention. Substance use most often begins in the precarious years of the late teens and early twenties, when young adults are discovering meaning in work and social environments. Employment helps young people to negotiate the transition between childhood and adulthood and to develop a healthy self-identity (Mitchell & Epling, 2002). However, this is also a challenging time, and work-life conflict forms a major risk for problem drinking among young adults (Bennett et al., 2006).

Young adults can be negatively influenced by drinking climates because they wish to gain acceptance by their work peers (Wolburg, 2001; Cosper, 1979). Anti-smoking advertisements stressing social norms and risks to others influence adolescents more than advertisements stressing personal health risks (Pechman et al., 2003). Helping friends and co-workers avoid the risks associated with alcohol, drug, and tobacco use may be more important to youths than improving their own health habits. Research in workplace prevention indicates that employee training can reduce drinking, decrease tobacco use, and reduce associated health problems. Well-rounded prevention programs may especially help employees cope with stress (Delaney et al., 2002).

The workplace-based program, Team Awareness Youth Edition, was specifically adapted to meet the needs of young adults ages 16-24. Well designed and researched, the training has been well-received by young adults. Feedback and lessons learned from focus groups, pilot tests, and interactions

with business owners will be discussed. Preliminary pre-post test results will also be examined in relation to substance use, help-seeking, work-family conflict, and positive psychology measures.

***M. Myers – The Meaning of Cyber Community as a Source of Support for Ten Women Struggling with Addiction to Food***

This study examines the basic dimensions of cyber community as a source of social support and bonding for 10 women who self-identify as ‘overeaters’. In a cyber community that spans 22 months, these 10 participants were consistently present and interactive with one another, and operating virtually, they offered very real support for each other as they wax and wane through the addictive process. This study employed grounded theory analysis to gain a deeper understanding of the meaning of their experience and to explore how the cyber community contributed to a community of care.

1896 text messages were accessed over a period of 22 months from an Overeaters Anonymous cyber community. Threads and sub-threads were examined using the qualitative software program QSR NUD\*IST, and conversations from 10 ‘constant’ participants were examined to seek the ‘meanings’ these individuals ascribed to the experiences of membership and participation in this community. Four of these participants were interviewed (on-line) to enhance the richness of information and to provide greater validity for findings.

In the study, ninety-six categories emerged. One-third of the se categories were related to ‘SOS’ calls for help and responses from other members to these messages. Another one-third were related to the content and processes of the 12 steps and 12 traditions of Overeaters Anonymous, one-sixth related to positive feelings about ‘staying on the program as well as offerings of forgiveness and acceptance when they did not and another one-eighth related to past experiences and the process of ‘becoming an overeater’.

***N. Soggie – The Existential Psychotherapist and Addictions Screening***

This paper will present the Simple Projective Subtle Screening Inventory and its statistical validity and reliability for identifying risk of addiction. The presentation will then move to a broader discussion of the importance of Risk Assessment Screening and its benefit to the existentially oriented psychotherapist.

**BALLROOM 3**

**11:00 a.m. – 12:15 p.m.**

**W\* Neill Neill, Ph.D.**

*Private practice in Qualicum Beach, British Columbia, Canada*

***Taking Them to the Edge***

Therapists, teachers and coaches have all observed a wide range in clients’ readiness for personal change, and are not surprised at how client readiness has a direct bearing on our effectiveness. Readiness often has to do with how much fear of change a client carries. Fear of change is often reflected in the way a client presents. If a client comes to a treatment centre, for example, with the attitude that all he wants is help to stop drinking and he doesn’t want to change anything else in his life, he is at high risk of aborting the program.

The “one-and-only-one-issue” client, in my experience, usually turns out to be afraid of change and has much less chance of succeeding in therapy, unless the fear issue is addressed early. At the other end of the continuum is the client who approaches therapy with an issue, but recognizes that

dealing with that issue may well open up other issues that could lead to major internal and external changes. I think of such a client as being willing to "go to the edge."

Clients who are ready to "go to the edge," are able to deal with the issue that brought them into therapy or treatment, but they gain a whole lot more. In short, their lives get better. On the other hand, single-issue, afraid-of-change clients often fail to deal with the issues they sought help for, but still spend more sessions in therapy than those who arrived ready to face whatever came up.

The crucial question is this: can we improve readiness? I believe we can and I will explore various ways. There are certainly things we can do to help private practice clients be more ready to proceed right from the first session. Dealing with the issue of readiness is trickier with treatment centre clients, because some of them are not there willingly. The group setting complicates things, but can provide an advantage. The goal is the same in either setting.

My approach to improving client readiness always includes a psycho-educational component involving lifecycle, meaning of life and the nature of change – its inevitability, unpredictability and irreversibility.

I have found that when I take clients "to the edge," they are able to pull back from their worst fears and get to work on the issues at hand with much less fear and much stronger intention.

***Education objectives:***

1. To appreciate that client's readiness for personal change is related to treatment effectiveness
2. To appreciate that client's willingness to "go to the edge" is needed to address deep-seated issues and core beliefs
3. To learn methods to improve client readiness

**WATERFORD**

**11:00 a.m. – 12:15 p.m.**

**PAPER SESSIONS**

***Y. S. Wong – Suicide in Adolescence: The Hong Kong Context***

Suicide is the leading cause of death in Hong Kong among youth aged 15-24. Youth suicide in Hong Kong (male to female ratio) is 1.3:1. Of the number of suicides in 2003, there are 94 deaths (10.7 per 100,000) between the age of 15-24. Compared to Western counterparts, youth suicides in Hong Kong involve more psychotic disturbance. Discussions about how the young people plan and start having knowledge about getting into the suicide acts. Concerns about the areas on their behaviours, their actions once they have decide to choose the path to suicide. Signs being displayed by a suicidal youth, such as verbal, non-verbal and subliminal signs will be discussed. Ways on how to prevent, educate and treat suicide-related issues will be recommended.

***Carol Molcar – Attachment to Place and Spiritual Well-Being Place***

Place attachment is a multidisciplinary concept found in popular culture, philosophy, literature, geography, psychology, and related fields. Sacred texts, theologians, writers in spirituality, and more recently, social scientists have begun to link place attachment to spirituality. The current paper examines how attachment to place and spiritual well-being are connected both in Judeo-Christian and Native American spiritualities and how attachment to place can contribute to general well-being. The ways in which attachment to place varies at different ages and life stages will also be discussed.

### ***A. Salgado – Development and Validation of Meaning Scale***

The main purpose of the present study was to develop and validate the *Self-Worth Scale Inventory for Aspiring Filipino Nurses*, along the following levels: Experiences of Choice, Priorities, Sufferings, Religion, and the attitude towards the Tragic Triad (Guilt, Death and Pain). More specifically, the study was intended to construct items for the scale and to determine its psychometric properties.

### ***A. Santayana & M. Seva – The Effect of Attributor Role and Task Outcome on Biased Attribution Among College Students***

Biased attribution is defined as attributing success to internal causes and attributing failure to external causes. The aim of this present study is to find out whether there is a bias in attribution made by actors and observers as they directly experience or observe success or failure outcomes. An experiment, utilizing a 2x2 between-subject design, was conducted to test biased attribution. Results revealed that the actors and observers did not engage in biased attribution while success and failure outcomes did not influence the emergence of biased attribution. The present study disconfirmed the hypothesis that attributor role and task outcome may draw out biased attribution. The implication of this study to the field of Educational Psychology is improvement of future performance and resistance to learned helplessness.

**LUNCH BREAK: 12:15 p.m. – 1:15 p.m.**

## **BALLROOM**

### **Keynote Speaker**

**1:15 p.m. – 2:15 p.m.**

**KS\* J. Scott Tonigan, Ph.D.**

*Research Professor of Psychology and Co-Director of Center on Alcoholism, Substance Abuse and Addictions at the University of New Mexico*

### ***The Many Faces of Spirituality***

What is the meaning and function of spirituality for substance dependent individuals? How, if at all, do changes in spirituality explain recovery from alcohol and drug dependence? Are there evidence-based reasons to include the study of spirituality in our investigations of mechanisms that account for reductions in substance use? This presentation will address these pressing questions from an evidence-based perspective. Drawing from numerous clinical trials, several meta-analyses, and naturalistic studies of Alcoholics Anonymous members, Dr. Tonigan will highlight what we can confidently assert about spirituality and addictions, and what we ought to clarify in future research. Well known, the function of mythology is to provide a frame of reference to integrate external and internal experiences, cognitions, and emotions. In this context, the truthfulness of a myth is less important than the utility it may provide in navigating and integrating life events and achieving goals. Dr. Tonigan approaches and discusses spirituality and addictions from this perspective, offering concrete examples where truth and utility do and do not intersect.

