

Meaning Conference 2008

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A Message from the Conference Chair

A warm welcome to this unique gathering! A special welcome to those who have traveled long distance to participate in this conference!

At one point, we almost succumbed to the necessity of postponing this conference because of my personal battle with cancer, but with the full support of my team at Tyndale University College and other members of the Planning Committee, we forged ahead by faith and the 5th Biennial International Meaning Conference has become a reality.

Death remains the biggest threat as well as the greatest challenge to humanity. It is the single universal event that affects us in ways more than we care to know. Death attitudes even play a vital role in the on-going geopolitical warfare.

In spite of its pervasive and profound impact and its power to engage the human minds since antiquity, death remains shrouded in mystery— an imponderable, blinding mystery that is at once terrorizing and tantalizing.

We cannot even begin to understand the meaning of life, until we stare at death unflinchingly. Paradoxically, death holds the key to life. We cannot live fully without embracing death. Sooner or later, we all have to come to terms with our biological destiny, but how we arrive at the point of death acceptance impacts how we live and how we die.

One of the objectives of this conference is to illuminate the mystery of death so that the terror and denial of death will give way to enlightenment and death acceptance.

We hope that at this conference, we can catch a new vision of death and learn to talk about it in a way that is liberating, humanizing and life-enhancing. We also hope that through death education, we may learn how to live and die with purpose, compassion and courage.

Paul T. P. Wong, Ph.D., C. Psych.
Conference Chair



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

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| Conference Chair | Paul T. P. Wong, Ph.D. |
| Executive Assistant to Conference Chair | Scott A. J. Bulloch |
| Conference Manager | Lilian Wong, Ph.D. |
| Executive Assistant to Conference Manager | William D. Kinchlea |
| Executive Assistant to Conference Manager | Daniel Gingras |
| Finances Manager | Grace Cheung, M.B.A. |
| Community Liaisons | Matthew John Dr. Michael Paré |
| Volunteer Coordinator | Wendy H. Hofman, M.Div. |
| Volunteers | Milly Ng, Rachel Blokzyl, Brittany Davy, Laura Carr, Heather Evans, April Law, Chris Smithson |

A Message from INPM's President

Dear Presenters and Delegates,

Welcome to Toronto and our 5th INPM conference! We are so glad you are here! Many excited presentations have been planned for you! We hope you will find the conference proceedings beneficial as you continue your personal meaning journey.

Our conference theme: "Living Well - Dying Well" is so appropriate for an authentic human struggle to find meaning. It is a harsh reality, but true – everyone we know and love will die some day. Perhaps even more striking is the truth that you also will

die. It is a reality we must all face on multiple fronts. Life has the potential to become even more meaningful because we know we are finite creatures with limited time to make our contribution.

I've known this reality in a personal way since I was about 8 years old and my maternal grandmother died of a stroke. Around age 10, one of my favorite uncles committed suicide. Several close friends died in auto accidents when I was in my teens and early adult years. My dad died after fighting lung cancer just 3 days before my 25th birthday. My mom died in 1991 of a massive stroke. Several other friends died in their late 30's and early 40's, leaving their spouses, kids and friends to wonder why. All of these experiences brought much grief to my life. And now that I am 53, I also know that I probably have more years behind me than I have in front of me. How can I live well, then? How can you?

Discovering meaning in spite of all this is certainly a challenge! Yet I know it is worth the struggle. Viktor Frankl encouraged us to find meaning in valuable experiences, or by encountering someone with love; in discovering our own unique way of finding something significant to do to make the world a better place for all creatures; and by seeking to live with courage and dignity in the face of unavoidable suffering. May we all find hope and strength as we gather together to support and encourage each other during this conference! I am glad we are here, together, on the search...

Live well!
Bill Evans
INPM President



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 you 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 required to attend the awards banquet on Saturday, July 26th, 2008. Tickets may be purchased at the registration desk.

Message Board

A message board will be located at the conference foyer. 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 Caversham book booth and the INPM booth.

Recording & Photography

No audio-video recording or flash photography will be permitted throughout the conference sessions,

excepting those who have a media pass. Professionally produced audio CD's and DVD's will be available post-conference. For more information please see the INPM booth.

Session Courtesy

Smoking is not allowed in the hotel. 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.

Conference Evaluation

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

Continuing Education Credit Hours

The 5th Biennial International Conference on Personal Meaning provides CEUs for professionals.

Delegates applying for CEUs must complete a sign-in and sign-out sheet for each session. Those applying for credits through the Erikson Foundation need to complete the Application for Continuing Education, the General Evaluation Form, and the Event (session) Evaluation Form, which are at the Registration Desk.

Earn up to 32.0 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 32.0 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 (32.0 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 32.0 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 32.0 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 5th Biennial International Meaning Conference (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 32.0 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.

Keynote Speakers

- **Thomas Attig, Ph.D., Author, Speaker, and a Past President of the Association for Death Education and Counseling**

Thomas Attig is the author of *The Heart of Grief: Death and the Search for Lasting Love* and *How We Grieve: Relearning the World*, both with Oxford. He has written numerous articles and reviews on grief and loss, care of the dying, suicide intervention, death education, expert witnessing in wrongful death cases, the ethics of interactions with the dying, and the nature of applied philosophy. For details on these

Tom is also a well known speaker, having offered conference programs across the United States and Canada, and in England, Australia, Israel, and Germany as well as innumerable talks and workshops for nurses, physicians, funeral directors, clinical psychologists, social service providers, gerontologists, hospice workers, bereavement coordinators, clergy, educators, civic organizations and the general public.

Tom was born and raised in the Midwest. He received his bachelor's degree in philosophy from Northwestern University in 1967 and his MA (1969) and Ph.D. (1973), again in philosophy, from Washington University in St. Louis. He taught philosophy at Bowling Green State University for nearly twenty-five years, serving as Department Chair for eleven years and leading efforts to establish the first Ph.D. in Applied Philosophy in the world in 1987. Tom left as Professor Emeritus in Philosophy in 1995 to become an independent applied philosopher. A Past President of the Association for Death Education and Counseling, he also served as Vice-Chair of the Board of Directors of the International Work Group on Death, Dying, and Bereavement.

- **Irwin Barker, famous Canadian stand-up and television comedian.**

Irwin Barker has worked with such productions as, *The Rick Mercer Report*, *This Hour has 22 Minutes*, and many other popular shows. He has been nominated for various Gemini Awards, as well as other prestigious awards.

Irwin Barker's approach to humour can be described as an analytical and unexpected approach to everyday life and work. Irwin's success on stage is linked to a unique stage persona which is very much a reflection of his academic and professional experience. His comic persona has been described as "cleverly thought out introspection... a delightfully analytical approach to life and work." Combined with a friendly and noticeably relaxed stage manner, Irwin has delighted audiences wherever he performs. Audiences from all walks of life have responded positively to his refreshing style and material.

- **Roy F. Baumeister, Ph.D., Francis Eppes Eminent Scholar and Professor of Psychology at Florida State University**

Roy F. Baumeister is the Francis Eppes Eminent Scholar and Professor of Psychology at Florida State University. He received his Ph.D. in social psychology from Princeton in 1978. He has nearly 400 publications and over 20 books. His laboratory is currently funded by grants from the National Institute of Mental Health, the National Institute on Alcohol Abuse and Alcoholism, and the Templeton Foundation. In 2007, his works were cited over a thousand times in the scientific research literature.

- **William F. Evans, Ph.D.,** *INPM President, and Associate Professor of Psychology at James Madison University in Harrisonburg, Virginia.*

Dr William Evans is also a Colonel in the United States Air Force (Air National Guard), serving as a military chaplain. He is a graduate of the University of South Carolina (Ph.D.), Duke University (M.Div.) and Wofford College (B.S.). He is the author of numerous articles and co-author of three books: *Thriving!* (2008), *Becoming a Community Counselor* (2007), and *Inspiring Leadership* (2006). He and his wife, Cynthia share in parenting three children and currently reside in Massanutten, Virginia, USA. Dr Evans will be delivering the Presidential Address at this year's Meaning Conference.

- **Salvatore Maddi, Ph.D.,** *Professor Department of Psychology and Social Behavior and School of Social Ecology for University of California, Irvine*

Though pursuing a wide range of interests in personality and psychopathology, Salvatore R. Maddi is especially concerned with stress management and creativity. According to him, these are best considered related concerns, integrated by the personality hardiness model. Through deepening the attitudes of commitment, control, and challenge marking hardiness, persons can simultaneously develop, reach their potentialities, and cope with the stresses encountered on the way. Maddi's research concerns these topics, using naturalistic designs and training with a range of adult and adolescent subjects in their occupational, familial, and school settings. Also studied is the role of psychosocial factors in the etiology and progression of various physical illnesses.

- **Robert A. Neimeyer, Ph.D.,** *Professor and Director of Psychotherapy Research in the Department of Psychology, University of Memphis*

Robert A. Neimeyer also maintains an active clinical practice. Since completing his doctoral training at the University of Nebraska in 1982, he has conducted extensive research on the topics of death, grief, loss, and suicide intervention.

Neimeyer has published 20 books, including *Meaning Reconstruction and the Experience of Loss*, *Lessons of Loss: A Guide to Coping*, and *Rainbow in the Stone*, a book of contemporary poetry. The author of over 300 articles and book chapters, he is currently working to advance a more adequate theory of grieving as a meaning-making process, both in his published work and through his frequent professional workshops for national and international audiences.

Neimeyer is the Editor of the respected international journal, *Death Studies*, and served as President of the Association for Death Education and Counseling. He was appointed to the American Psychological Association's Task Force on End-of-Life Issues, where he helped implement a research and practice agenda for psychology in this critical area. In recognition of his scholarly contributions, he has been granted the Distinguished Research Award, the Distinguished Teaching Award, and the Eminent Faculty Award by the University of Memphis, elected Chair of the International Work Group on Death, Dying, and Bereavement, designated Psychologist of the Year by the Tennessee Psychological Association, made a Fellow of the Clinical Psychology Division of the American Psychological Association, and given the Research Recognition Award by the Association for Death Education and Counseling.

- **Kirk J. Schneider, Ph.D.**, *Editor of the Journal of Humanistic Psychology, vice-president of the Existential-Humanistic Institute (EHI), and adjunct faculty at Saybrook Graduate School and the California Institute of Integral Studies*

Kirk J. Schneider, Ph.D., is a licensed psychologist and leading spokesperson for contemporary humanistic psychology. He is current editor of the *Journal of Humanistic Psychology*, vice-president of the Existential-Humanistic Institute (EHI), and adjunct faculty at Saybrook Graduate School and the California Institute of Integral Studies. He is also a Fellow of the American Psychological Association. Dr. Schneider has published over 100 articles and chapters and has authored or edited seven books (one more is in preparation), *The Paradoxical Self: Toward an Understanding of Our Contradictory Nature* (translated into Portuguese and Slovakian), ***Horror and the Holy: Wisdom-teachings of the Monster Tale***, ***The Psychology of Existence: An Integrative, Clinical Perspective*** (with Rollo May; currently being translated into Chinese), ***The Handbook of Humanistic Psychology: Leading Edges in Theory, Research and Practice*** (with J. Bugental and F. Pierson), ***Rediscovery of Awe: Splendor, mystery, and the fluid center of life***, and ***Existential-Integrative Psychotherapy: Guideposts to the Core of Practice*** (currently being partly translated into Russian). Dr. Schneider is the 2004 recipient of the Rollo May award for "outstanding and independent pursuit of new frontiers in humanistic psychology" from the Humanistic Psychology Division of the American Psychological Association. Most recently, Dr. Schneider conducted Existential Therapy for an APA video series on psychotherapy (www.apa.org/videos) and with Dr. Ed Mendelowitz, completed the chapter on Existential Psychotherapy for Corsini and Wedding's *Current Psychotherapies* (8th ed.). Dr. Schneider's most recent book, ***Existential-Humanistic Therapy*** (co-authored with Dr. Orah Krug), is in press for the American Psychological Association Monograph series on the major orientations in the field, and his current book in preparation is tentatively titled, ***Awe-Based Recovery: Alternatives to Medicine and Dogma***.

- **Victor Shepherd, Th.D.**, *Professor of Systematic and Historical Theology at Tyndale Seminary, Toronto, and Adjunct Professor of Theology, University of Toronto.*

Prior to joining the Tyndale faculty in 1993 Dr. Shepherd was Adjunct Professor in the Department of Church History, Emmanuel College, University of Toronto, the Department of Religious Studies, McMaster University, and the Department of Religious Studies, Memorial University of Newfoundland. Currently he is *Professor Ordinarius* at the University of Oxford, U.K. A frequent lecturer, he has addressed learned societies both in Canada and abroad, including the Oxford Institute of Methodist Theological Studies and the North American Calvin Studies Society.

Dr. Shepherd earned his Th.D. from Emmanuel College, University of Toronto, in 1978. In 1995 he was awarded an honorary doctorate from Roberts Wesleyan College in Rochester, N.Y., in recognition of his contribution to Wesley studies.

An ordained minister of The Presbyterian Church in Canada, Dr. Shepherd has served four pastorates in New Brunswick and Ontario. He is the author of six books and numerous journal articles that reflect his extensive pastoral and academic experience. A long-time advocate for the mentally ill and the underhoused, he has served on the board of the Peel Mental Health Housing Coalition and Pathway Community Developments. At present he is a member of the board of Foodpath, Mississauga's foodbank.

He belongs to several professional societies, including the Canadian Philosophical Association, the Canadian Methodist Historical Society, the Sixteenth Century Studies Society, the Toronto Renaissance and Reformation Colloquium, and The Writers' Union of Canada.

- **Ernesto Spinelli, Ph.D.**, *Founder of ES Associates, Faculty member of the i-coach academy, and Senior Fellow at the School of Psychotherapy and Counselling, Regents College.*

Ernesto Spinelli's seminars, lectures and writings have earned him an international reputation as an innovative theoretician and practitioner in contemporary existential psychotherapy and psychology. His interests in existential theory and the demystification of psychotherapy have influenced him in extending psychotherapeutic insight into the field of coaching. As well as maintaining a private practice as a psychotherapist, executive coach and supervisor, Ernesto is the founder of ES Associates, a faculty member of the i-coach academy and Senior Fellow at the School of Psychotherapy and Counselling, Regents College. Having recently published a new edition of his bestselling book, *The Interpreted World: an introduction to phenomenological psychology* (Sage, 2005), Ernesto is currently completing a practice-focused book on existential psychotherapy and is in the early stages of writing a text entirely devoted to the theory and practice of existential coaching. Ernesto is a Founding Member of the BPS Special Group in Coaching

Psychology and is on the editorial board of the International Coaching Psychology Review.

- **Alexander Vesely**, *Grandson of Viktor Frankl, Licensed psychotherapist, and Film producer*

Born 1974 in Vienna, Austria, licenced psychotherapist, MA. pht. After finishing school in 1993, internships as director- and production assistant at the Austrian Television (ORF) and at Film Academies in Vienna and New York. He joined the "CommEnt Production Group", guest-lecturer at the Hochschule für Fernsehen und Film (HFF) in Munich, Germany. Active as director of photography and director of short films and commercials. Co-founded the "Clipwerk" in 2002, a Vienna-based film and video-production company.

- **Pamela Wallin, O.C., S.O.M.**

Pamela is the Senior Advisor on Canada-US relations to the President of the Americas Society and the Council of the Americas in New York. In Canada, she serves on several corporate boards, including CTVglobemedia, Canada's premier multimedia company with ownership in CTV and The Globe and Mail; Gluskin Sheff & Associates, an investment and wealth management firm; Oilsands Quest, an energy development company; and Jade Tower, an independent antenna site and tower company. She is the Chancellor of the University of Guelph. Pamela is a member of a special Advisory Board for BMO Harris Bank, a co-Chair of the National Strategy Council for the Mazankowski Alberta Heart Institute and a Board member of the Ontario Institute for Cancer Research. Pamela is an Officer of the Order of Canada, and was recently appointed to the Independent Panel on Canada's Future Role in Afghanistan by Prime Minister Harper.

- **Paul T. P. Wong, Ph.D.,** *Founding president of INPM*

Presently, he is Professor of Psychology and Chair of the Division of Social Sciences and Business Administration, at Tyndale University College & Seminary in Toronto, Ontario. Dr. Wong is well known for his research on coping with frustration, existential attribution, stress appraisal, reminiscence, and personal meaning. His extensive research in these areas and his broad counselling experience have culminated in the development of meaning-centered counselling and therapy (MCCT).

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

Jeffrey K. Zeig, Ph.D. is the Founder and Director of Milton H. Erickson Foundation. Dr Zeig is the architect of The Evolution of Psychotherapy Conferences, www.evolutionofpsychotherapy.com, considered the most important conferences in

the history of psychotherapy. He organizes the Brief Therapy Conference, www.brieftherapyconference.com, the Couples Conference, www.couplesconference.com and ten International Congresses on Ericksonian Approaches to Hypnosis and Psychotherapy, www.erickson-foundation.org/10thCongress.

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.

Dr. Zeig is as an Approved Supervisor of the American Association for Marriage and Family Therapy. He was a Clinical Member of the International Transactional Analysis Association (1974- 1985); and was Adjunct Assistant Professor of Clinical Psychology at Arizona State University (1988-1992).

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.

Invited Speakers

- **Adam Blatner, Ph.D.**, *Professor at the Senior University Georgetown*
- **Kerry W. Bowman, Ph.D.**, *Bioethicist with the Mount Sinai Hospital and the University of Toronto Joint Centre for Bioethics, Toronto, Ontario*
- **Daniel W. Brown, Ph.D.**, *Professor of Islamic Studies at Mount Holyoke College and is the Pastor of Stony Brook Community Church in South Hadley, Massachusetts*
- **Chi Chieh-Fang, Ph.D.**
- **Victor Cicirelli, Ph.D.**, *Professor of Developmental and Aging Psychology at Purdue University*
- **Chris G. Davis, Ph.D.**, *Associate Professor of Psychology at Carleton University in Ottawa*
- **Grafton T. Eliason, Ph.D.**, *Associate Professor in the Department of Counselor Education at California University of Pennsylvania*

- **Kenneth Hart, Ph.D.**, *Associate Professor of Clinical Psychology at the University of Windsor*
- **Marnin J. Heisel, Ph.D.**, *Clinical Psychologist and Assistant Professor in the Departments of Psychiatry and Epidemiology & Biostatistics in the Schulich School of Medicine and Dentistry, at The University of Western Ontario*
- **Mark J. Landau, Ph.D.**, *Assistant Professor of Social Psychology at University of Kansas*
- **Dmitry Leontiev, Ph.D., Dr.Sc.**, *Professor of Psychology, Moscow State University.*
- **David Z. Levine, M.D., FRCP**, *Professor of Medicine, Division of Nephrology, Ottawa Hospital and University of Ottawa*
- **Karen Liberman**, *Executive Director of the Mood Disorders Association of Ontario*
- **Ryan Niemiec, Ph.D.**, *Clinical psychologist at Saint Louis Behavioral Medicine Institute*
- **Israel Orbach, Ph.D.**, *Professor of Psychology at Bar-Ilan University.*
- **Michael Paré, B.Sc., M.Sc., M.Ed., M.D.**, *Physician Psychotherapist, Adjunct Associate Professor at Tyndale University College in the Department of Psychology.*
- **Jordan Peterson, Ph.D.**, *Clinical psychologist, Professor of Psychology at University of Toronto*
- **Nancy Reeves, Ph.D., R.Psych.**, *Workshop leader, Clinical Psychologist, Adjunct Faculty University of Victoria*
- **Gary T. Reker, Ph.D.**, *Professor of Psychology at Trent University.*
- **Elizabeth Robinson, Ph.D.**, *Research Assistant Professor in the Department of Psychiatry at the University of Michigan*
- **Adrian Tomer, Ph.D.**, *Professor of Psychology at Shippensburg University*
- **Haunn-tarng Tseng, Ph.D.**, *Institute of Death Education and Counseling at National Taipei College of Nursing*

Conference Co-Sponsors

University of Windsor

James Madison University

Jardine Pacific Research Inc

The Milton H. Erikson Foundation

The Courtyard by Marriot

Meaning Centered Counseling Institute, Inc.

Mr. Ray Jeung

Mr. Will Kinchlea

Dr. Michael Paré

Mr. Joshua Wong

Pre-Conference Workshops: 9:00 am – 12:00 pm

Ⓜ **Adam Blatner, Ph.D.**
Professor at the Senior University Georgetown

Alexander A

Techniques for Facilitating Grief Work

This largely experiential workshop will have participants work in dyads and small groups to address and explore ways of working with grief. Participants will consider their own losses and those of others who are close to them, and practice several techniques that foster the experience of deepened meaning even in the face of profound suffering. The major techniques involve the use of "surplus reality," role-playing a final encounter with the imagined lost other, represented by an empty chair. Using role reversal, participants are helped by a facilitator-partner to explore three basic questions about meaning.

Educational objectives: Participants will 1) be better able to recognize and focus clients or others who are struggling with grief; 2) foster natural emotional healing by promoting a process of conscious integration; 3) utilize the principles of catharsis to channel the emotional chaos into a meaningful structure, in which the best qualities of the lost "other" are psychologically internalized.

Ⓜ **Ernesto Spinelli, Ph.D., C. Psych**
Founder of ES Associates
Faculty Member of the i-Coach Academy
Senior Fellow at the School of Psychotherapy and Counselling, Regents College

Courtyard A

Practicing Existential Psychotherapy

Current research indicates that the one consistently reliable variable impacting the beneficial outcome of therapeutic interventions is the relationship itself. This course will equip participants with an applied theoretical understanding of the major inter-relational qualities and skills to developing and maintaining an effective therapeutic relationship as utilized by and derived from existential psychotherapy. This unique focus upon the interpersonal qualities will be of value to all practitioners, regardless of their specialist model or approach, and will serve to deepen the participants' professional understanding and awareness of key factors arising in any therapeutic relationship. This one-day seminar provides participants with the unique opportunity to develop their understanding of and ability to practise existential psychotherapy. It is presented by one of the foremost teachers in and practitioners of the approach

and is derived from his latest textbook, *Practising Existential Psychotherapy: The Relational World* (Sage, 2007).

Educational objectives: Participants will 1) comprehend the development of the therapeutic relationship from the perspective of existential psychotherapy; 2) will have the ability to observe and utilize key interpersonal qualities centered upon the effective exploration and interventions of the client's presenting problems as expressed through the therapeutic relationship itself; 3) introductory acquisition of the central "being-focused" qualities and skills developed by existential psychotherapists for the clarification of the deeply embedded and dissociated values, beliefs, meanings and behaviours that serve to maintain clients' disturbances in living and relating

© **Marnin Heisel, Ph.D.**
*Assistant Professor Departments of Psychiatry
and Epidemiology & Biostatistics,
Schulich School of Medicine and Dentistry,
University of Western Ontario.*

Courtyard B

Viktor Frankl's Logotherapy: An Introduction and Implications for Clinical Care

This interactive workshop consists of two parts: Part 1 will be devoted to theory and Part 2 will focus on psychotherapeutic "techniques." The workshop will employ a mixture of didactic and socratic-dialectic methods to stimulate deeper understanding and dialogue. Part 1 will review the following tenets of Logophilosophy: 'Existential Freedom' (having the willpower to choose), 'Responsibility' (to life), 'Will to Meaning' (motivated striving to gain a sense of meaning and purpose in life, and 'Meaning in Life' (Ultimate meaning/cosmic significance, as well meaning of the moment). Part 2 of the workshop will focus on Logotherapy, or how to apply these tenets to human situations that involve suffering, grief, loss, and death. In Part 2, attention will be given to understanding how health care professionals might help clients who have fallen into the nihilistic void of meaninglessness (existential vacuum). Specifically, suggestions will be offered on how to exploit attitudinal, creative, and experiential sources of meaning for purposes of enabling clients to fulfill their Will to Meaning. Also, Part 2 will demonstrate the techniques of paradoxical intention and dereflection. While not a "technique," the value of a genuine I-Thou relationship will also be discussed. Case examples will be used for purposes of illustration.

Educational Objectives: Participants will 1) acquire a deep appreciation of the nature of four major assumptions that underpin the Logophilosophical framework for understanding the human condition; 2) gain an awareness of how healthcare providers can make use of Logotherapy methods and techniques.

Lessons of Loss: Grief and the Quest for Meaning

Long after the immediate emotional impact of a loss has faded, the death of someone close to us can disrupt the assumptions that allow us to make meaning of life. In this workshop, participants will learn methods that will enable them to listen beneath the story that clients tell themselves and others about their loss, to metaphorically help clients explore more deeply the felt experience of that loss and its implications for their self-narrative. We will examine various forms of narrative disruption triggered by loss and explore how we can help clients to find the seeds of restoration and future growth. Citing new models and findings concerning the diverse paths through grief at both psychological and biological levels and anchoring these in case studies, we will practice strategies for facilitating the reconstruction of meaning in the context of grief therapy.

Educational Objectives: Participants will be able to 1) identify five adaptive and maladaptive trajectories through bereavement; 2) specify three forms of narrative disruption triggered by loss; 3) list four propositions of a meaning reconstruction model; 4) use the Life Imprint Model as an adjunct to grief therapy.