#### ***Education objectives:***

1. To clarify the many faces of spirituality
2. To learn evidence-based reasons for including spirituality in addiction treatment

3. To discover the latest findings from clinical trials, meta-analysis and naturalistic studies of AA

## **BALLROOM 1**

**2:15 p.m. – 3:30 p.m.**

### **Open Session\*: Dialogue with Experts**

Several of our keynote and invited speakers will have a discussion on the nature of addiction and the role of meaning and spirituality in recovery.

This is a wonderful opportunity to listen to the various views, all under the umbrella of the importance of finding personal meaning in recovery.

## **BALLROOM 2**

**2:15 p.m. – 3:30 p.m.**

### **W\* Rosemary Patterson, Ph.D.**

*Psychologist in private practice in Coquitlam BC. She has also written 12 books and is the President of the BC Writers' Guild.*

#### ***The Addiction Generational Transmission Process in Aboriginal Communities***

This workshop is designed for clinicians, individuals in recovery and others interested in understanding the impact of Colonial exploitation on Aboriginal populations and the resulting Addiction Generational Transmission Process in their communities.

I will give a brief outline of colonial policies in British Columbia, Hawaii, Australia, Alaska and Tahiti including Residential Schools and an explanation of why these policies resulted in despair, Identity confusion and cultural genocide leading to widespread self-medication and its resulting dysfunction across generations.

#### ***Education objectives:***

1. To learn the historical dynamics for addiction in Aboriginal peoples
2. To learn the Addiction Generational Transmission Process in Aboriginal communities
3. To learn the connection between cultural genocide and dysfunction across generations

## **BALLROOM 3**

**2:15 p.m. – 5:00 p.m.**

### **W\* Thomas Mallouk, Ph.D.**

*A practicing psychologist since 1976*

#### ***Helping the Addict to Fail: Psychotherapy Before Hitting Bottom***

This workshop will show that there's a great deal that can be done to help the actively using addict shorten the duration of the active phase and also minimize the damage done during this phase. This presentation hinges on the idea that the addict needs to “hit bottom.”

“Hitting bottom” is conceptualized in this workshop as failing in one's own eyes. Most of the workshop will be spent articulating an understanding of addiction from three perspectives: intrapersonal, interpersonal, and pharmacological. These perspectives are interlocking and form the circular nature of addictive processes. These perspectives also will become a guide in developing an understanding of what is possible to do and say that will not inadvertently collude with the addict. If you love somebody, in the world of addiction doing whatever comes naturally is often the wrong thing to do.

The final part of the theoretical presentation describes an alternative therapeutic position based on this understanding of addiction. I have developed the concepts of therapeutic doubt and immunity from disappointment as the hallmarks of the therapeutic posture that will increase the likelihood of helping an addict to fail. Therapeutic doubt refers to the belief in the possibility of control that is part of the denial system of the actively using addict. Immunity from disappointment is designed to insulate the actively using addict from the relational consequences of disappointing someone. Addicts are often so acutely distressed by letting another person down that the only way to get comfort, however temporarily, is through their addiction.

Participants in this workshop will come away feeling empowered to engage with actively using addicts and their families in psychotherapeutic conversations which help the addict to fail so that they can begin the process of recovery.

***Education objectives:***

1. To understand “hitting bottom” as an epiphany that one has failed in some profound way
2. To discover the connection between “hitting bottom” and the beginning of recovery
3. To appreciate the concepts of therapeutic doubt and immunity from disappointment
4. To appreciate addiction from intrapersonal, interpersonal and pharmacological perspectives

## **WATERFORD**

**2:15 p.m. – 3:30 p.m.**

**SYMPOSIUM\*: E. Robinson, Ph.D., & Students, A. Price, J. Ammons, J. Cranford**

***A. Price – Life-Changing Spiritual and Religious Experiences in Treating-Seeking Alcoholics: Quantitative and Qualitative Findings***

Previous research has suggested that alcoholics are more likely to report having had life-changing spiritual or religious experiences than the general population. It is not clear whether having had such experiences is more likely to result in sobriety, although there are indications that these experiences are associated with higher levels of spirituality and religiousness than those who have not had such experiences. Some researchers have found that higher levels of spirituality are associated with greater sobriety. This research project is investigating the frequency and nature of life-changing spiritual/religious experiences and their relationship to recovery efforts, to sobriety, and to other dimensions of spirituality and religion (e.g., religious affiliation, spiritual experiences, forgiveness).

***J. Ammons – Recovering Alcoholics: Spiritual, But Not Religious***

The literature describes alcoholics as religiously and spiritually alienated (Gorsuch, 1993, 1995; Fowler, 1993). However, there is little empirical evidence of this. This paper describes the religiousness and spirituality of alcoholics entering treatment, using multidimensional measures also obtained from a national sample, thereby allowing us to ascertain whether these alcoholics are less religious and spiritual than the norm.

***J. Cranford – Six-Month Changes in Spirituality and Heavy Drinking in Treated Alcoholics***

Although many clinicians and individuals in recovery state that spiritual/religious change is critical to recovery, there have been few empirical studies that have document this relationship. This study investigated if various dimensions of alcoholics' spirituality and religiousness (S/R) changed between treatment entry and six months, and whether these changes were associated with AA involvement and with sobriety.

**COFFEE BREAK: 3:30 p.m. – 3:45 p.m.**

**BALLROOM 1**

**3:45 p.m. – 5:00 p.m.**

**PAPER SESSION:**

***Linda Berg-Cross, Ph.D., & Carla Williams, Ph.D. – Smoking Cessation and Meaning***

We have a grant from the Legacy Foundation to pilot a smoking cessation program for young adults (18-25) that is based on getting smokers in touch with the meaning that smoking has for them in different situations. We have 19 smokers who have participated in the program so far. I would like to focus on the model that we are using to understand smoking addiction and the treatment that we devised that stresses awareness of the emotional and cognitive meanings of situations that trigger smoking behavior. I could present a case or two as well. Of course we will have our preliminary data analyzed at that point and we already know we have some dynamite results for this field.

***Education objectives:***

1. Learn a meaning-oriented program of smoking cessation
2. Awareness of emotional and cognitive meanings of situations which trigger smoking behavior
3. The preliminary results of an efficacy study of this approach

**BALLROOM 2**

**3:45 p.m. – 5:00 p.m.**

**PAPER SESSION:**

***B. Keith & C. Patrick – Coming Full Circle Weaving Wellness***



Traditional Aboriginal healing practices and Western medical methods work in tandem to promote harm reduction and mental wellness in the Aboriginal Wellness Program model. This holistic program provides Aboriginal specific services for counselling, outreach, victim support and cultural support within Vancouver Coastal Health. Our adult program members are descendants from more than forty different Aboriginal backgrounds and are currently living in the urban communities of Vancouver, Richmond and the North Shore.

We honour the Traditional teachings and systems of meaning that each program member brings and incorporate them into each individual wellness plan that guides our work together. Using ritual and ceremony, we offer culturally safe ways to express one's self both individually and collectively, reinforcing inclusion and belonging. This paper will outline our intentional approach and our learnings over the past 2 years in developing and implementing the Aboriginal Wellness Program.

## **WATERFORD**

**3:45 p.m. – 5:00 p.m.**

**SYMPOSIUM\*: T. Johnson, Ph.D., & Students**

### ***V. Sheets & J. Kristeller – Identifying Mediators of the Relationship Between Religiousness and Alcohol Use: Beliefs, Meaning, and Perceptions of Peer Drinking***

Numerous studies have identified an inverse relationship between religiousness and addiction, but few studies have attempted to identify the mechanisms by which religious involvement might decrease addiction risk. Hypothesized mechanisms have included affecting beliefs about drug use, fostering meaning and purpose in life, and influencing exposure to peer substance use. Johnson, Sheets, & Kristeller (2005) found evidence for these pathways in a cross-sectional sample of Midwestern college students and an adult community sample. The current study attempted to provide a stronger test of the plausibility of these causal pathways by using a longitudinal design.

### ***J. Aten, M. Madson & P. Bennett – Alcohol Use and Meaning in Life Among Survivors of Hurricane Katrina***

In August 2005, Hurricane Katrina hit the Gulf Coast of the US, causing billions of dollars of damage as well as contributing to considerable human loss and suffering. The current study examines how exposure to the hurricane is associated with a variety of outcomes, including not only PTSD and alcohol use, but also engaging in altruistic behavior and finding meaning and inner peace in the midst of disaster.