Awards Ceremony Luncheon: 12:00 pm – 1:30 pm

Spadina

Special Global Love of Lives Award Reception

This reception is in honor of the delegation from Ta-Kuan Chou Cultural & Educational Foundation and Ambassador David Lee from Taiwan, on the occasion of awarding the 12th Global Love of Lives Award to Dr. Paul T. P. Wong. This event is not covered by the conference registration fees and is partially supported by a grant from the TKC Foundation. However, except for invited guests, attendees are welcome to purchase an Award Reception Luncheon Ticket (\$30), if they want to participate in this celebration.

Pre-Conference Workshops: 1:30 pm – 4:30 pm

© Nancy Reeves, Ph.D., R.Psych.
Clinical Psychologist
Adjunct Faculty University of Victoria

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Spiritual Tools for Healing Loss

Concerns about life's meaning and direction often arise during the process of grieving tangible (chronic illness, bereavement) and intangible (shattering of a dream or expectation) loss. This presentation examines a number of spiritual therapeutic interventions to empower the griever that are appropriate across faith traditions.

Specific topics will include:

1. My recent research on the spiritual needs of extroverts. Even though extroverts make up over half the world's population, most books on spirituality encourage solely introverted practices. The extrovert spiritual path needs to be understood and honoured, particularly during the grieving process.
2. A description of my Energy Management Model that assists healing in grieving people and allows helpers to monitor their risk of burnout or compassion fatigue.
3. My research on the difference between spiritual discernment and psychological decision-making.
4. A three-part process to work through guilt.
5. Material from my doctoral research on elements that need to be in rituals for them to be psychotherapeutic.
6. Issues about forgiving.
7. How spirituality and grief interact for healing or harming.

Educational objectives: Participants will 1) understand the needs of grieving extroverts and introverts, and use appropriate strategies to help their healing processes; 2) describe how energy helps or harms the grieving process, and be able to use the EMM to assist others and monitor self; 3) use Reeves' model to help others work through guilt; 4) distinguish between spiritual discernment and psychological decision-making and learn discernment methods for grief. 5) develop a psychotherapeutic ritual for grief; 6) understand different dynamics between spirituality and the grieving process.

© Kirk J. Schneider, Ph.D.

Editor of the Journal of Humanistic Psychology

Vice-President of the Existential-Humanistic Institute (EHI)

Adjunct Faculty at Saybrook Graduate School and the California Institute of Integral Studies

Courtyard A

Existential-Integrative Psychotherapy: Latest Developments

In this workshop, I will present an overview of the latest findings about the existential-integrative (EI) approach to therapy. Particularly, I will look at the significance of a recent review of my text *Existential-Integrative Psychotherapy* (2008), by Bruce Wampold in the *APA Review of Books* (February 6, 2008), which upholds EI and by implication existential therapy as a prime example of the common or context factors that are integral to effective psychotherapy. I will especially focus on what I believe is the most cardinal feature of existentially-oriented therapy: the art of "being with" both oneself as a therapist and one's client. I will elaborate on this art, describe its significance for other modalities (i.e. CBT, psychoanalysis), and illustrate its power through live demonstrations.

Educational objectives: Participants will 1) understand the role of the experiential level of contact within the EI model; 2) be able to identify the main dimensions of the experiential level of contact; 3) be able to discuss how to use the experiential level of contact in the context of their own practice; 4) be able to distinguish between experiential and non and semi-experiential approaches to therapy; 4) be aware of both the nuances and steps of the experiential level of the EI model; 5) gain an introductory understanding of how to integrate the experiential dimensions into their psychotherapy practice.

© Paul T. P. Wong, Ph.D. C. Psych.

Professor of Psychology, Tyndale University College

Founding President, International Network on Personal Meaning

Courtyard B

Meaning Centered Counselling and the Transformation of Grief

Meaning-management is essential to this transformative process. In order to move forward, we have to somehow reconstruct our meaning-systems in order to adapt to a different set of realities following bereavement. This evolution of meaning in response to loss continues so that we can maintain some sense of coherence in the midst of change and loss. We can experience positive changes, when the dead are weaved into the fabric of life, and the past is integrated with the future as the basis for self-identity. MCC emphasizes the transcendental function of grief, which awakens one's spiritual and existential yearning, and spurs one to rise above the

painful experiences of mourning. Recovery always involves the reconstructing of painful and sorrowful experiences through the transformation of assigned meanings.

Educational Objectives: Participants will 1) learn the ABCD approach and PURE Model; 2) learn how to properly implement the processes of Meaning-Making, Meaning Seeking, and Meaning Reconstruction; 3) learn how to evaluate the therapeutic process.

© Michael Paré, M.D.

Physician practicing psychotherapy

Medical Administrator for The Medical Clinic for Person-Centered Psychotherapy, and Physician Coordinator for the Physician Health Program.

Courtyard C

An Introductory Workshop in Interpersonal Psychotherapy (IPT) for Psychotherapists & Counsellors

Interpersonal Psychotherapy (IPT) is a brief psychotherapy (12-16 sessions) for individuals who suffer from depression across the life span. Research has demonstrated its efficacy through several clinical research trials over the past 30 years leading to its inclusion in international consensus guidelines for treatment of major depression. Focusing on interpersonal communication and universal life events related to loss, change or conflict, IPT provides clinicians with pragmatic strategies for understanding and helping our patients. This workshop will focus on IPT-specific clinical skills and therapeutic strategies and will be tailored for psychotherapists and counselors of all types. In the workshop, we will practice IPT skills and techniques with demonstration of their clinical application. Agenda: historical and conceptual basis of IPT; conducting the interpersonal inventory & formulating an IPT focus; social role transitions & dealing with disputes and disagreements; videotaped and live demonstrations & case presentation; and communication analysis.

Educational objectives: 1) The imparting of useful information and knowledge in Interpersonal Psychotherapy; 2) Increased clinical understanding of common factors in psychotherapy; 3) The application of useful psychotherapeutic skills to improve clinical outcome; 4) Discussion of the intricacies of the therapist-patient dyad.

Keynote Speaker 8:30 am – 9:30 am

KS Jeff Zeig, Ph.D.
Founder and Director
The Milton H. Erickson Foundation, Inc.

Courtyard Hall

Grief: Friend or Foe?

Grief is a biological response as well as an emotion. We will look at the nature of grief. By examining its phenomenological components, clinicians can clarify treatment goals and options.

Educational objectives: 1) Given a patient with grief, list five phenomenological components; 2) Describe three fundamental aspects of grief; 3) Given a patient, invent an experiential ritual to help resolve grief.

Coffee Break 9:30 am – 9:45 am

Breakout Sessions 9:45 am – 12:45 am

9:45 am – 11:45 am

Ⓜ **Michael Paré, M.D.**

*Physician practicing psychotherapy,
Medical Administrator for the Medical Clinic for Person-Centered Psychotherapy,
and Physician Coordinator for the Physician Health Program.*

Alexander A

Ⓜ **Karen Liberman**

Executive Director of the Mood Disorders Association of Ontario. (MDAO)

Prevention of Suicide

This presentation looks at suicide from the inside (subjective) and outside (objective). It will also include highly personal struggles with depression, and how people who suffer from depression can be transformed and healed by psychotherapy. With artwork by Dali, Kafka, Lennon (and himself), Michael Paré will delve into the emotional aspects of what it actually feels like to be suicidal, and how he lived in a profoundly depressed state of being. The presentation will also discuss

some misconceptions people have about “so-called” normal people and those who are dealing with depression and suicidal thoughts. Speakers will then go into some detail regarding attempts at suicide. The session will also highlight psychotherapy as a place to facilitate healing. The suicidal experience provides some with a new attitude in life, and a stronger motivation to help others. This session will also increase your understanding of depression, and increase your empathy of people suffering from these mental conditions.

11:45 am – 12:45 am

Ⓜ **Nick Arrizza, M.D.**

Psychiatrist

Developer of the Mind Resonance Process® (MRP)

Alexander A

Shifting Paradigms In the Meaning and Understanding of Death and Dying

When faced with physical, emotional and spiritual pain, individuals often turn to the search for meaning. Here, they find themselves challenged by a need to surrender their attachments to the physical world in order to experience spiritual transcendence and enlightenment. This poses the difficult challenge of letting go of not only one’s physical reality, but also the physical body itself and its needs. The obstacle begins in the conditioned beliefs we term our life history. This matrix of “life history” serves only to draw us into the physical paradigm in a manner similar to what addicts experience when trapped by addictive substances. Likening the obstacle to addiction transforms those facing death and dying to sufferers of a withdrawal reaction, i.e. they are unwilling/unable to surrender what they call life. Through a new and powerful process he has called the Mind Resonance Process® (MRP), Dr. Arrizza has shown that it is possible to gently and powerfully lead individuals to the experience of the beyond while they are still very much alive in the physical. Allowing individuals such an experience not only facilitates the rapid release of attachments to the physical, but it can, in many cases, bring immense peace, joy, a state of surrender, and what many term ‘spiritual enlightenment.’

Educational objectives: participants will 1) learn about the dissonance between our physical life and spiritual life due to life histories; 2) learn from Dr. Arrizza’s research the effectiveness of MRP; 3) learn a number of ways to minimize the dissonance with their heart/spirit.

SYMPOSIUM

Alexander B

Death Education for Children

This symposium is to introduce to North America the Death Education movement that has been started by Dr. Chieh-Fang Chi in Taiwan.

⑤ Chieh-Fang Chi

Life and death education for children

This lecture will present a complete picture of the life and death education for children as developed by Prof. Chi and implemented in Taiwan's primary education system. The lecture will encompass the concepts, multi-media teaching methods, and designs for classroom activities regarding Life and Death Education. The main purpose of Life and Death Education is to instill in children a deep sense of care and respect for self, for others, and for nature. The pedagogy will incorporate many elements, from explaining, questioning, discussion to learning by doing. The lecture will show some of the favourite multi-media materials and demonstrate a variety of classroom activities. The main impact of the Life and Death Education on children is that they will learn to value life in all its forms; they will also be motivated to develop their full potential in order to make a useful contribution to society and humanity.

⑤ Chang Chia Ling & Yang Shu-Chu

A study on children's life education concept teaching : An example of using picture books and extended activities

This study aims to investigate children's understanding of the life concept, children's use of the life concept in school and home-life, and to promote the researcher's professional growth by reflective thinking in the process of the life education teaching. This research included six suggestions to the kindergarten teachers, two for parents, two for kindergarten, and two for further study.

Children's understanding of life education concepts are as follows:

1. By using picture books and extending activities, children can better understand the concepts of the origins and the unique understanding of themselves.
2. By using picture books, role play, and group experiencing activities, children can better understand the concepts of respecting friends and treasuring siblings.
3. By using picture books, extending activities, discussing relative films and actual experience, children can better understand the concepts of caring and respecting animals, handling of dead pets, and feeling the existence of plants.

Children applying life education concept in school and home life:

1. In school, most children could express the concrete concepts on the origin of what they are, perform the behavior of caring for insects, show the unique features in drawing, and miss the elders in the picture.
2. In family, by oral presentations, most of the children could share the origins of what they are, the greatness of insect being, the active caring to the elders, the attention to the preservation of community environment, and the waste less of goods.

⑤ **Yi-Ru Lo & Sue-May Chang**

***When a one-eyed child with cancer meets a teacher with birthmark on nose:
The Life Education practicality in primary school in Taiwan, R.O.C.***

The purpose of this study is to share the Life-education practicality in primary school in Taiwan, R.O.C. It records how a primary school teacher put Life-education curriculum into practice for almost two years after she recognized that there would be a child with cancer: Jay in the class. It also includes the record of teaching activities, introspect of teaching, what students have learned and the feedback from the parents of the students. For the impact of the dying and death, grief counselling and terminal care then add to life-education curriculum.

9:45 am – 10:45 am

⑥ **Danielle Nahon, Ph.D. &
Nedra R. Lander, Ph.D.**

Spadina A

***1Working with Men & Workplace Stress: An Existential, Integrity
Model Perspective***

International research is beginning to examine the impact of occupational stress on men's physical and mental health. Work stress and high job strain are linked to significant depression and anxiety in men. However, there is a dearth of clinical intervention and psychotherapeutic programs actually addressing issues of work stress in men. In parallel with this, the literature on psychotherapeutic interventions for men has portrayed and continues to portray men as poor therapeutic candidates, due to difficulties in help-seeking and emotional expression. Research continues to stress the dissonance between masculinity and the therapeutic process due to men's purported difficulties with intimacy and emotional expressiveness.

This paper will present the Integrity model perspective of occupational stress in the workplace for men, with a focus on clinical interventions. The Integrity model, an

existential model of psychotherapy, will be offered as a theoretical and therapeutic frame of reference for individuals to understand and resolve issues of significant work-related stress and burn-out. Three clinical vignettes will be offered.

10:45 am – 12:45 pm

SYMPOSIUM

Spadina A

Too Young to Grieve, Too Young to Die

This experiential symposium tries to elaborate on the reasons it is hard to come to terms with death and grief at such a young age.