**5:00 p.m. – 6:00 p.m.**

## **POSTER SESSIONS:**

*Ramezan Mahdavi & Gorayshi – Social Health and Human Growth: Quranic Perspective on Addiction*

*Gayatri Dahal – Anti-Drug Programs in Nepal: Conventional and Indigenous approaches to Addiction Treatment*

*Elaheh Khoshenevis & Fatemeh Raessi - The Investigate of Child Rearing Methods of Family and Mental Health in Substance Abuser Adolescent*

The present research has mad to investigate the addict and normal adolescent and compression of methods for child rearing in families that have addicted adolescent with the families who have normal adolescent.

The population of this research were addicted 19-28 year olds referred to treatment. Participants completed several inventories, including the SCL90-R. Results indicated differences between the families that have addicted adolescent and families that have normal adolescents. From the point of view of child rearing methods, addicted adolescents have neglecting and dictatorial parents while normal adolescent have authoritative and concerned parents. As well, the mental health addicted adolescents appeared compromised.

Child rearing methods have different effects on mental health level. The results show four methods (authority, dictatorship, neglecting and pervasive) have different effect on disorders like depression, anxiety, aggression and relationship sensitivity.

*Chestrad International (D. Shefiu, S. Deji, O. Ebenezar) – Nigeria’s Approach to Addiction Prevention and Treatment*

## **WATERFORD**

**5:00 p.m. – 6:00 p.m.**

## **INPM BOARD MEETING**

**6:30 p.m. – 9:00 p.m.**

**GALA**

**DINNER:**

**Presidential Address by Paul T. P. Wong**

**and**

**An Evening with Jim Byrnes**

**SUNDAY, JULY 23, 2006**

**REGISTRATION – in the Foyer**

**7:30 a.m. – 8:30 a.m.**

**BALLROOM**

**Keynote Speaker**

**8:30 a.m. – 9:30 a.m.**

**KS\* Linda Mercadante, Ph.D.**

*Professor of Theology B. Robert Straker Chair, The Methodist Theological School in Ohio*

***Helping Addicts Move Beyond the Spiritual Wading Pool: A New Approach to Religion and Spirituality in the Healing of Addictions***

Is it a good idea to continue separating religion and spirituality in the healing of addiction? Is it possible to ethically and non-coercively encourage addicts to be not just spiritual but also religious? Is there a method by which we can help addicts to move out of the spiritual wading pool and start swimming?

The workshop will introduce a new method called "A Circle of Spiritual Guidance" to help addicts learn to "swim" spiritually. I contend that it is difficult to help addicts grow spiritually without involving them in some form of religious community. But if we help them move in that direction, how can we avoid the ethical and practical problems of imposing our own belief systems on them? How can we help them choose a form of spirituality and religion that will work for them without unduly influencing them in that choice? I offer a "Circle of Spiritual Guidance" as an ethical, non-coercive method for encouraging addicts to stop wading and start swimming spiritually.

***Education objectives:***

1. To learn the relationship between spirituality and religion in 12-step programs
2. To learn "A Circle of Spiritual Guidance" as a method to help addicts learn to "swim" spiritually
3. To understand the need for involvement in some religious community for recovering addicts

**COFFEE BREAK: 9:30 a.m. – 9:45 a.m.**

**BALLROOM 1**

**9:45 a.m. – 11:00 a.m.**

**W\* Linda Mercadante, Ph.D.**

*Professor of Theology B. Robert Straker Chair, The Methodist Theological School in Ohio*

## ***Religious Roots of the 12-Step Approach***

This workshop would take a look at the history of AA and show in more depth than most people know, that Bill Wilson and Dr. Bob were members of and very influenced by the Oxford Group. I am not proposing AA is somehow "Christian" because of this, but I do show the parallels between how the Oxford Group operated and believed, and how this has been transformed by AA. This workshop is very relevant for people interested in addiction recovery, for recovering persons, and for therapists utilizing the 12-Steps in their work with addicted persons.

### ***Education objectives:***

1. To learn the Christian background of Bill Wilson and Dr. Bob
2. To learn the parallels between AA and the Oxford Group
3. To learn the 12-Steps in addiction recovery

## **BALLROOM 2**

**9:45 a.m. – 11:00 a.m.**

### **IL\* Francis F. Seeburger, Ph.D.**

*Professor and Chair of the Department of Philosophy at the University of Denver.*

### ***Thinking Addiction***

Dr. Seeburger will speak on “*Thinking Addiction*” – emphasizing the connections between rational thinking and addiction. According to his innovative perspective, addiction recovery would become: (1) more a matter of the recovery of thinking than the thinking of recovery, (2) more a matter of abandoning the very search than of finding the meaning for which one has been searching, and (3) more a matter of distancing oneself from one’s common humanity than of embracing it. He will outline an overall conceptualization of addiction as being itself part of a broader phenomenon that maybe called “general human recovery.”

## **BALLROOM 3**

**9:45 a.m. – 11:00 a.m.**

### **W Pamela Scarfone, O.T.R.**

### ***Beyond Therapy – Integrating Intuition and Spirituality into Clinical Practice***

The role of meaning and spirituality has long been a core ingredient in recovery from addiction. This workshop helps therapists get comfortable using their intuition in a clinical setting to facilitate healing on a soul level. Since the 70’s energy-based therapeutic methods have been developed and have added to the current traditional psychotherapeutic and medical practices (Gallo, 2002). Most of these ‘energy’ practices are based on the ancient practices from China (meridian system) and India (chakra system).

These practices are effective techniques. A basic understanding of how to interface with your own chakra system and the energy system of your client can deepen your healing art. In using intuition

and spirit to guide a therapy session, the recovery process is supported and facilitated in the most profound way. It can cut through the fog of blame and family history and release inertia and stuckness. I have developed a protocol for using intuition and guided information to facilitate the healing process, allowing practitioners to move quickly to core issues. Beyond Therapy works best in conjunction with other therapeutic methods and can be taught through direct experience.

## **WATERFORD**

**9:45 a.m. – 12:15 p.m.**

### **PAPER SESSIONS\*:**

#### ***S. Chandler – Treating the Individual, Healing the Self: The Spiritual Philosophy of AA and the New Religious Consciousness***

The spiritual component of Alcoholics Anonymous (AA) is well recognized. What is often less clear, however, is precisely why its spiritual framework is as effective. While there are many dimensions to the success of AA, this presentation examines how its spiritual philosophy is attuned to ‘the new religious consciousness’ that has emerged in North America over the past 200 years. The discussion develops three main themes: first, the history of spirituality within and apart from religion; second, the 1960s counterculture revolution and the rise of subjectively oriented ‘quest culture’, and; third, AA’s spiritual philosophy as an expression of the new religious consciousness.

The evolution of spirituality emphasized, in conjunction with the pronounced individualism that is the hallmark of modernity, has created a questing mood that can be characterized as increasingly experiential, pragmatic and holistic, with an emphasis on the role of the individual in discerning and mediating spiritual truth. Although AA explicitly states it is not a religion, like contemporary spirituality, it supports the preference of contemporary seekers for a subjective encounter with the sacred that is non-hierarchical, decentralized, and tolerant of other religious systems. This discussion suggests that the resonance of AA’s spiritual philosophy with the new religious consciousness of quest culture accounts, in part, for its enduring appeal.

#### ***S. Kumar – Addiction and the Search for Meaning at the End of Life: The Second Noble Truth in Context***

The consequences of addictive behaviors on physical health are immense. For instance, several types of cancers can be directly linked to nicotine and alcohol abuse. People who engage in destructive addictive behavior therefore suffer from physical illness at a much higher rate than the general population. To address this public health concern, much effort and investment in the area of prevention has resulted in decreased overall smoking rates and alcoholism.

However, unique challenges continue to exist in working with the terminally or critically ill who continue to engage in addictive behaviors, or have significant histories of addiction, in the oncology setting. This is particularly the case as regards pain management and palliative care. Facing the end-of-life often results in a profound existential crisis for most people. In several cases, this existential distress results in reinforcing addictive behaviors. However, in many instances, the crises of life-threatening illness can provide opportunities for growth, transformation, and even the healing of addictive and other self-destructive behaviors. This paper will discuss the use of a spiritual, meaning-centered approach in working with addiction problems among those who are faced with life-limiting illness, as well as their loved ones coping with issues of grief and loss. Key themes of the existential

approach, with its emphasis on meaning making, personal responsibility, and freedom of choice will also be discussed.