⑤ **Ashley Wiens**

Life Lessons

This paper explores two significant losses I have experienced in my life. The first was the death of my grandfather who died in February 2006 to cancer. My grandfather was a proud and strong man. He was a pillar of his Church and very loved by both his family and close friends. When we received news that he would not attempt to fight his cancer, we began preparing ourselves for his impending death. Through talking with my grandfather and trying to understand his words of comfort I was able to come to terms with his death. The second case involves a close friend of mine whom at the age of 21 went to serve our country in Afghanistan. He felt that it was his “calling” to go and protect the innocent. Upon returning from his first tour it was apparent he no longer held the same view. While overseas he had killed men in combat, and upon inspecting their bodies found pictures of their wives and children. He felt he had only contributed more to the problem and caused innocent lives to be taken. The impact of this incident led him into a deep depression. Throughout our conversations thereafter, he told me that he had lost faith in his ideals, his country, and himself. Not long after he choose to end his life. This left me feeling like I had failed him. I will conclude the presentation with what I have come to learn from both experiences.

⑤ **Cynthia Logiudice**

Comprehending the reality: A journal of grief

To cope with the loss of a predominant father figure in my life, I made a journal of my grief process. The reality of the situation overwhelmed me; all the things I had believed to be true became confusing and vague. Through journaling I was able to come and identify a number of different themes such as denial and avoidance which have been linked to grieving. At the same time, I realize that everyone handles loss differently. It is my hope that by sharing what I have went through others may find

some comfort, and learn from my experiences. To this day I am still wondering if I accepted the fact that such an integral part of my life has left me.

⑤ **Elizabeth Yang**

Living fully with terminal cancer

What would it be like to be told that you have only one year to live while you were still a young university student? What changes would you make in your life? Would you drop out from school and do something less demanding, or would you want to live normally with the daily struggles in dealing with academic pressures and relationship issues? This presentation describes the mindset and the coping efforts of a young college student diagnosed with terminal brain cancer. It highlights the vital role of Christian faith as a source of comfort and hope when one is going through the valley of death. It describes the emotional ups and downs of trying to integrate the aspirations of fulfilling ones potentials and the prospect of impending death. Is this story my personal narrative or is it a macro-narrative of how to best live fully in the light of terminal cancer?

⑤ **Scott Bulloch**

The art of perseverance: The meaning of ninjutsu

I began studying Ninjutsu at the age of 19 under the instruction of Claude Bourdeau. It was not until his death in July 2007 that I began realizing the extent and practicality of the wisdom he bestowed upon others and me. I wrote this essay in memory of the beloved mentor who equipped me with some of the tools I need to persevere. I hope to share a reflection of his knowledge, along with my own from the schooling he passionately encouraged me to pursue. This article looks at some of the factors involved in living a life of perseverance. This will be done in a three-step process. I begin with a brief history of Ninjutsu, a martial art synonymous to perseverance. I will then elaborate on my personal experience in Ninjutsu under the instruction of Claude Bourdeau: more specifically, how he taught me the art as a philosophy of life, and not a system of self-defense. Last, I will use scientific findings on perseverance showing how this philosophy aids a person in life.

⑥ **Jeffrey Zeig, Ph.D.**

Founder and Director

The Milton H. Erickson Foundation, Inc.

Courtyard Hall

Promoting Resilience Experientially: What clinicians can learn from filmmakers

All art is, by definition, “experiential.” Altering mood and perspective is the point of it – whether it be drama, painting, literature, dance, or music. Movies use multi-layered

methods for change. The viewer is often unaware of the intricate dramatic, experiential techniques that filmmakers use to exert influence. Concepts derived from filmmaking can advance the practice of counselling, making it more experiential, and hence more impactful. In this workshop, we will explore the lens of the filmmaker in order to elucidate experiential clinical approaches to eliciting resilience.

Educational objectives: 1) List three filmmaker methods that can be used in therapy; 2) Given a therapy goal, describe a method to make it more effective by appealing to the client's visual system; 3) Describe five methods to elicit resilience.

PAPER SESSION:

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| Spadina B |
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Issues in Hospice and Palliative Care

With several papers to be presented, this session looks at some of the current issues facing both hospice and palliative care.

Ⓟ **Corry Roach RN, CPNLP**

Between a Rock and a Hard Place: Moral Distress in Healthcare

The loss of my infant daughter 25 years ago, my position as a nurse, and my sister's current battle with lymphoblastic leukemia have made me familiar with death and the treatment our current healthcare system offers. I have been alarmed at how hospitals struggle to offer patients a dignified death. We are ever expanding our knowledge with regard to science and technology, but we spend less time being human in giving compassionate care to the dying and their families. Time spent on computers is time spent away from the pain riddled, desperate and often fearful patients who cannot articulate their needs swiftly enough for the busy medical and nursing staff. They, in turn, don't have time to internalize what needs to be done to meet the patient's personal/psychological/spiritual needs instead of the technological demands of the machinery attached to the physical patient. In this presentation I will discuss my personal and professional experiences and what needs to change.

Ⓟ **Wallace Chi-Ho Chan, Ph.D.**

When confronted by death and dying: what personal resources can make a difference for Chinese advanced cancer patients in palliative care?

Coping with spiritual and existential issues, such as the meaning of suffering, death, and personal meaning in life, are often the key challenges for advanced cancer patients in palliative care. According to the resource-congruence model, appropriate spiritual and existential resources should be available to match with the use of spiritual and existential coping strategies, in order to ensure positive outcomes in

end of life care. Thus, whether advanced cancer patients can experience better psychosocial outcomes may depend on the availability of personal resources for spiritual and existential coping. To explore such propositions, in this study, differences in psychosocial outcomes between patients with and without various spiritual and existential resources were examined. The presentation will go over the methods and results of my study, and end with a discussion about its implications and limitations.

Ⓟ **Chia-Wen Tu &**

Lie-Jung Chang, Ph.D.

Personal Constructs of Spiritual Care of a Group of seniors - Hospice Nurses in Taiwan

Personal constructs are the “frames of reference” for individuals to interpret and expect persons, events, and psychological realities in the world. The Personal Construct Theory (PCT) and the triadic elicitation technique are applied in this study to explore and identify the constructs and construct dimensions hospice nurses have to perceive and understand the spiritual care of ill patients. A semi-structured interview was executed with all 3 nurses in one hospice ward. Through the process of content analysis, personal constructs of each hospice nurses were identified. Kelly’s repertory grid technique was employed to elicit constructs within the concepts of spiritual care. Grid data was analyzed using cluster analysis, which identified thirteen common themes. The result showed that hospice nurses provide spiritual care, which includes four dimensions: the Nurse, the Relationship, Empathy and Respect.

Ⓟ **Zvi Bellin, M.A.**

Meaning Through Being: Spiritual Transcendence in Trying Times

When facing a trying situation, such as living with HIV, the usual way of speaking about meaning, as a process that is goal-oriented, does not seem to capture the complete picture of flourishing. This paper explores the relationships among meaning, spirituality, and flourishing. Emerging from that exploration is a realm of meaning that is only subtly addressed in the meaning-making literature: *meaning through being*. This function of experiencing meaning was explained by looking at the experience of immersion in the writings of spiritual and existential authors. A preliminary interface of meaning through being with trying situations, such as living with HIV, is introduced and suggestions are given for further exploration.

Keynote Speaker (with lunch) 12:45 pm – 2:15 pm

KS Kirk J. Schneider, Ph.D.

Editor of the Journal of Humanistic Psychology

Vice-President of the Existential-Humanistic Institute (EHI)

Adjunct Faculty at Saybrook Graduate School and the California Institute of Integral Studies

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| Courtyard Hall |
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Rediscovering a Spiritual Dimension to Therapy: The Power of Awe

This talk will address an underappreciated dimension of therapy – the cultivation of the sense of "awe." By "awe," I mean the freedom to experience mystery, in all its splendor and unsettlement. One of the problems with the therapeutic philosophy today is that it tends to approach mystery (and its correlates ambiguity and struggle) in truncated forms – for example, spurning it, as in mainstream symptom-focused modalities, or according it an expansive, euphoric character, as in some "positive" and transpersonal approaches, or according it a constrictive, nihilistic quality, as in some psychoanalytic and existential modalities. Drawing on my own personal experience, as well as case literature, I will argue for a "whole-bodied," awe-based approach to mystery. This is an approach that acknowledges the paradoxes of people's experiences of mystery, neither over- nor under-emphasizing its complexity.

Educational objectives: Participants will 1) gain an understanding of the role of spirituality and "awe" in existential therapy; 2) learn about how awe relates to clients' experience of mystery (ambiguity and struggle); 3) be able to discuss the role of mystery (ambiguity and struggle) in other therapeutic modalities; 4) be able to identify the value of an awe-based approach to therapy.

Breakout Sessions 2:15pm – 5:15pm

2:15 pm – 4:15 pm

Ⓜ **David Levine, M.D., FRCP**
*Professor of Medicine, Division of Nephrology,
Ottawa Hospital and University of Ottawa.*

Alexander A

Ⓜ **Kerry Bowman**

Spiritual Values in End-of-Life Decisions

Kerry Bowman

Negotiating death: Finding a balance between futility and hope

In contemporary western society, death is increasingly a negotiated event. Drawing from over 15 years experience as both a medical social worker and a Bioethicist working in intensive care units, this presentation contrasts the medical concept of “futility” with the oft-heard search by families and loved ones for hope and meaning. Case narratives are used of how these two seemingly disparate concepts can be balanced.

David Levine

Recognition of spiritual values in eliciting advance directives.

Competent patients with grave illness, either already on life-support or who will soon require life-support, are faced with key decisions. These include whether CPR must always be administered, and whether there are circumstances when life-support should be withdrawn. Using examples from patients on kidney dialysis life-support, the presentation will emphasize that these decisions require careful interaction with the patient and family members. With recognition and nurturing of dialysis patients’ autonomy and spiritual values by the health care team, many end-of-life conflicts can be avoided.

Educational objectives:

Participants will be able to apply key aspects of CPSO Policy # 1-06, 2006, concerning decision making at the end of life.

4:15 p.m. – 5:15 p.m.

© Daniel J. Benor, M.D., ABHM

Alexander A

Clearing the Vessel Through Which Healing Flows: Learn to say, "WHEE!" when Dealing with Death and Bereavement

This wholistic, experiential workshop will introduce a potent, rapidly effective method for dealing with stress, fears, distress, grief, pain, bereavement and depression. Caregivers involved in helping people with death and dying are often stressed and may even reach a point of compassion fatigue. Unresolved caregivers' issues such as bereavement may become blocks to helping careseekers deal with their issues. This experiential workshop will introduce participants to WHEE: Wholistic Hybrid derived from Eye Movement Desensitization and Reprocessing (EMDR –: www.emdr.org) and Emotional Freedom Technique (EFT –www.emofree.com). WHEE is easily learned, rapidly and potently effective, and empowering to caregivers and careseekers because it facilitates deep self-healing. WHEE is also beneficial in providing a way to confirm our personal spiritual awarenesses.

SYMPOSIUM

Alexander B

The Good Death: Multicultural Perspectives

This symposium aims to introduce people to the variety of understandings different cultures have on the concept of how to die well.

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A study on university students' concepts of good death in Taiwan

The main purpose of this study is to understand university students' concepts of good death in Taiwan. The subjects are 715 students sampled from a university in Taipei. The instruments were open-ended and structured questionnaires ($\alpha=.97$) developed by the researcher. 48 concepts of good death were received from the open-ended questionnaire. The concepts of the good death of the subjects would have significant difference depending on the diversity of their individual background (such as gender, age, personal religious beliefs, and experience of contacting death) and environmental experience (such as parental religious beliefs, experience about

life or death education, family talking about death, experience contacting media relating to death, and experience about contacting electronic games relating to violence). Finally, the researcher will bring up some suggestions about life education curriculum, based on good death as the core concepts.

⑤ **Tom Tseng & Paul T. P. Wong**

Death acceptance from a Chinese perspective

Sooner or later, people need to come to terms with the inevitable reality of personal mortality. However, culture plays an important role in shaping people's view towards death and the particular journey they take to prepare themselves for the final moment. Research by Wong, Reker, and Gesser (1994) has identified three kinds of death acceptance: Neutral, Escape, and Approach. However, the Chinese people's positive approach to death acceptance is often based on collectivistic rather than individualistic thinking. Their concept of personal immortality is often based on infinite extension of one's family line, preferably through the male offspring. Furthermore, the Chinese teaching on the importance of self-sacrifice for the country, or a higher cause predisposes them to pay the ultimate price, readily. These two orientations make them less fearful of death and more prepared to embrace death.

⑤ **K. Gurdayal**

Developing positive psychology through meditation

Humanity is increasingly turning towards various meditative techniques in order to cope with the increasing stress of modern-day lifestyles. Unable to locate stability in the outside world, people have directed their gaze inwards in a bid to attain peace of mind. Modern psychotherapists have begun to discover various therapeutic benefits of meditation practices. The state of relaxation and the altered state of consciousness—both induced by meditation—are especially effective in psychotherapy. In Indian philosophy, direct perception from the inner self (*mana*) together with perception that is filtered through the five senses (*pancha indriya*) form a part of their valid epistemology (*pratyaksha jnana*). And this self-realization or self-awareness (as popularized by *Paramahansa Yogananda*), is nothing but the knowledge of the "pure being"—the Self. But more than anything else, meditation is being used as a personal growth device these days—for inculcating a more positive attitude towards life at large.

⑤ **Daniel W. Brown**

Martyrdom, suicide bombing, and the good death in modern Islamic thought

Islamic treatments of the good death are closely tied to constructions of martyrdom in Islamic thought. The ideal death is a death in the course of struggle in the way of God. But what are the requirements for such a death? Classical Muslim sources discourage active seeking of martyrdom and extend the benefits and rewards of martyrdom to Muslims who die peacefully. Many Twentieth Century Muslim thinkers,

however, abandoned the medieval spiritualization of martyrdom, arguing that only those who die fighting have a martyr's rewards. This ideological shift has supported a new culture of martyrdom, and understanding this shift is critical to understanding the dynamics and logic of suicide bombing as well as alternative visions of the good death in the Islamic tradition.

⑤ **Janette E. McDonald**

A phenomenological continuum of hope: Interpreting Frankl and the Four Noble Truths during times of despair and indifference

Philosophers and religious writers have written about and romanticized hope for centuries, yet only recently with the emergence of the field of Positive Psychology has hope gained merit as a scholarly and scientific topic. Psychologists are noticing the value of hope as an area of formal study. Few human experiences shake one's fiber of being like the loss, serious illness, or tragedy of a loved one. Our human actions of hope are often what sustain us during these difficult times. Viktor Frankl's work on meaning and *The Four Noble Truths* are used in this paper as guiding principles to create a phenomenological continuum of hope. The paper explores the metaphorical placement of hope, hopelessness, and indifference on a continuum and attempts through original narrative research to provide a contextual reason for that placement. While some will assert that Buddhism does not address or "do" hope, this paper makes a distinction between the Buddhist notion of attachment and the human necessity to engage in hope, especially during times of despair, loss, and grief. The paper argues that for dying people, one of the cruelest things to do is to rob them of their sense of hope. Furthermore, hope is viewed as a natural phenomenon with potential to create significant meaning in our lives even during the death and grief processes. Major questions explored in the context of a good death are: What are hope, hopelessness, and indifference? What motivates people to be hopeful? What are some consequences of indifference? Is it possible to sustain hope? Why is hope worthy of further dialogue?

⑤ **Sam Manickam**

Beyond death: Psychological concepts from Indian thought towards meaningful living

The concept of person delineated in the *Upanishadic* text of Indian thought constitutes the physical, psychophysical, psychological, knowledge and spiritual *kosas* or sheaths. The connectedness between the sheaths extends beyond the person striving towards the ultimate reality, becoming one with *Brahman*. The driving force within is *svadharma* and the principle of *karma* propels one to look beyond death and being. Passing through different stages of life, at the end stage of *sanyasin* one denounces the material possessions on the onward journey to beyond. The concepts in the Indian philosophical psychology that help one to lead a meaningful life during this 'transition' require more exploration and experiential understanding.

⑤ **Sushil Jain**

The Jain view of death and dying a good death

All *jiva*, i.e., all living being, a sentient principle, wish to live in happiness and die a good death. Though there is some agreement what constitutes happiness (in current context it means 'without suffering') there is little unanimity amongst various religious traditions about what constitutes good death. In this paper, I talk about dying a good death according to Jaina beliefs and tradition. After a brief introduction to the Jains and their religious traditions, this paper will describe the concept of *sallekhana*, i.e., voluntary embracing of death or the practice of fasting to death. *Sallekhana* is a highly celebrated positive aspiration in Jain community. It is a tradition in which the highest ideal of good death is a fast to death.

PAPER SESSION:

Courtyard Hall

The Psychology of Evil and Violence

⑥ **Jordan Peterson, Ph.D.**

Religious/spiritual beliefs: A push to meaning or violence.

The presentation will look at how religious/spiritual beliefs can propel a person towards finding meaning, purpose, or goals for their lives. At the same time when religious/spiritual beliefs are threatened, it may move a person to turn to a defensive mode of action. This may result in violence and anger. We will discuss the underlying meaning of such beliefs, and look at current examples of this within our world.

Educational objectives: Participants will 1) learn the positive and negative consequences of Religious/Spiritual beliefs; 2) be presented with examples of this form our current cultural context.

⑥ **Roy Baumeister**

Aggression as Existential Choice: Agency, Free Will, Social Meaning, and Self-Control

Questions of life's meaning and existential choice arise because as humans evolved from social into cultural animals, they incorporated much more information processing (meaning use) into social relationships and interactions. Aggression is largely a holdover from the social animal stage, and cultures mostly seek to restrain aggression, with the exception of large scale intergroup violence (e.g., war). Self-control and free will, which reflect evolutionarily new aspects of human agency,

operate mostly to reduce aggression, as recent lab findings show. Other findings link video game play to increased aggression — but not if the video game aggression has prosocial justification.

Ⓟ **Scott Veenvliet, Ph.D.**

Development of a belief in evil scale

There are two opposite reactions to the question of evil. Those with a strong belief in evil who claim that evil is a clear violation of what is right and evil is committed simply for the pleasure of hurting others. Those who believe in evil also believe that those who commit evil lack the human characteristics of compassion and empathy. In contrast, individuals who deny that evil exists believe that we can understand and justify actions by people like Hitler. They also believe that if we try hard enough we can understand why some people inflict suffering on others. This presentation describes the development and validation of a 16-item Belief in Evil Scale. The scale predicted that people high in belief in evil tend to attribute harmful behaviour to the perpetrator rather than the situation. The presentation will discuss how belief in evil will influence understanding of suffering and violent death.

Educational objectives: Participants will 1) learn to distinguish between the two beliefs in evil; 2) learn the validity and reliability of the scale and the process of its development; 3) become familiar with the both the research and practical implications the scale carries.

2:15 p.m. – 3:45 p.m.

PAPER SESSION:

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| Spadina A |
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Positive Intervention

Ⓟ **Catherine Allon, M. Ed.**

Radical Awakening: Freedom in Living or Dying – Positive Psychology

Radical Awakening is a recent psycho-spiritual technique offering the possibility of an awakened state, the potential of creating heightened awareness of our true nature, integrating both Eastern and Western modalities. Pure awareness occurs in clients when there is a letting go of the ego (human mind/personality), releasing attachment to the desires of the five senses, and integrating with our true nature. The Radical Awakening process is a dialogue unfolding spontaneously in a meditative state between therapist and client. After the initial session, the state of pure consciousness continues to deepen and individuals begin to function at higher levels of awareness. In times of stress and confusion, clients learn to return to the *awakened state* if need be and ground this new level of awareness in their everyday

lives. Radical Awakening quickens the process of therapy by expanding awareness and releasing emotional and behavioral patterns locked within the body offering feelings of freedom, meaning and joy. This is a very powerful way to live and to 'die'.

Ⓟ **Molly Roberts, M.D., M.S.**

Couples dealing with cancer and life crisis: Navigating the waterfall together

Relationships are complicated already, even before illness throws its own unique wrench into the dynamics. Severe life-threatening or debilitating illness, however, does present unique problems for both partners, ones for which they may have no reference point as to how to act, think or feel. In this lecture, I will explore the issues that come up when one or both partners are dealing with a life-threatening health situation. This lecture is based on my clinical as a physician and a psychotherapist who has experience working with couples and families dealing with issues related to cancer. I will also draw on my own personal experience of partial paralysis after a neck injury in 1999 - an ordeal from which both I and my husband not only recovered from, but we found the process of this struggle to be transformative in a profound and life-affirming way.

Ⓟ **Daniel J Benor, M.D., ABHM**

Death has a bad reputation: Learning to say, "WHEE!" when dealing with death and bereavement

While few knock eagerly or willingly at death's door, all of us will eventually enter there. I invite you on a brief exploration beyond death because, in Western society, many of our fears about death come from our belief that we are just material beings. On the other side, there are people who know that death is but a transition to another dimension. For them, death is a birth into a world of spirit. For many years, I was skeptical about these beliefs, feeling they probably represented religious faith, wishful thinking, denial of serious illness and of the impending end to all personal existence. To satisfy my own skepticism about these matters, I started to read about research in spiritual dimensions. I was astounded to find studies of pre-death, deathbed and bereavement apparitions and visions; near-death experiences, mediumistic/ channeled communications with spirits; reincarnation; and collective consciousness. The research findings are consistent across continents and cultures around the world. I have summarized these findings in a book, *Personal spirituality: Science, spirit and the eternal soul* (Bellmawr, NJ: Wholistic Healing Publications 2006). I will also briefly describe a method I have developed that is very helpful in dealing with fears of death, prolonged bereavement, compassion fatigue, and more. This is called WHEE: Wholistic Hybrid derived from EMDR and EFT. WHEE is easily learned, rapidly and deeply effective. If appropriate and if time permits, I can invite a volunteer to demonstrate the rapid, deep, and virtually painless release of prolonged grief.

3:45 p.m. – 5:15 p.m.

PAPER SESSION:

Spadina A

FORGIVENESS

Ⓟ **Ah-rong Lee & Jaisun Koo**

The relationship between forgiveness and psychological traits in Korea

This study examines the relationship between forgiveness and various psychological variables such as personality traits, empathy, and self-esteem in Korea. Forgiveness is conceptualized by a victim's internal choice or disposition to relinquish one's anger and to seek reconciliation with offender (Roberts, 1995; Worthington & Wade, 1999). According to the previous researchers (Berry & Worthington, 2001; Mauger et al., 1992), forgiveness positively correlates with psychological well-being. On the contrary, unforgiveness has a positive correlation with stress and psychopathology. Then, what makes us forgive others? A forgiver's psychological trait has been known as one of the important causal factors of forgiveness. For example, forgiveness is closely related to the five factor model of personality (especially, agreeableness and neuroticism), empathy, and self-esteem (Brose et al., 2005; Neto & Mullet, 2004). Despite the psychological importance of forgiveness, empirical researchers of causes and consequences of forgiveness are rare in Korea. Therefore, this study explores which psychological traits are closely linked with Korean's forgiveness. For this purpose, about 300 Korean undergraduate students will complete the questionnaire measuring forgiveness and psychological components. In terms of forgiveness, both dispositional forgiveness and situational forgiveness (that is, forgiveness of a specific offender) will be assessed by using the Heartland Forgiveness Scale (HFS: Edwards et al., 2002) and Transgression-Related Interpersonal Motivations Inventory (TRIM: McCullough, 2000). Dispositional forgiveness will include forgiveness of self, other and situation. Situational forgiveness will include motivation to avoid personal and psychological contact with the specific transgressor and the motivation to seek revenge or see harm come to that person. Participants' psychological traits will be measured by five-factor model of personality, self-esteem and empathy. In addition, social desirability will be measured as a control variable. After conducting the correlational and regression analysis, psychological and cultural implication of the results will be discussed.

Ⓟ **Garima Srivastava**

Exploring forgiveness in everyday life

This study aims at investigating the readiness with which individuals engage in forgiveness (seeking and granting) in situations encountered in everyday life. A sample of 30 (15 males and 15 females) undergraduate students participated in the study. Their ages ranged between 17-21 years. A multi-pronged approach comprising of qualitative interview, film analysis of *Lage Raho Munnabhai* and quantitative measures examining readiness to grant and seek forgiveness in everyday life situations was adopted. Results indicated that males and females have almost equal potential to engage in forgiveness-related acts. In general, there was a stronger tendency to seek forgiveness than to grant forgiveness. The relationship between the acts of granting and seeking forgiveness was very weak and insignificant. Also, many overlapping themes from the film and interviews were extracted with the Grounded theory analysis (Glaser and Strauss, 1967). Themes explored were 'forgiveness: a journey of many emotions,' 'forgiveness: a sign of strength,' 'emotional and motivational reasons for engaging in forgiveness,' 'forgiveness as a two way process,' 'forgiveness on reflection and retrospect,' and 'forgiveness and wellbeing.'