***I. McPhail & J. Horley – Rollo May and George Kelly: Two Very Reluctant Bedfellows?***

Rollo May and George Kelly were founding fathers and central figures in the early period of humanistic psychology. On the surface, their respective positions appear to have little in common, but a careful consideration of their theoretical and therapeutic advances reveals that both hold similar basic assumptions of human beings. One of the essential points that conjoin both theories is meaning. For May and Kelly, humans are active and creative meaning-makers – people have the ability to create meaning and are responsible for the meanings they create.

The view of people as active meaning-makers is also reflected in the psychotherapeutic techniques and assessments presented and developed by both May and Kelly.

The parallels that exist between the theories and therapies of Rollo May and George Kelly are numerous, and a closer consideration has important implications for psychotherapeutic techniques employed by clinicians of both existential and personal construct psychology.

**BALLROOM 1**

**11:00 a.m. – 12:15 p.m.**

**IL\* Alan Parry, Ph.D.**

*Practicing Psychologist for over forty years and a family therapist the Calgary Family Therapy Centre (formerly the Family Therapy Program, University of Calgary)*

***Catching Up to the Buddha: How Research in Psychology and Neuroscience Supports the Claims of the World's Oldest Therapy***

In the past two decades there have been a host of developments in psychology and neuroscience that support the core assertions of Buddhist practice, in particular, its meditation techniques. The latter involves methods that facilitate a variety of benefits, which have been empirically demonstrated. It facilitates the capacity of the brain to self-organize in optimal ways rather than in accordance with painful memories and the expectations these set in motion. Sustained meditation practice also facilitates the integration of neuronal circuits across the brain. In addition the discovery of mirror neurons, which appear to operate as the root of empathy, corresponds to the Buddhist focus on the centrality of compassion. Recent findings in cognitive psychology suggest that the mind/brain has already organized our responses to situations ahead of anything that is consciously intended. Thus it behooves the adoption of an attitude of calmness and compassion to facilitate commensurate behavioral output. These research developments are presented in relation to the core teachings of the Buddha himself. This practice proves to be remarkably consistent with the research to be described in this presentation. In his original but still fresh claim that it offers a workable hence repeatable methodology for the cure of suffering, the Buddha must be reckoned as the world's first therapist and the practice he recommended its oldest therapy.

**BALLROOM 2**

**11:00 a.m. – 12:15 p.m.**

**W\* Nancy Reeves, Ph.D.**

*Workshop leader, Clinical Psychologist, Adjunct Faculty University of Victoria*

### ***Addiction, Meaning, and Spirituality***

The process of addiction to any substance or object, may be begun, or exacerbated, by the inability to deal with loss. Loss is defined as any experience that restricts an individual; from the concrete bereavement and chronic illness to the nebulous shattering of a dream or assumption. This workshop will examine the difference between healthy and unhealthy grief, and provide a number of practical helping strategies to empower the griever. A focus will be on spiritual concepts, issues, and methods, such as learning to forgive, dealing with shame and guilt, and working with 'expensive emotions' such as vengeance. Dr. Reeves will demonstrate her Trauma Desensitization Technique for desensitizing intrusive thoughts, and illustrate, through case examples, her way of working with Post-traumatic Stress Disorder.

#### **Education Objectives:**

1. To identify unhealthy reactions to loss that may lead to increased substance use
2. To identify types of loss, specific to addiction
3. To learn therapeutic strategies to teach healthy grieving styles
4. To learn a desensitization technique to deal with unresolved, intrusive thoughts that commonly surface as an individual detoxes
5. To learn strategies to heal the shame and guilt commonly found with addiction

### **BALLROOM 3**

**11:00 a.m. – 12:15 p.m.**

**W\* Corry Roach, R.N.**

### ***Healing through Drawings***

The workshop first addresses basic necessary theories and principles involved in analysis of an unconscious drawing; i.e. paper, size, placement, symbols, mediums, colors, layovers (with or without onion paper), working with abstracts vs. concrete picturework, etc. It provides the framework for the second part, which involves dialogue participation, based on analyzing case histories that have been 'lovingly lifted' from my years of work. The dialogue gives us, as caregivers, the opportunity to recognize if and how we project our own psychology onto a drawing, and how careful we need to be in our awareness of our own unfinished business! This also addresses the gifts (and traps) of the wounded healer principles.

Each drawing presents a different avenue of how to work with pictures as it connects us with the inner messenger; the "inner one that knows." Healing the issue that binds, whether physically, intellectually, emotionally or spiritually, and how we may recognize their subtle screaming in the picture, is addressed. Topics and intervention of these case history drawings include: being spiritually stuck, work with the dying (decathexis), psychic overload, disassociation, barriers, and the underlying complexes that reveal themselves gently and lovingly through symbols of the unconscious. It is, simply put, a sacred way to journey into personal meaning.

#### ***Education objectives:***

1. To learn theories and principles involved in analysis of an unconscious drawing

2. To analyzing case histories based on dialogue participation
3. To recognize their own projection and become aware of their own unfinished business
4. To appreciate the gifts (and traps) of the wounded healer principles

**LUNCH BREAK: 12:15 p.m. – 1:15 p.m.**

## **BALLROOM**

### **Templeton Public Lecture**

**1:15 p.m. – 2:15 p.m.**

**KS\* George E. Vaillant, M.D.**

*Professor of Psychology and Director, Addictive Behaviors Research Center, Department of Psychology, University of Washington*

#### ***Alcoholics Anonymous: Cult or Cure***

Dr. Vaillant will explore the mechanisms of actions underlying the efficacy of Alcoholics Anonymous and discuss the similarities between neurobiology of addiction and the neurobiology of positive emotions and spirituality. He will also present evidence based on a multidisciplinary follow-up of two community cohorts of alcoholics prospectively from 1940 until the present to bolster his theoretical formulation.

## **BALLROOM 1**

**2:15 p.m. – 5:00 p.m.**

**W\* Judith Bertoia, Ph.D.**

#### ***Images of Healing and Spirituality***

In recent centuries Western culture has come to perceive mind and body as separate domains and “healing” has come to mean primarily the recovery of the physical body. The new health paradigm, however, recognizes the interrelationship of psyche and soma. We are a bodymind living in and mutually interconnected with a broader environment. Healing both unifies and transcends psyche and soma. In its natural tendency towards healing, soul offers us relevant images. Through coming to understand meaning within the image, we often experience these symbols as numinous gifts of ultimate healing.

This talk will explore the healing effects of creating and appreciating the images. The ancient Greeks recognized the healing power of images received by patients during dream incubation rituals. 800 years ago, Christian mystic Hildegard of Bingen was frequently confined to her sickbed until she



began to share her sacred illuminations, an action which brought renewed energy. Jung described the pivotal role of archetypes, specifically their related emotions, in illness and healing. For Jung it is the Self – the ultimate archetype connecting us to a source greater than ourselves – that activates these meaningful images. Candace Pert, a psychoneuroimmunologist, describes the mechanism of emotion – the neuropeptides and their receptors – in illness and healing. Different eras, different fields; yet the impact of emotions on health and the power of imaginal expression in healing has been long recognized.

This presentation traces the historical evolution of images in healing as well as the pattern of bodymind unity, separation, and the new paradigm which reunites psyche and soma. It will explore the impact of emotions on health and the power of imaginal expression on healing. The profound significance of spirituality and meaning-making is woven throughout this historical view and paradigm shift.

***Education objectives:***

1. To recognize the long tradition of imagery, in all its forms, and healing.
2. To understand the implication of the psyche/soma split and reconnection

**BALLROOM 2**

**2:15 p.m. – 3:15 p.m.**

**TEMPLETON SYMPOSIUM\*: Jaak Panksepp, Ph.D.**

***Affective Basis of Drug and Social Addictions***

The affective basis of drug addiction is rarely discussed among those who study the basic brain mechanisms of addictions. This is because a variant of “ruthless reductionism” continues to guide thinking in the field, and a guiding premise for many investigators is that one can go from molecular neural structures to addictive behaviors without any need to conceptualize the psychological infrastructure that mediate drug seeking urges. In fact, this is an inadequate strategy for understanding addictions since one of the key functions of complex neural networks is to create psychological processes that mediate basic emotions and motivations. There is now abundant evidence indicating that addictive urges arise from basic (i.e., cross-species) general purposes brain emotional systems, such as the SEEKING networks of the brain, whose fundamental role is to mediate the urge to seek environmental rewards. This presentation will also summarize our understanding of addictive urges as they are filtered through the primordial affective social-emotional structures of the mammalian brain.