Ⓟ **Michelle M. Green, Nancy DeCourville, & Kathryn Belicki**
Transformation following trauma: Two case studies in interpersonal forgiveness

In the present study, we attempted to show that interpersonal forgiveness is not a generic construct and that individuals can have multiple interpretations of what motivates forgiveness and what forgiveness entails. The consequences of forgiving may vary depending on how forgiveness is conceptualized. Semi-structured interviews were conducted with a community sample of individuals ($N = 39$) who had forgiven their offenders. Two case histories in interpersonal forgiveness were selected from this sample and contrasted in order to elucidate our position that, depending upon the individual, forgiveness can have multiple meanings and outcomes.

PAPER SESSION:

Spadina B

Spiritual Care

Ⓟ **William Evans, Ph.D., Kelly Atwood, & Kasey Hilton**
Life-meaning, spirituality, and death anxiety

The purpose of this study was to examine the relationships between life-meaning, spirituality and death anxiety. We used Crumbaugh and Maholick's Purpose In Life (PIL) scale to measure an individual's perceived purpose in life. The Collett-Lester Fear of Death (FOD) scale Version 3.0 was used to measure and distinguish

between fear of death and fear of dying, as well as fear of one's own death or dying vs. fear of another's death or dying. The Gorsuch and McPherson's Revised Age Universal Intrinsic-Extrinsic (UIE) scale was used to assess the extent to which individuals engage in practices of faith. Participants in the group without intervention were drawn from the Psychology Subject Pool and Psychology 475 Adult Development ($N=186$). The intervention group was a group of students currently enrolled in Psychology 302 Death and Dying: Thanatology course ($N=58$). Students enrolled in Psychology 302-401, Peer Advising, served as the control group ($N=53$). A significant positive correlation occurred, as expected, between the PIL and UIE scores. A non-significant negative correlation occurred between the PIL and the FOD. Higher levels of purpose and religiosity as well as lower death anxiety scores were not met, as predicted, following the intervention class.

Ⓟ **Liu Hsiu-Mei & Tom Tseng**

The effect of integrating spiritual care into thanatology courses on the self-awareness of NTCN students

This study developed three units as spiritual self-awareness and integrated them into our Thanatology Course. The design of the study was quasi-experimental, and a questionnaire entitled "Spiritual Self Awareness" was designed as a spiritual care instruction suitable for nursing students studying Thanatology. Factor analysis was performed to test construct validity. The five factors included search for meaning, personal transcendence, ability to care, attitude toward death, and religious connection. Cronbach α and split-half reliability were calculated. The Cronbach α was .93, and split-half reliability of .97 and .89 were used to examine internal consistency. Spiritual care instruction consisted of the following topics: "Search for meaning," "Journey of life review" and "Spirituality in terminal care". The study found that the spiritual care instruction of the Thanatology course produced positive results in the self-awareness of students. The findings of this study indicate that nursing schools should integrate self-awareness into courses and employ appropriate teaching methods such as use of internet resources and multimedia. This research had found that the quantitative scale for measuring spiritual self-awareness can elucidate the effects of introducing spiritual care into Thanatology courses on the spiritual self-awareness of nursing students.

Ⓟ **Tsai Ching Tsan & Tom Tseng**

The treatment of depression from a biblical perspective

Depression is one of the major public health and the medical issues in Taiwan. This mental disorder has become a serious burden on the medical health insurance system. Depression among young adults has been on the increase. This research provides an alternate route to the treatment of depression and draws itself from the Biblical perspective. It explores the successful cases of people who have overcome depression through interviews and qualitative research methods. According to the Bible, a Christian's life is full of faith, love, and hope from God. This mindset comes from trusting in a God who is love, light, purity, and righteousness. Three cases are

presented in this research, in which the people had lost hope and suffered from an overwhelming depression. While being treated by doctors and following their instructions, they were also coordinating church activities and living out Biblical truth. Not only did their depression significantly improve, but they were also glad to share their experience with others. They find they are called to help people in similar situations to endure and overcome their sufferings, as well as reveal God's love, light, plan, and pleasant lifestyle.

Ⓟ **William Evans, Ph.D. & Michelle Briggs**
Integrating Spirituality in Grief Counselling

This presentation will define religion, spirituality, counselling, therapy, and the relationship between these variables. Surveying current writings and research related to the field of religion, spirituality, and counselling, we will try to answer such questions as the following: Is religion good for your mental and physical health? Can religion help in the search for meaning during grief? Is there a role for religion and/or spirituality in therapy? How can religion be addressed and assessed as a therapy variable? Is religious values education necessary in counsellor training programs? Then, we will move to examine examples of counselling practices that integrate religion and spirituality, and discuss diversity in religious and spiritual values. Also, we will spend time on ethical and legal considerations for counselling practice.

Ⓟ **Jennifer C. Kasey**
From personal loss to personal meaning: A spiritual journey

This paper explores the transition from personal loss to personal meaning by examining both research and a first-person narrative. This is not a how-to guide, but rather a reflective way of drawing from the tools and resources that are already present within our individual beliefs and values and communities. The main goal is to offer a strength-based frame for understanding how some individuals work through the universal struggle of death and dying.

Ⓟ **Teresa Haase**
Young Widowhood: Reconstructing Identity

This study examines the process of identity reconstruction in young widowhood. Participants were widows between the ages of 20-39 who have been widowed for at least six months. The qualitative research design includes an interview protocol using open-ended questions. The theoretical foundations of the study includes four bodies of identity development and construction research, including: Erickson's (1964, et al.) lifespan development theory, Gilligan's (1982) theory of women's identity development, constructivist and narrative methodology articulated by Neimeyer (2002; 2005) and research on a new model of bereavement by Hagman (2001). Additionally, theories and research on young widowhood and identity tasks were also used. Research questions focused on the widow's identity before and after the death of her husband, her internal assumptions about the world before and

after the death, strategies for meaning reconstruction, identity development challenges faced, and ideas about what else might have helped them adjust. The results of this study will be discussed in terms of their practical implications for mental health professionals working with young widows.

DISTINGUISHED PUBLIC LECTURE 6:00 pm – 8:00 pm

DBL* Pamela Wallin, O.C., S.O.M

Chancellor of the University of Guelph,

Journalist, Author, Senior Advisor on Canada-U.S.A relations to the President of the Americas Society and the Council of the Americas in New York.

Courtyard Hall

The Meaning of Being a Successful Human Being: How to Live Well and Die Well

As a cancer survivor, Pamela will talk about her personal journey of struggle and recovery from a potentially deadly disease and her secrets of living fully and vitally in spite of cancer. She will then share the collected wisdom of many of the highly successful people she has interviewed over the years as reported in her recent book, *Speaking of success: Collected wisdom, insights and reflections* (2002). Based her insights discovered through her personal encounter with death and through her career as a journalist, her public lecture will illuminate the human conditions and inspire hopes. She will provide a convincing case on the imperative of purpose and character strengths throughout life's journey in order to live well and die well regardless of personal circumstances.

Keynote Speaker: 8:30 am – 9:30 am

KS Thomas Attig, Ph.D.

Author, Speaker,

Past President of the Association for Death Education and Counselling

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| Courtyard Hall |
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Catching Your Breath in Grief

In this presentation, I will tell a story that reflects what I have learned in over thirty years of reflection about the meanings of life, death, loss, and grieving. The story begins as one about the breath of life itself: the mystery of its coming and going, the grace that gives it, its animating power, the life support it provides, how we take it for granted, and the good reasons why traditions identify it with soul and spirit. It is a story about how the loss of someone we love takes our breath away: the brokenness and sorrow (grief reaction) that come over us; the crises of ego, soul, and spirit that leave us gasping for breath; the realization of how much we have taken for granted; and assurance that, though its smooth flow is disrupted, the breath of life itself continues unbroken. It concludes as a story about how, through active engagement with what has happened to us (grieving response), we catch our breath by: adopting sorrow-friendly practices that enable us to breathe into our suffering and learn vital lessons from it, drawing upon hope and the resilience of soul and spirit, learning to carry sorrow, relearning the worlds of our experience, and learning to love in separation.

Educational objectives: Participants will be able to 1) distinguish soulful and spiritual dimensions of the breath of life; 2) describe how the bereaved gasp for breath in grief reaction; 3) describe how the bereaved catch their breath through grieving response.

Coffee Break: 9:30 am – 9:45 am

Breakout Sessions: 9:45 am – 12:00 pm

Ⓜ Teresa Steinfert, M.A., M.A., CCC, DT

Alexander A

Sample the Therapeutic Power of Expressive Therapy

This is a hands-on workshop for participants to have a taste of Expressive therapy in action through dialogue exchanges, the use of poetry, art, music, dance/movement and drama processes. Participants have the opportunity to flux between individual creative process and group interaction. In this workshop, Expressive therapy is presented as an integrated approach within the context of psychotherapy, counselling, rehabilitation, and health care. The theme is belonging and the final product is therapeutic community art.

SYMPOSIUM:

Courtyard Hall

Existential Issues in Death Attitudes

Ⓢ R. Neimeyer, Ph.D., R. Coleman, J. Currier, A. Tomer, Ph.D., & E. Tooley

Spirituality and regrets at the end of life: Toward a comprehensive model of death

The presentation is based on a study that tests a comprehensive model of death anxiety and quality of life in a group of 146 hospice patients. Hierarchical regression techniques were used to evaluate the direct and indirect effects of several relevant spiritual, psychological, and social variables theoretically linked to well-being when death becomes a salient concern. The statistical techniques, as well as in-depth interviews, were used to substantiate the existence of direct and indirect effects on death attitudes such as death anxiety and death acceptance. The presentation emphasizes the role regret plays in determining fear of death, as well as the connection between dimensions of spirituality--transcendence and belief in God—on the one hand, and approach acceptance of death, on the other hand.

Educational objective: Participants will be able to identify three predictors of death attitudes at the end of life.

⑤ **V. Cicirelli, Ph.D.**

Nonreligious spirituality in relation to older adults' views on death

Spirituality is the meaning and feeling that people experience when they transcend or go beyond ordinary experience and identify with someone or something greater than themselves but which is consistent with their core values. Whereas religious spirituality involves identification with a supernatural God and the concept of an afterlife, nonreligious spirituality involves an earthly identification with natural forces in an evolving universe. Exploratory data indicate that older individuals with nonreligious spirituality appear to be more future-oriented, receptive to life span extension; and less accepting of death (i.e., greater death rejection) than those with religious spirituality.

Educational objective: Participants will come to understand not only religious spirituality, but also non-religious spirituality and its implications for death-related issues.

⑤ **I. Orbach, Ph.D., and M. C. Raz**

Gender, attachment, meaning in Life and suicidality

The purpose of this study was to examine gender differences in suicide acceptability from the perspective of attachment to other people, to children and to one's own body. It was hypothesized that the different aspects of attachment serve as protective factors against suicide. Specifically, it was hypothesized that females have stronger affinity to other people, to their children and to their own bodies and therefore females will show less suicide acceptability (as an indicator of suicidality) under various stress conditions (i.e. death of a beloved, incurable disease), and that parents will show less suicide acceptability than non-parents. It was further hypothesized that suicidal acceptability will be related to meaning in life (attachment to life itself). The participants include 146 males and females who were parents and non-parents. They were asked to respond to scales of attachment to others (attachment avoidance), to children (feelings about the child - for parents only), attachment to the body (Body Investment Scale) and meaning in life (The Life Regard; The Reasons For Living scale). Degrees of suicidality were measured by The Multi-Attitude Suicidal Tendencies Scale, the Suicidal Ideation Scale and The Attitudes toward Suicide Questionnaire (suicide acceptability). The results show that all hypotheses were confirmed. The findings are conceptualized in terms of the experience of creating life (birth giving). That is, women are more protected from suicidality by virtue of their experience of creating life. This experience enhances attachment and meaning in life which in turn serve as protective factors against suicidality.

Educational objective: To understand the suicide paradox (differences in suicide rates between males and females) from a new perspective and its implication for prevention.

© M. Mackay & S. Bluck

Meaning-Making in Memories: A Comparison of Autobiographical Memories of Death and Low Point Experiences

Attitudes towards death and the use of meaning-making strategies were explored in hospice volunteers. Participants ($N = 52$) wrote memory narratives of death and low point (i.e., comparison) events, provided ratings of the memories, and completed standard death attitude measures. Results show that death memory narratives exhibit more meaning-making strategies, are rated as more emotionally positive, and are more frequently rehearsed. Experienced hospice volunteers (vs. novice volunteers) exhibited lower levels of death anxiety. There were no differences between experienced and novice volunteers on levels of death acceptance. The long-term significance of the use of meaning-making strategies is discussed.

Educational objective: To familiarize the participant to meaning-making strategies and their effectiveness in a context of death and dying.

© Thomas Attig, Ph.D.

Author, Speaker,

Past President of the Association for Death Education and Counselling

Alexander B

Places in the Heart: Grief and Lasting Love

When we grieve, we move from loving in presence to loving in separation. Nothing is more difficult in grieving. Nothing is more important if we are to thrive again in lives profoundly changed by loss. It is the central challenge in reweaving the web of connections in our daily lives and redirecting our life stories. Those we love leave us their legacies. We give them places in our hearts, both where we miss them and close to the vital centers of our lives. There will always be a place in our hearts where we miss them. As we learn to love them in separation, we open our hearts in other places to what we still have of them. We hold them in our memories, practical lives, souls, and spirits. As we learn to hold them in these other places, we find consolation that tempers the pain of separation. Participants will be invited to reflect on the value and usefulness of this understanding of grieving as centrally a transition to lasting love.

Educational objectives: Participants will 1) understand how grieving involves making a transition from loving in presence to loving in separation; 2) understand sources of the pain of missing those who have died, including soul pain and spiritual pain; 3) understand the varieties of legacy left to us by those who die and ways of holding and using those legacies.

Existential and Spiritual Issues in Addiction

© K. Hart, Ph.D. & T. Singh

Logophilosophical lens for understanding spiritual suffering and recovery in Alcoholics Anonymous

In the first section of this presentation, we will address the creative despair experienced by alcoholics at the end of their drinking careers at which time 'hitting rock-bottom' is believed to motivate help-seeking from either mental health professionals or Alcoholics Anonymous (AA). From an AA perspective, the phenomenological lived experience of "incomprehensible demoralization" prior to AA membership marks the First Step of AA's 12-Step program of recovery. We will suggest this life altering experience is a manifestation of spiritual bankruptcy, described by Frankl as a profoundly 'naked' (undefended) conscious awareness of the 'existential vacuum' (the experience of the void, nothingness, abyss). In the second section of the talk, we will show how the existential crisis of meaninglessness can be resolved by active and engaged involvement in the fellowship aspect of AA and in AA's remaining 11 steps. By incorporating the elements of the fellowship and program aspects of AA into an ongoing style of living, AA involvement is viewed as providing partial "therapeutic solutions" to fundamental existential issues of life. We will describe different ways that AA members are encouraged to approach and work-through anxiety provoking issues such as isolation/loneliness, freedom/choice, guilt/shame/dignity, authenticity/genuineness, coherence/wholeness/integrity of identity, responsibility/maturity, death/finiteness, and terrestrial and cosmic meaning.

Educational objectives: Participants will 1) gain improved understanding of the existential and spiritual nature of suffering during end-stage active alcoholism and how mental health professionals might leverage this understanding to 'raise-the-bottom' for drug and alcohol abusers who are not yet motivated to quit or cut back; 2) gain improved understanding of the existential and spiritual nature of the human side of AA and the program side of AA and how health care workers who provide services to members of AA might leverage this understanding to accelerate and deepen the metamorphosis in their client's style of living.

© E. Robinson, Ph.D., & G. Stamatopolous

Shifts in alcoholics' sense of purpose and meaning, life-changing spiritual or religious experiences, and drinking behaviours: A logotherapy interpretation

A consistent finding across researchers of recovery from alcoholism is that purpose in life (i.e. PIL) changes among alcoholics shortly after entering treatment and that

these increases are associated with decreased drinking. We have also found, as have other alcohol researchers, that life-changing spiritual or religious experiences, including spiritual awakenings, are associated with reduced drinking. These empirical findings will be described and interpreted within the framework of logotherapy and existential analysis. The existential nature of active addiction rests on the alcoholic's assumption that "what I do (besides drinking) doesn't matter" and by extension, that "I don't matter." The evidence suggests that a shift in these assumptions is a core component of recovery, whether mediated by AA involvement or not, and that spiritual or religious experiences strengthen that shift. The existential, spiritual, and religious aspects of the recovery experiences of alcoholics in our studies will be described, using both quantitative and qualitative data.

Educational objectives: Participants will 1) gain improved understanding of the existential and spiritual nature of recovery from alcoholism; 2) gain improved understanding of how clinicians might further shifts in alcoholics' existential and spiritual understanding.

⑤ **S. Schulenberg**

Logotherapeutic perspectives on addiction (NEED ABSTRACT)

Logotherapy is a meaning-centered and values-based form of psychotherapy developed by Viktor Frankl. As a healing philosophy related to the contemporary positive psychology movement, and one that was designed to be collaborative with other treatment methods, logotherapy is applicable with a wide range of mental health concerns. In this presentation, the problem of alcohol abuse among college students will be discussed. Strength-based approaches that promote responsibility and adaptive decision-making, such as logotherapy, have utility in the assessment, treatment, and systematic study of alcohol abuse in this population. Key elements of logotherapy with relevance to understanding alcohol abuse will be outlined, as well as how the incorporation of logotherapy may enhance case conceptualization and treatment planning. The importance of accurately assessing the meaning construct will be emphasized, along with suggestions for conducting research in this area.

Educational objectives: After attending this presentation, attendees should have a basic understanding of: 1) How Viktor Frankl's logotherapy (a meaning and values-based approach) may be used to conceptualize the problem of alcohol abuse among college students; 2) How this theoretical orientation may be integrated with existing modes of treatment; 3) How the meaning construct may be researched/assessed in a college-student population.

⑤ **G. Thompson**

'Hitting Bottom' in addiction: a choice between life and nothingness

In the addiction field, 'hitting bottom' is the natural consequence of prolonged addictive behaviour. When addicts experience their 'bottom'—an overwhelming, profound suffering—they are forced to make a life-or-death decision. Sadly, most

choose nonexistence. Yet, others see it as the means to transformational change. This talk first examines the struggles of mainstream scientific psychology to make sense of this phenomenon, which ignores it or views it as something to be avoided. The lecture then examines how existential psychology has interpreted 'hitting bottom'. From this existential perspective, hitting bottom is not a symptomatic event or the consequence of lost values, disease, or maladaptive coping skills; rather, it is a natural and expected condition that is necessary for transformational change. Finally, this talk introduces a clinical approach to work with those who have hit bottom by interpreting their suffering as a necessary condition in the human quest to live a meaningful life.

Educational objectives: Participants will 1) understand the limitations of mainstream theory in understanding addiction; 2) gain a perspective of addiction as a human phenomenon, rather than as a pathological condition; 3) be introduced to a meaning-centered approach to treating addiction.

PAPER SESSION:

Spadina B

Positive Psychology in Suffering

Ⓟ **H. S. Yu & C. C. Fang**

Exploration of sorrow mourning and rehabilitation from the family with cancer-stricken children: Family of Jhou, Da-Guan as example

Based on the statistics from Childhood Cancer Foundation, the age distribution for children suffering from cancer ranges from birth up to 18 years. Most likely, it falls between age of 3~10. There are over 160,000 children annually diagnosed with cancer and 90,000 of them eventually die with cancer. In this research, the couple of Jhou, Jin-Hua and Guo, Ying-Lan established a fund to memorize the Little Poet Jhou, Da-Guan, their beloved son who courageously fought against the torment of cancer. For years, they wanted to fulfill the dying wishes of their beloved son "Love of life, live happily." They strived and went forward to conduct many public affair activities with globalization in mind. The aim was to lend a helping hand to those who were suffering and underprivileged. This case study concerned the parents and brother of Jhou, Da-Guan. The findings of this research indicated that the elements of their rehabilitation lies in three dimensions: personal characteristics, family support and sorrow diversion. Based on the above findings, each person has the so called his own interpretation of life incidents and bestowing life with new meaning and significance. The significance of life rooted at the level of depth, and only through actual living, and then the so called significance would gradually unfold itself to plain view. In this research, the family members of Jhou, Da-Guan faced the predicament of life from the surpassing the reality standpoint to re-inspect the situations they were in.

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Relationship resilience following the loss of a child: A literature review

This literature review examines relationship resilience following the loss of a child. Research on this topic has predominantly focused on the negative impact of this experience on both individuals and couples. Findings suggest that some couples are strengthened by this loss but despite awareness of this occurrence, little is known about the couples that are strengthened and about factors that contribute to their resilience. Negative factors found to contribute to relationship tension and reduced intimacy have included gender differences in processing the grief, gender differences in expectations and beliefs about how the partner should grieve, and decrease in sexual intimacy. Numerous factors that may contribute to relationship resilience include flexibility, closeness, conflict management, communication, expectations, and support systems. Additional research is needed to better understand factors that promote resilience within these couples as well as how couples from different cultures, ethnicities, and sexual orientations experience relationship resilience following child loss.

© S. Karki & Sumita K.C.

The art of living in the midst of suffering and death through mindful meditation

More than 2500 years ago, Buddha declared that aging, illness, and death are inevitable aspects of living. We are all born to suffer and die because of the impermanent nature of worldly affairs. The art of living is to live in awareness at present through mindful meditation. Thus, to live life without suffering, we need concentration and a spiritually peaceful mind. In Eastern spirituality, meditation is the core of every self-development. Living life in awareness leads us to happiness and to peace. We have to take every incident simply and have to control unnecessary and illogical thoughts in systematic way while solving any problems. Buddha mind is the precursor of everything. Mind is superior to everything; the whole universe is under the mind. Therefore, controlling the mind is only excuse to get rid of suffering. This is the art of living. This clarifies that living well leads to dying well.

© G. Tuazon

Existential implications of belief in happiness in a non-traditional narrative intervention: Finding meaning within the hip-hop subculture

This paper examines the existential implications of beliefs of happiness within a non-traditional narrative intervention: hip-hop music. This paper is an exploratory and literature review-based examination of the positive benefits of narrative interventions. More specifically, this paper analyzes the underlying characteristics of two beliefs of happiness: *hedonistic* and *eudaemonistic* happiness. *Hedonistic* happiness propounds that our fundamental moral obligation is to maximize our

experience of pleasure while minimizing our painful experiences. *Eudaemonistic* happiness entails that one recognizes the existence of virtues as a way to true happiness. We posit that these two beliefs of happiness play significant roles towards the creation of hip-hop music. Furthermore, this paper extends our working knowledge of the applications of a meaning-centered counselling approach towards youth and adolescents.

© **Y.F. Hu & L. J. Chang**

An educational effort to increase positive awareness of people in sufferings

The purpose of this study is, through a systematic educational effort, to increase college students' positive awareness of people in suffering. Specifically, it is intended for the research participants to see all persons as sufferers, to lower their tendency to victim-blaming and negative attribution; furthermore, to increase their compassion and willingness to help people in need. 121 college students participated in this study. 58 students are in the experimental group, and 63 students are in the control group. Two evaluations have been carried out during this research. The course included the phenomenology of suffering, the attribution theory, and empathy-compassion theory, etc. A one ten-week program, and a two-hour course per week were set up. Finally, the study testified that the awareness of people in suffering has been enhanced by our systematic educational efforts. However, it did not increase their helping behaviours.

Keynote Speaker (with lunch): 12:45 pm – 2:15 pm

KS Robert Neimeyer, Ph.D.
Professor of Psychology at University of Memphis
Author

Courtyard Hall

Grieving as Meaning-Making Process

Recent developments in bereavement theory and research have supplemented earlier emphases on grief stages and symptomatology by assigning a central role to the reconstruction of a world of meaning that has been challenged by loss. In this presentation, I will extend this contemporary view by describing how our life stories can be profoundly disorganized by loss, as well as processes of meaning-making that promote adaptation, even in the face of such disruptions. Finally, I will suggest several principles and propositions to support a meaning-informed grief therapy, one that seeks to find significance in suffering, sustaining connection to those we have loved and lost, and reorientation in a world transformed by bereavement.

Breakout Sessions: 2:15 pm – 5:15 pm

© Lilian Wong, Ph.D.
Associate Professor of Psychology,
Tyndale University College

Alexander A

Meaning Centered Approach to Play Therapy

Children are meaning-seeking and meaning-making creatures. They feel better about themselves and about life if they can make sense of the events that happen to them. It is also assumed that play is instinctual for children. It is a creative process of self-exploration and self-expression. Play is the social process of relating to others as well as the therapeutic process of self-healing. This workshop emphasizes that meaning is all we need and relationships is all we have in doing play therapy with children. The basic therapeutic strategy of ABCD model can be implemented throughout the interactions of a play therapy session. The workshop will show videotapes of actual play therapy sessions.

SYMPOSIUM:

Courtyard Hall

Terror Management vs. Meaning Management Theory

© Adrian Tomer, Ph.D.

Death attitudes and models of death anxiety and death acceptance

This presentation includes a discussion of the concept of death attitudes and the multidimensionality of death attitudes. Several models or conceptual frameworks are discussed including the Death Anxiety Comprehensive Model, Terror Management Theory, and Meaning Management theory. The future prospects for the development of a theoretical model of death attitudes are analyzed.

Educational objectives: Participants will become familiarized with prevalent theories and models in the field of death attitudes.

© Mark J. Landau, Ph.D.