All addictive urges are energized by brain dopamine systems whose primal function is to seek rewards to sustain bodily integrity. These systems can be hijacked by drugs that facilitate dopaminergic transmissions, such as the psychostimulants (e.g., amphetamines and cocaine), leading associated learning-craving mechanisms to become fixated on the seeking of molecules that artificially arouse this system. Chronic exposure to such drugs also facilitates a psychological urgency to pursue all reward more vigorously. This neural “sensitization” phenomenon intensifies motivational urgency so that organisms “WANT” rewards as opposed to simply “wanting” rewards. This shift in motivational urgency arising from exposure to drugs of abuse, is evident in the intensification in the pursuit of all positive rewards in psychostimulant “sensitized” animals.

Another major pathway to drug addiction arises from self-medication of individuals who experience persistent loneliness and social distress. It has been established that the separation-distress/loneliness mechanisms of the brain are regulated by endogenous opioids, providing a pathway

for solidifying social attachments and positive social feelings among loving individuals. Individuals who are not able to obtain positive social feelings from interactions with others, are prone to establish emotional homeostasis through the use of opioid drugs, which establish background depressive conditions for escalating drug use.

It is becoming ever clearer that endogenous depression substantially reflects diminished activity of positive hedonic chemistries in the brain, leading to a heightened desire for pleasure promoting drugs, especially among individuals who are not obtaining sufficient social satisfactions from interpersonal interactions. This principle highlights the source of the power of positive social intervention approaches to various drug addictions, and also highlights new pathways for development of new non-addictive anti-depressant medications based upon our knowledge of the basic hedonic principles of the mammalian brain. The potential utility of mixed opiate agonists-antagonists, such a low-dose buprenorphine, in the treatment of medication resistant depression will be highlighted.

How we will use the powerful knowledge emerging from affective neuroscience to help improve human life and to understand our spiritual-emotional needs will be a major cultural challenge for our species.

### **BALLROOM 3**

**2:15 p.m. – 5:00 p.m.**

**W Michael Winters, Ph.D.**

#### ***Interpersonal Meaning: A Workshop for Developing Meaning Awareness in Relationships***

This hands-on workshop introduces theory and methods to develop awareness of meaning in relationship. A logotherapy theoretical framework of understanding the somatic, psychic and Noëtic levels of motivation for relationship will briefly be explored to provide conceptual coherence. Primarily the techniques and methods used are designed for couple's therapy and relationship enrichment. The workshop will also appeal to anyone who would like to enrich their relationships.

A major theme in the workshop is the development of "relational mind" or "marital mind," a state of consciousness where individuals are not separate from each other, but occupy the same consciousness. The primary method for this consciousness raising is meditation, and several periods of meditation will be used in the workshop.

The exercises are derived for a number of philosophic and therapeutic perspectives including: Naikan therapy (a Japanese self-reflective therapy), Logotherapy, Buddhist thought, expanding on the work of journaling James Pennebaker discusses, and Kurt Lewin's Field Therapy, Love theories (Sternberg's triangular theory, M. Scott Peck's theory of commitment). The workshop also introduces research on what couples find meaningful in their relationships.

A Number of therapeutic orientations and exercises will be used and fully processed:

- Meditation to enter the "Relational Mind" • Assessing the meaning in your relationship • Planning meaningful activities • Using Naikan Therapy to deepen relationship • Journaling to expand connection
- Developing Rituals

## **WATERFORD ROOM**

**2:15 p.m. – 4:00 p.m.**

**W Teresa Steinfert, M.A.**

### ***The Healing Power of Living Story in Action***

In this three-hour hands-on workshop, participants experience the use of story to heal stories via the language of sound and movement, improvisation and enactment, creative arts and writing. The goal is to provide front-line workers with simple alternative tools to help their clients to validate their life-struggles and transformation stories. This workshop is both educational and playful. Participants explore methods that are user-friendlier than conventional psychodrama and go beyond basic role-play. They tap onto the human basic instinct of play and life-story telling. Furthermore, these tools rejuvenate the worker, preventing burn out, and bring forth a sense of realistic hope.

**COFFEE BREAK: 3:15 p.m. – 3:30 p.m.**

## **BALLROOM 2**

**3:30 p.m. – 5:00 p.m.**

**TEMPLETON SYMPOSIUM\*: Dmitry Leontiev, Ph.D., Kenneth Hart, Ph.D., Mark Tyndall, M.D.**

### **3:30 p.m. – 4:00 p.m. *Dmitry Leontiev – Spirituality and the Quest for Meaning vs. Addiction: Self-Regulation Perspective***

During the last decades addiction has become a central issue of clinical psychology. Most interesting is that the forms of addictions widely discussed now are no longer limited by alcohol and drug dependencies but include shopaholism, compulsive gambling, internet addiction, cell phone dependency, love and sex addictions, TV addiction, etc. Biochemical explanations one had to take seriously in case of alcohol and drug addiction cannot help much in other cases. It is psychological explanation that is urgently requested and is also needed for alcohol and drug cases.

From a phenomenological view, the universal feature of all forms of addiction is highly hierarchical motivational structure that leaves essentially no choice for the person regarding the direction of one's activity. These irresistible urges may be either biological or cultural. Fanaticism is also a kind of addiction, even though the urge of converting everyone in one's faith is traditionally considered spiritual. What matters, however, is the structure of motivation and self-regulation rather than the nature of dominant urges.

From this viewpoint spirituality appears as the higher-order structure of motivational self-regulation essentially opposed to addiction. In a truly spiritual person there is nothing like a rigid dominance of one value over other ones. The theory of spirituality that gives due to this feature is Maslow's theory of metamotivation. Maslow (1976) stated that motivation of those who have grown "beyond" self-actualization to the level of Being, rather than Becoming, is no more like a hierarchy of basic needs, but rather a system of ultimate Being-values like Truth, Beauty, Justice, Meaningfulness,

Dichotomy-transcendence, Completion etc. These values make the structure of motivation of these individuals, but the most interesting is that they make no hierarchical structure.

Craving for positive emotions can account for addiction, but not for spirituality. Indeed, there are no differences between positive emotions coming from different sources. As soon as I start getting enough positive emotions, I stop looking for other sources. The person in search for meaning, on the contrary, can never get satisfied; meanings derived from different sources are also different and one keeps openness to the variety of meaningful values. Hence, the quest for meaning may be buffer against addiction.

Spirituality appears thus as the higher level of self-regulation, characterized by the change of the hierarchy of basic needs for the heterarchy of Being-values as the ultimate regulation criterion. However, one value extracted from the whole metamotivational system and inbuilt into a rigid hierarchical structure, like in fanatics, does not make their behavior spiritual. The value itself becomes perverted in an inadequate self-regulation structure; there may be both truly spiritual love, faith, or morality, and non-spiritual compulsive love, maniacal faith and rigid righteous morality.

***Education objectives:***

1. To appreciate self-regulation (SR) mechanisms
2. To understand the phenomenon of addiction from a SR perspective
3. To learn differences between positive emotions and spirituality from an SR perspective

**4:00 p.m. – 4:30 p.m. *Kenneth Hart – Does “Spirituality” Facilitate the Resolution of Alcohol use Disorders?***

Dr. Hart will hold a workshop covering evidence-based spiritual practices of the 12-steps of AA, especially the role of spiritual and secular forgiveness interventions for recovering alcoholics.

**4:30 p.m. – 5:00 p.m. *Mark Tyndall – Is There a Compassionate Approach to Addiction, Prostitution and Poverty?***

The Downtown Eastside of Vancouver is the poorest community in Canada and has become synonymous with drug addicts, prostitutes, violence and disease. For decades the zeal to “clean up” the area has dominated civic politics and is a favorite location for opportunistic journalism from both national and international media. The 16,000 residents of this community have been squeezed into a 10-block area of the city with most living in squalid single occupancy hotel rooms. Women are especially impacted by this harsh social environment as many are street-entrenched, drug-dependant, exposed to dangerous sexual liaisons, and fail to meet even the most basic needs of food and shelter. The acute and long-term adverse health consequences associated with illicit drug use and poverty has been severely impacted by the explosive epidemic of HIV infection in the early 1990’s, creating a full-blown public health crisis. Within this scenario the implementation of standard health care interventions have been ineffective.

Despite some good intentions and large amounts of both public and private expenditures aimed at improving the health and general living conditions within this community, the outcomes have been modest at best. The main thrust of existing interventions continues to be based on punishing the victims; the message is consistent – you are a bad person, you make stupid decisions, you are a junkie, you are a thief, you are worthless.

What role does compassion play? Can compassion help to break the cycle of drug addiction, prostitution and disease for people in this community and others like it? Compassion is the essential component for anyone who successfully emerges from this environment. From a programmatic standpoint, the compassionate approach to addiction is called “harm-reduction.” This movement acknowledges that people are addicted to drugs and in all likelihood will not be stopping in the near future. It is not good enough to continually punish them for their addiction and associated behaviors. If

people are going to inject drugs anyway, why would society want them to inject inside a filthy dumpster, use a dirty needle, or engage in criminal behavior to support their drug habit? Harm reduction programs need to be supported and expanded. It is the practical application of compassion that can make a difference in the lives of people trapped in addiction and poverty.

## **WATERFORD**

**4:00 p.m. – 4:30 p.m.**

**PAPER SESSION: Konstantin Blokhin, M.D., & Aleksandr Kronik, Sc.D**

### ***Distortions of Psychological Time in Patients with Opioid Dependence***

Objective: To examine the relation between experience of time, duration of drug use, and recovery attitude in opioid addicted patients. Methods: The subjects of our study in Russia (2004) were 41 in-patients (ages 18-32) diagnosed with opioid dependence in cases of treated acute opioid withdrawal; the control group included 22 healthy volunteers (ages 18-32), who denied using any drugs or having any psychiatric diagnosis. Both groups were assessed by LifeLine®, the computer-based Russian-language version of causometry-method for analyzing the personal image of time as an amalgamation of one's meaningful life events and various goals and causal connections between the events. Results: (1) Over-Speeding Time. Perceived "subjective minute" equals, in average, 46 seconds for patients and 62 seconds for the control group ( $p < 0.05$ ). (2) Lower Expected Longevity. Subjective expectation of their own longevity equals, in average, 59.3 years for patients and 73.9 years for the control group ( $p < 0.001$ ). (3) Emptiness about the Present. 50% of patients and only 9% of control group had lower scores for the present five-year period when compared with the preceding and subsequent ones - a hole in the life graph. (4) Impoverished Horizon of Significances, HS. The following indexes were significantly lower ( $p < 0.05$ ) in the patients group than in the control group: HS-total (the interval between the data of the chronologically last future event and the data of the chronologically first past event within the personal list of 15 most significant life events), HS-past (the interval between the current date and the date of the chronologically first past event), and HS-future (calculates accordingly). It could be named psychological chronodystrophy. (5) Duration of Drug Use. We introduce the quotient  $EQ = (D/A) \cdot 100$ , where EQ is experience quotient, D is duration of disturbance in years, and A is chronological age. The patients with longest D demonstrated the lowest estimations of eventfulness in present and the lowest subjective life expectancy. The patients with highest EQ had the lowest causometric indexes of rationality and motivational intensity. (6) Attitude to Recovery. Two groups were compared based on the presence or absence of the event "recovery from dependence" within their expected future events. Patients without the expected event of "recovery" expect to live less than patients with "recovery" and see own lives as an alternate of periods of fullness and emptiness. It could be named serration of life graph. Conclusions: Patients with opioid dependence and opioid withdrawal are characterized by the overestimation of speed of time, low expectations of longevity, impoverished horizon of significances, and feelings of emptiness about the present. Duration of drug use and lack of attitude to recovery may aggravate temporal distortions. These results offer several therapeutic interventions using time-oriented computer-assisted psychotherapy. (Research was supported by the Ford Foundation International Fellowship Program.)

**WATERFORD**

**4:30 p.m. – 5:00 p.m.**

**PAPER: Andrew Park, Ph.D.**

***Addiction Treatment Utilizing Existential Factors in the Treatment Process***

This presentation covers the essential ingredients in treating addiction in private practice. During 17 years of practice, I have developed an approach that this presentation will highlight. Some of the strategies are standard, but several are new. The key to this approach is that the therapeutic alliance is given a higher priority than abstinence, providing there is no immediate crisis to the patient. I will emphasize Andrew Weills' drive theory; that all humans have an innate drive to alter conscious. We can satisfy this drive by using light-sound technology in the treatment of cannabis addiction. Motivational Interviewing is also included as part of this approach. The second half of the presentation explores the major elements of existentialism and how they apply to the person suffering from addiction whether in the pre-contemplative or maintenance stage of change. The concepts of thrownness, fallenness, authenticity, and others will be discussed showing how they provide an expanded view of addiction. This view allows the therapist a new perspective that considers these previously overlooked existential concepts. I believe it is time to look closely at how viewing addiction through the lens of Existentialism will reveal new approaches and provide a deeper understanding of how painful the recovery process can be.

## CONFERENCE SCHEDULE AT A GLANCE

| <b>Thursday July 20 – Pre Conference Workshops</b> |   |  |  |  |
|--|---|--|--|--|
| <b>Time</b>  | <b>Ballroom 1</b>   | <b>Ballroom 2</b>  | <b>Ballroom 3</b>  | <b>Waterford</b>   |
| <b>8:00 – 9:00</b>                                 | <b>Registration – in the Foyer</b>  |  |  |  |
| <b>9:00 – 10:30</b>                                | <b>W</b> <b>Garry Landreth, Ed.D.</b><br><i>Child Parent Relationship Therapy (CPRT)</i>                                | <b>W</b> <b>Kenneth Hart, Ph.D. *2.5 CEU</b><br><i>Understanding AA's Spiritual Path of Recovery from Alcoholism</i>                         | <b>W</b> <b>Ishu Ishiyama, Ph.D.</b><br><i>Counselling Applications of Japanese Morita Therapy</i>                                   | <b>W</b> <b>Judy Weiser, R. Psych., A.T.R.</b><br><i>Photo Therapy - Using Personal Snapshots and Family Photos in Counseling for Addictions</i> |
| <b>10:30 – 10:45</b>                               | <b>Coffee Break</b>   |  |  |  |
| <b>10:45 – 12:15</b>                               | <b>W</b> <b>Garry Landreth, Ed.D.</b><br><i>Child Parent Relationship Therapy (CPRT)</i><br><b>**9:00-12:15—3.0 CEs</b> | <b>W</b> <b>Kenneth Hart, Ph.D. *</b><br><i>Understanding AA's Spiritual Path of Recovery from Alcoholism</i><br><b>**9:00-12:15—3.0 CEs</b> | <b>W</b> <b>Ishu Ishiyama, Ph.D.</b><br><i>Counselling Applications of Japanese Morita Therapy</i><br><b>**9:00-12:15—3.0 CEs</b>    | <b>W</b> <b>Judy Weiser, R. Psych., A.T.R.</b><br><i>Photo Therapy –</i><br><b>**9:00-12:15—3.0 CEs</b>  |
| <b>12:15 – 1:15</b>                                | <b>Lunch Break</b>  |  |  |  |
| <b>1:15 – 3:00</b>                                 | <b>W</b> <b>Garry Landreth, Ed.D.</b><br><i>Child Parent Relationship Therapy (CPRT)</i>                                | <b>W</b> <b>Paul T. P. Wong, Ph.D., C.Psych. *2.5 CEU</b><br><i>Meaning Centered Approach to Addiction</i>                                   | <b>W</b> <b>Nancy Reeves, Ph.D.</b><br><i>Helping Over the Long Haul: Preventing Counsellor Burnout</i>                              | <b>W</b> <b>Ashley Tait</b><br><i>Music Therapy Techniques: Calming the Turbulent Seas Within</i>  |
| <b>3:00 – 3:15</b>                                 | <b>Coffee Break</b>   |  |  |  |
| <b>3:15 – 5:00</b>                                 | <b>W</b> <b>Garry Landreth, Ed.D.</b><br><i>Child Parent Relationship Therapy (CPRT)</i><br><b>**1:15-5:00—3.5CEs</b>   | <b>W</b> <b>Paul T. P. Wong, Ph.D., C.Psych. *</b><br><i>Meaning Centered Approach to Addiction</i><br><b>**1:15-5:00—3.5CEs</b>             | <b>W</b> <b>Nancy Reeves, Ph.D.</b><br><i>Helping Over the Long Haul: Preventing Counsellor Burnout</i><br><b>**1:15-5:00—3.5CEs</b> | <b>W</b> <b>Ashley Tait</b><br><i>Music Therapy Techniques</i><br><b>**1:15-5:00—3.5CEs</b>  |

\*28 CEU credits available for Addiction Counsellors approved by The Canadian Addiction Counsellors Certification Federation (CACCF) and The National Association of Alcoholism and Drug Abuse Counselors (NAADAC). \*\*27.5 CE credits available for Psychologists, Counsellors, Medical Doctors, Nurses, Social workers, and Marriage and Family Therapists by the Milton H. Erickson Foundation, Inc.

| Friday July 21 |   |   |   |   |
|----------------|---|---|---|---|
| Time           | Ballroom 1  | Ballroom 2  | Ballroom 3  | Waterford   |
| 7:30 – 8:30    | Registration  |   |   |   |
| 8:30 – 9:30    | Keynote: <b>Stanton Peele, Ph.D. *1.5 CEU – **1.0 CE credits</b><br><i>Higher Goals and Leaving Addictions: Finding Meaning in Life</i> |   |   |   |
| 9:30 – 9:45    | Coffee Break  |   |   |   |
| 9:45 – 11:15   | <b>W</b> <b>Garry Landreth, Ed.D.</b><br><i>Child Parent Relationship Therapy (CPRT)</i>  | <b>W</b> <b>Stanton Peele, JD, Ph.D. *2.5 CEU</b><br><i>Causes, Continuity, and Cure of Addiction</i> | <b>W</b> <b>Marianne de Silva Prado, MA, Art Therapist, Diplomate in Logotherapy *1.5 CEU</b><br><i>LogoArt: Working with Flowing Forms</i> | <b>S</b> <b>J. F. Domene, Ph.D., E. A. Wouterloot, M. Graham, R. A. Young - Using the Action-Project Method to Explore Social Phenomena</b><br><b>J. Domene, Introducing the Action-Project Method</b><br><b>E. Wouterloot, Understanding Spirituality in the Transition to Adulthood Projects of Young Women and their Mothers</b><br><b>M. Graham, Recovery from Methamphetamine: An Action Theoretical Perspective</b> |
| 11:15 – 12:15  | **9:45-12:15—2.5 CEs  | **9:45-12:15—2.5 CEs  | **9:45-12:15—2.5 CEs  | <b>W</b> <b>Lillian Borges, M.A. **1.0 CEs</b><br><i>Multicultural Approach to Human Spiritual Experience</i>   |
| 12:15 – 1:15   | Lunch Break   |   |   |   |
| 1:15 – 2:15    | Keynote: <b>Jeffrey Zeig, Ph.D. *1.5 CEU -- **1.0 CEs</b><br><i>A Phenomenological Approach to Habits and Addictions</i>                |   |   |   |



|                           |  |   |  |   |
|---------------------------|--|---|--|---|
| <p><b>2:15 – 3:00</b></p> | <p><b>W</b> <b>Garry Landreth, Ed.D.</b><br/><i>Child Parent Relationship Therapy (CPRT)</i></p>                                     | <p><b>W</b> <b>Jeffrey Zeig, Ph.D.</b><br/><b>*2.5 CEU</b><br/><i>Assessment and Treatment Planning: An Experiential Approach to Habits and Addictions</i></p>  | <p><b>W</b> <b>C. Patterson-Sterling, M.A.</b> <b>*2.5 CEU</b><br/><i>Journey Through with Substance-Affected Families</i></p>                       | <p><b>W</b> <b>Geoff Thompson, M.A.</b><br/><b>*1.5 CEU</b><br/><i>A Long Night's Journey into Day: Recovery Lessons from Eugene O'Neill and John O'Brien</i></p>   |
| <p><b>3:00 – 3:15</b></p> | <p><b>Coffee Break</b></p>   |   |  |   |
| <p><b>3:15 – 5:00</b></p> | <p><b>W</b> <b>Garry Landreth, Ed.D.</b><br/><i>Child Parent Relationship Therapy (CPRT)</i><br/><br/><b>**2:15-5:00—2.5 CEs</b></p> | <p><b>W</b> <b>Jeffrey Zeig, Ph.D. *</b><br/><i>Assessment and Treatment Planning: An Experiential Approach to Habits and Addictions</i><br/><br/><b>**2:15-5:00—2.5 CEs</b></p>  | <p><b>W</b> <b>C. Patterson-Sterling, M.A. *</b><br/><i>Journey Through with Substance-Affected Families</i><br/><br/><b>**2:15-5:00—2.5 CEs</b></p> | <p><b>P</b> <b>R. Anderson, <i>The Search for Meaning in Addiction Recovery</i></b><br/> <b>P</b> <b>M. Schmidt, <i>Group Treatment Approaches to Drug and Alcohol Abuse</i></b><br/> <b>P</b> <b>A. Cohen, <i>Following the Bread Crumbs to the End of Ultimate Meaning</i></b><br/> <b>P</b> <b>P. Scarfone, <i>Energetic Variants in the Treatment of Addictions</i></b></p> |
| <p><b>5:00 – 6:00</b></p> | <p><b>O</b> <b>Membership Meeting</b></p>  | <p><b>Poster Session: William Evans, Ph.D., K. Atwood, K. Hilton, S. Overdorff, &amp; J. Feldman – <i>Alcohol Use and Abuse Among College Students in America: An Educational Prevention Program for JMU</i>, Brenda deVries &amp; Jose Domene – “I’m Really Good At It”: Examining the Self-Concepts of Children with Special Needs, Katerina Tolstikova &amp; Brian Chartier– <i>Positive Affect, Quest for Meaning, and Spirituality Following Death</i>, Anthony Brown, Ph.D., V. Pavlik, R. Shegog, S. Whitney, L. Friedman, C. Romero, G. Davis, I. Cech, T. Kosten, &amp; R. Volk – <i>Knowing Your Higher Power: A Seven-Week Spiritual Involvement Intervention For Twelve-Step Substance Abuse Treatment</i>, Dawn Johnston &amp; Cecile de Vries – <i>Finding Light in the Dark Night of the Soul: A Positive Psychological Approach to the meaning of Spiritual Crisis and Development</i>, Krista Socholotiuk - <i>Thinking Outside the Self-Esteem Box: Personal meaning and the Emotional Reactivity Paradigm</i>, Dmitry Leontiev &amp; Evgeny Osin, <i>Existential psychologists: Something special or just like others?</i></b></p> |  |   |

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| Saturday July 22 |  |   |   |   |
|------------------|--|---|---|---|
| Time             | Ballroom 1   | Ballroom 2  | Ballroom 3  | Waterford   |
| 7:30 – 8:30      | Registration   |   |   |   |
| 8:30 – 9:30      | Keynote: <b>G. Alan Marlatt, Ph.D. *1.5 CEU -- **1.0 CEs</b><br><i>Mindfulness Meditation in the Treatment of Addictive Behaviors</i>  |   |   |   |
| 9:30 – 9:45      | Coffee Break   |   |   |   |
| 9:45 – 11:00     | <p><b>IL W Gary Nixon, Ph.D. *2.5 CEU</b><br/><i>Transforming the Addicted Person's Counterfeit Quest for Wholeness Using Wilber's Transpersonal Spectrum of Development: A Clinical Perspective</i></p> | <p><b>IL Alexander Batthyany, Ph.D.</b><br/><i>Intoxicated by Meaninglessness – Logotherapy and Existential Analysis for Substance Abuse Disorders: Conceptual Issues and Empirical Findings</i></p> <p><b>**9:45-11:00—1.0 CEs</b></p>   | <p><b>W Patrick Zierten, M.A. * 1.5 CEU</b><br/><i>A New Paradigm for Addictions Treatment</i></p> <p><b>**9:45-11:00—1.0 CEs</b></p> | <p><b>P K. Miller &amp; D. Butler, Assessing Meaning in a Clinical Population.</b></p> <p><b>P A. Aflakseir &amp; P. Coleman, The Study of Personal Meaning Within the Iranian Society</b></p> <p><b>P K. White &amp; L. Wagener, A Qualitative Study of Purpose in At-Risk Adolescents</b></p>   |
| 11:00 – 12:15    | <p><b>**9:45-12:15—2.5 CEs</b></p>   | <p><b>P C. Patterson, Ph.D. - Substance Prevention and Early Intervention among Working Young Adults</b></p> <p><b>M. Myers, Ed.D. - Cyber Community as a Source of Support for Women Struggling with Addiction to Food</b></p> <p><b>N. Soggie, Ph.D. - The Existential Psychotherapist and Addictions Screening</b></p> | <p><b>W Neill Neill, Ph.D. Taking them to the Edge</b></p> <p><b>**11:00-12:15—1.0 CEs</b></p>  | <p><b>P Y. S. Wong, Ph.D. Suicide in Adolescence – the Hong Kong Context</b></p> <p><b>P Carol Molcar, Ph.D. - Attachment to Place and Spiritual Well-Being Place</b></p> <p><b>P A. Salgado, Development and Validation of Meaning Scale</b></p> <p><b>P A. Santayana &amp; M. Seva, The Effect of Attributor Role and Task Outcome on Biased Attribution Among College Students</b></p> |
| 12:15 – 1:15     | Lunch Break  |   |   |   |

|             |  |  |   |   |
|-------------|--|--|---|---|
| 1:15 – 2:15 | Keynote: <b>J. Scott Tonigan, Ph.D. *1.5 CEU -- **1.0 CEs</b><br><i>The Many Faces of Spirituality</i>   |  |   |   |
| 2:15 – 3:30 | <b>O</b> Dialogue with Experts *2.5 CEU  | <b>W</b> Rosemary Patterson, Ph.D. *1.5 CEU<br><i>The Addiction Generational Transmission Process in Aboriginal Communities</i><br><br>**2:15-3:30—1.0 CEs | <b>W</b> Thomas Mallouk, Ph.D. *2.5 CEU<br><i>Helping the Addict to Fail: Psychotherapy Before Hitting Bottom</i>                     | <b>S</b> E. Robinson, Ph.D. & students *1.5 CEU<br><b>A. Price, Life-Changing Spiritual and Religious Experiences in Treating-Seeking Alcoholics: Quantitative and Qualitative Findings.</b><br><b>J. Ammons, Recovering Alcoholics: Spiritual, But Not Religious.</b><br><b>J. Cranford, Six-Month Changes in Spirituality and Heavy Drinking in Treated Alcoholics.</b> |
| 3:30 – 3:45 | <b>Coffee Break</b>  |  |   |   |
| 3:45 – 5:00 | <b>P</b> Linda Berg, Ph.D. & Carla Williams, Ph.D.<br><i>Smoking Cessation and Meaning</i><br><br>**3:45-5:00—1.0 CEs  | <b>P</b> B. Keith & C. Patrick<br><i>Coming Full Circle Weaving Wellness</i><br><br>**3:45-5:00—1.0 CEs  | <b>W</b> Thomas Mallouk, Ph.D. *<br><i>Helping the Addict to Fail: Psychotherapy Before Hitting Bottom</i><br><br>**2:15-5:00—2.5 CEs | <b>S</b> T. Johnson, Ph.D. & students *1.5 CEU<br><b>V. Sheets &amp; J. Kristeller, Identifying Mediators of the Relationship Between Religiousness and Alcohol Use</b><br><b>J. Aten, M. Madson, &amp; P. Bennett, Alcohol Use and Meaning in Life Among Survivors of Hurricane Katrina.</b>   |
| 5:00 – 6:00 | Poster Session: Ramezan Mahdavi & Gorayshi - <i>Social Health and Human Growth: Quranic Perspective on Addiction</i> , Gayatri Dahal, <i>Anti-drug programs in Nepal: Conventional and indigenous approaches to addiction treatment</i> , Elaheh Khoshnevis & Fatemeh Raessi – <i>The Investigate of Child Rearing Methods of Family and Mental health in Substance Abuser Adolescent</i> , Chestrad International (D. Shefiu, S. Deji, O. Ebenezar) – <i>Nigeria's Approach to addiction Prevention and Treatment</i> , |  |   | <b>O</b> Board Meeting  |
| 6:30        | <b>Gala Dinner: Presidential Address by Paul T. P. Wong &amp; an Evening with Jim Byrnes</b>   |  |   |   |

| Sunday July 23 |   |  |  |  |
|----------------|---|--|--|--|
| Time           | Ballroom 1  | Ballroom 2   | Ballroom 3   | Waterford  |
| 7:30 – 8:30    | Registration  |  |  |  |
| 8:30 – 9:30    | Keynote: <b>Linda Mercadante, Ph.D. *1.5 CEU -- **1.0 CEs</b><br><i>Helping Addicts Move Beyond the Spiritual Wading Pool:<br/>A New Approach to Religion and Spirituality in the Healing of Addictions</i> |  |  |  |
| 9:30 – 9:45    | Coffee Break  |  |  |  |
| 9:45 – 11:00   | <b>W</b> <b>Linda Mercadante, Ph.D. *1.5 CEU</b><br><i>Religious Roots of the 12-Step Approach</i><br><br>*9:45-11:00—1.0 CEs   | <b>IL</b> <b>Francis F. Seeburger, Ph.D. *1.5 CEU</b><br><i>Thinking Addiction</i><br><br>**9:45-11:00—1.0 CEs | <b>W</b> <b>Pamela Scarfone, O.T.R.</b><br><i>Beyond Therapy – Integrating Intuition and Spirituality into Clinical Practice</i><br><br>**9:45-11:00—1.0 CEs | Paper Session: <b>*2.5 CEU</b><br><br><b>P</b> <b>S. Chandler, M.A. - Treating the Individual, Healing the Self: The Spiritual Philosophy of AA and the New Religious Consciousness</b><br><br><b>P</b> <b>S. Kumar, Ph.D. - Addiction and the Search for Meaning at the End of Life: The Second Noble Truth in Context</b><br><br><b>P</b> <b>I. McPhail &amp; J. Horley</b><br><i>Rollo May and George Kelly: Two Very Reluctant Bedfellows?</i> |
| 11:00 – 12:15  | <b>IL</b> <b>A. Parry, Ph.D. - How Research in Psychology and Neuroscience Supports the Claims of the World's Oldest Therapy</b><br><br>**11:00-12:30—1.5 CEs   | <b>W</b> <b>Nancy Reeves, Ph.D. Addiction, Meaning, and Spirituality</b><br><br>**11:00-12:15—1.0 CEs          | <b>W</b> <b>Corry Roach, R.N. Healing through Drawings</b><br><br>**11:00-12:15—1.0 CEs  |  |
| 12:15 – 1:15   | Lunch Break   |  |  |  |

|             |   |  |  |  |
|-------------|---|--|--|--|
| 1:15 – 2:15 | Templeton Public Lecture: <b>George E. Vaillant, M.D. *1.5 CEU --**1.0 CEs</b><br><i>Alcoholics Anonymous: Cult or Cure</i> |  |  |  |
| 2:15 – 3:15 | <b>W</b> <b>Judith Bertoia, Ph.D.</b><br><i>Images of Healing and Spirituality</i>  | Templeton Symposium:<br><b>*2.5 CEU</b><br><b>IL</b> <b>J. Panksepp, Ph. D.</b><br><i>Affective Basis of Drug and Social Addictions</i>                            | <b>W</b> <b>Michael Winters, Ph.D.</b><br><i>Interpersonal Meaning: A Workshop for Developing Meaning Awareness in Relationships</i> | <b>W</b> <b>Teresa Steinfert, M.A.</b><br><i>The Healing Power of Living Story in Action</i>   |
| 3:15 – 3:30 | <b>Coffee Break</b>   |  |  |  |
| 3:30 – 4:00 | <b>W</b> <b>Judith Bertoia, Ph.D.</b><br><i>Images of Healing and Spirituality</i>  | Templeton Symposium: *<br><b>IL</b> <b>D. Leontiev, Ph.D</b><br><i>Spirituality and the Quest for Meaning vs. Addiction: Self-Regulation Perspective</i>           | <b>W</b> <b>Michael Winters, Ph.D.</b><br><i>Interpersonal Meaning: A Workshop for Developing Meaning Awareness in Relationships</i> | <b>W</b> <b>Teresa Steinfert, M.A.</b><br><i>The Healing Power of Living Story in Action</i><br><br><b>**2:15-4:00—1.5 CEs</b>                       |
| 4:00 – 4:30 |   | <b>IL</b> <b>K. Hart, Ph.D. - Does</b><br><i>“Spirituality” Facilitate the Resolution of Alcohol Use Disorders?</i>  |  | <b>P</b> <b>Konstantin Blokhin, M.D. &amp; Aleksandr Kronik, Sc.D</b><br><i>Distortions of Psychological Time in Patients with Opioid Dependence</i> |
| 4:30 – 5:00 | <b>**2:15-5:00—2.5 CEs</b>  | <b>IL</b> <b>M. Tyndall, M.D.</b><br><i>Harm Reduction &amp; Compassion Care</i><br><br><b>**2:15-5:00—2.5 CEs</b><br><br><b>Entire Symposium must be attended</b> | <b>**2:15-5:00—2.5 CEs</b>   | <b>P</b> <b>Andrew Park, Ph.D.</b><br><i>Addiction Treatment Utilizing Existential Factors in the Treatment Process</i>                              |

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