Managing terror when self-worth and worldviews collide: Evidence that mortality salience increases reluctance to self-enhance beyond authorities

Terror management theory posits that one's worldview and self-esteem operate jointly to manage mortality concerns; accordingly, past research shows that mortality salience (MS) increases worldview defense and self-enhancement. The current research is the first to examine MS effects when self-enhancement threatens to undermine meaning-providing aspects of the worldview, in this case authority status and credibility. Mortality salient participants rated themselves higher on valued dimensions, unless it meant viewing themselves more positively than their parents (Study 1) and admired political icons (Study 2). MS also led to reluctance to self-enhance following positive personality test feedback when the test was judged negatively by institutional authorities (Study 3); and contradict self-esteem threatening feedback sanctioned by authorities (Study 4). Taken together, these results show that MS increases self-enhancement unless doing so challenges important representatives of the worldview. Implications for self-defeating tendencies and subjugation to authority are discussed.

Educational objectives: To describe in a clear and accessible manner how terror management theory and research helps us to understand the role of existential concerns in people's motivation to maintain both a meaningful understanding of the world and a positive view of themselves.

© Clay Routledge, Ph.D.

Cultural worldview exploration as a defense against mortality salience: A psychological growth-oriented extension of terror management theory

Terror management theory proposes that the awareness of mortality motivates efforts to construe the self as part of something broader, more meaningful and longer lasting than one's own physical existence and that humans accomplish this goal by turning to their cultural worldviews (i.e. religion). In support of this assertion, studies have demonstrated that conditions that heighten death awareness (mortality salience) increase worldview defense, often in the form of derogation of and aggression against those who subscribe to different social, political or religious beliefs. However, as has been long suggested by humanistic perspectives, people may also find meaning in life and feelings of self-transcendence by seeking out new experiences and exploring different cultural worldviews. I propose an extension of terror management theory that deviates from traditional worldview defense models to suggest that self-expansive and personal growth-oriented behaviors can meet terror management needs. In support of this, I will present recent laboratory studies that examine the potential for conditions of creativity, a construct associated with open-mindedness, to promote a more explorative reaction to the threat of mortality salience. Specifically, having participants engage in creative behavior (Studies 1-3)

or priming a creative mindset (Study 4) after mortality is made salient increased both positive reactions to worldview challengers and exploration of alternative nationalistic and religious worldviews. These findings provide initial support for a growth-oriented model of terror management. Theoretical and applied implications will be discussed.

Educational objectives: 1) Provide an overview of terror management theory and a recent extension of the theory that focuses on motivating socially positive methods to dealing with concerns about mortality; 2) Inform researchers and practitioners of recent laboratory examinations of the psychological benefits of creative behavior; 3) Promote continued interest in efforts to integrate defense and growth oriented existential theoretical perspectives; 4) Educate individuals on how an integration of defense and growth oriented theories may ultimately have therapeutic benefits and general benefits for health and well-being.

© **Grafton T. Eliason, Ph.D.**

Death anxiety coping mechanisms and the tale of the grateful dead

Throughout Western history, science, religion, philosophy, psychology, and counselling have struggled to find common ground and opportunities for integration. Existential theory may begin to bridge humanity's search for spirituality and psychological wellbeing. It is our desire for meaning in life and death that facilitates movement from the cognitive realm to the spiritual. One example of this bridge may be illustrated in an examination of folklore. Often, and urban legends are a response to our fear of the unknown or a traumatic event. The tale of the friendly terrorist that surfaced after the attacks of September 11, 2001 may be traced historically through two thousand years of folklore to reveal thematic ties depicting its evolution and social relevance. These specific themes are carried throughout the tales of The Grateful Dead, Tobias, and The Vanishing Hitchhiker. Existentially, we can also explore the relationship between this theme and its role as a coping mechanism for individuals experiencing death anxiety or social dissonance. As a result, this preliminary analysis provides new psychological insights as to why individuals respond to and participate in urban legends during times of crisis.

Educational Objectives: Participant will gain understanding in how existential thought and spirituality can affect positively death attitudes. This will be illustrated through an analysis of how urban legends are used as coping mechanisms against death anxiety

2:15 p.m. – 4:15 p.m.

PAPER SESSION:

Alexander B

Recovery from Post-Traumatic Stress Disorder

Ⓟ **N. Soggie, Ph.D.**

Finding recovery for a killing machine

This presentation will introduce you to the methods used in Western militaries to transform citizens into effective killers, and then transition to discussions about how we can help veterans live life AFTER they have killed. The urgency for this type of training is evident as in 2007, the death toll of US Vietnam veterans who committed suicide surpassed those that died in conflict. All indications are that this trend also exists for soldiers in the Iraq and Afghanistan theatres.

Educational objectives: This presentation will examine the ways that soldiers are trained in modern western militaries and identify areas where this training regime can cause cognitive problems. The result of the training, and the traumatic events experienced by a soldier can leave a soldier experiencing a host of problems, including PTSD and suicidal ideation. This presentation will then present cognitive-behavioral and existential therapeutic approaches for assisting the modern soldier's transition back to civilian life.

Ⓟ **D. Nahon, Ph.D. & N. R. Lander, Ph.D.**

An existential, integrity model perspective in working with Post-Traumatic Stress.

The diagnosis of Posttraumatic Stress Disorder (PTSD) reflects the struggle of individuals to overcome the trauma of natural, human, poverty, and environmental pollution and the violence of every day life. In our post 9/11 world, working with those grappling with PTSD has become an increasingly urgent issue for therapists working with individuals ranging from military and relief personnel returning from conflicts overseas and large-scale disasters, to victims of terrorism, crime and abuse. Elaborating on Lander & Nahon's (2005) work with the therapeutic impasses faced by individuals working with trauma and PTSD, this paper will present an Integrity model perspective in working with post-traumatic stress, offering both a reframing of the trauma experience and a vehicle for the process of recovery and healing.

Educational objectives: Participants will be able to answer the following questions: 1) What are the major underpinnings of the Integrity model of psychotherapy? 2)

How does the Integrity model reframe the concept of victimization? 3) In what manner does the Integrity model utilize the notion of personal power in working with PTSD?

4:15 p.m. – 5:15 p.m.

PAPER SESSION:

Alexander B

Rootedness and Meaning

Ⓟ **Adam Blatner, Ph.D.**

The emotional roots of the sense of meaning

Meaning is better understood not as a formula but as an aggregate experience, the felt sense of life being more or less meaningful, based on a wide range of operating dynamics. Some of these will be considered, along with the implications of approaching the problem from this angle.

Educational objectives: Participants will be able to: 1) identify five categories of experience that confer a sense of identity and meaning; 2) construct a more rational strategy for coping with the challenge of finding a sense of meaning in a postmodern era based on this understanding.

SYMPOSIUM:

Spadina A

Ⓢ **Sylvie Lapierre, Ph.D.**

The promotion of meaningful living as an innovative way to prevent suicide

A 12-week intervention program was offered to early retirees with adaptation problems in order to help them realize meaningful personal goals. The objective of this mental health promotion program was to increase subjective well-being and meaningful living in participants with suicidal ideations. Experimental and control groups were compared on their answers to 16 goal and psychological well-being questionnaires. By the end of the program, the experimental group had improved significantly more than the control group on hope, goal realization, serenity, flexibility, and had a positive attitude towards retirement. The levels of depression and psychological distress significantly decreased. These gains were maintained six months later. Since reasons for living and meaning in life are incompatible with suicide, these positive results could lead to an innovative way to help facilitate well-being and re-engagement in life in people who are at high risk for suicide.

Educational objectives: Participants will: 1) acquire knowledge of a theoretical approach that specifies conditions that give rise to a sense of satisfaction and fulfillment in life; 2) become more knowledgeable about conducting research that involves delivery of a therapeutic intervention protocol designed to improve the quality of life of elderly people who are unhappy and at risk for suicide; 3) learn specific practical techniques that can be used by mental health professionals in the course of their work with clients who are prone to taking their own life.

⑤ **S. R. Cohen, Ph.D., V. Lee, Ph.D., & M. Henry, Ph.D.**

Gathering inner strength to face the future: a Meaning-Making intervention (MMi) for people living with and dying from cancer

The primary goal of care for people near the end of life is to enable them to both live well and die well. Towards this end, we have developed a Meaning-Making intervention (MMi) which can enhance a sense of self-efficacy, sense of meaning in life, self-esteem, and optimism. We will begin with a description of issues of existential well-being for people diagnosed with a life-threatening illness. The specific intervention we developed to address these issues will be detailed, as well as modifications that will be needed to use the MMi to help families care for people at the end of life. We will summarize what we have learned to date and suggest future directions.

Educational objectives: Participants will: 1) be aware of existential issues at the end of life and the role that they play in quality of life; 2) understand the development of a manualized Meaning-Making intervention (MMi) for people with life-threatening illnesses and know its effects demonstrated to date; 3) begin to understand how the MMi might be modified for different populations, such as family caregivers.

⑤ **T. Roser**

Interventions in spiritual care: methods of meaning

Spiritual care is an essential part of holistic medicine, yet the methods of intervention in professional spiritual care seem to be somewhat obscure. What exactly does a spiritual care person do in existential interventions for people facing either their own or a loved one's end of life? The talk will present some findings from a study among pastoral care professionals working on palliative care wards in Germany, it will discuss definitions of spiritual care and will give an outlook at spiritual care interventions in a multiprofessional setting.

Personal Meaning and Resilience

Ⓟ **G. Reker, Ph.D. & P. T. P. Wong, Ph.D.**

Personal meaning in life and psychosocial adaptation in the later years

The presentation will explore the role of personal meaning in life in promoting and enhancing positive psychosocial adaptation in the later years. Contemporary focus on meaning in life and psychosocial adaptation falls within the contemporary emphasis on positive psychology. Indeed, optimal psychosocial adaptation is commonly associated with and reflects many of the characteristics of successful aging. Four specific objectives are addressed. First, following a definition of terms, Reker and Wong's (1988) conceptualization of global and situational meaning is described and presented in the context of a top-down, bottom-up model of personal meaning. Second, the findings from the Ontario Successful Aging Project on the contribution of global meaning to successful aging in older adults are presented. Third, available evidence on the contribution of situational meaning to positive psychosocial functioning and the underlying mechanism through which situational meaning promotes health in older adults is reviewed. Finally, an integrative model of global and situational meaning and its application in adapting to chronic health problems (i.e. stroke) and life-threatening illnesses (i.e. cancer) is proposed. It is concluded that a complete understanding of personal meaning and its role in promoting psychosocial adaptation in the later years can only be achieved when the joint and interactive influences of global and situational meaning are taken into account.

Ⓟ **C. Davis**

Recovering from Loss

The presentation will look at how people come to cope and grow with loss in their lives. First, we will discuss what some of the major theorists have said about grief, what causes it and the different ways to cope. I will discuss some of my research on recovery from loss, which deals with meaning. I will present research showing that when people endure a negative change in their goals, if their philosophy of life predicts a search for meaning and meaning is found then growth naturally occurs. However, when meaning is not sought after people have been found to come to accept their situation quicker than those who find meaning. This shows that both acceptance and meaning can help people to cope.

Ⓟ **D. King**

Personal meaning production as a component of spiritual intelligence

Personal meaning production is defined as the ability to construct personal meaning and purpose in all physical and mental experiences, including the capacity to create

and master a life purpose. The construct is explored as a component (or mental capacity) of spiritual intelligence, with support according to established criteria for intelligence. Evidence of cognitive operations and adaptive applications, including problem-solving, coping, and stress-reduction, is reviewed in detail. Personal meaning production appears to be highly adaptive in crises of an existential nature, as well as physical and psychological health problems. Due to the seemingly infinite number of sources of personal meaning, it is argued that deriving meaning from *all* experiences represents the high end-state of this ability. It is further maintained that this capacity represents a highly viable component of spiritual intelligence, without which the portrait of human mentation is incomplete.

Ⓟ **M. McDonald, Ph.D. & P. T. P. Wong**

The development of a brief version of the personal meaning profile

The Personal Meaning Profile (PMP) developed by Wong (1998) stands as a unique and useful instrument to measure meaning in life. This questionnaire was based on implicit theories research of people's beliefs about what makes life meaningful. It is the only meaning measure that identifies the content of meaningful life in terms of 7 major components: Achievement, Relationships, Intimacy, Religion/Spirituality, Self-Transcendence, Self-Acceptance, and Fair Treatment. Thus, PMP provides not only an index of one's overall meaning in life, but also a profile of meaning in life for each individual in terms of breadth, depth, and focus. However, in spite of this instrument's psychometric properties and practical implication, its length is prohibitive (54 items). The present paper presents the validity and reliability of a brief version of PMP in order to broaden its appeal to researchers and clinicians.

Education objectives: 1) Understand the major sources of meaning in life; 2) Learn about the process of developing psychological instruments; 3) Learn about the validity and reliability of the brief version of PMP.

Ⓟ **K. Cohen & D. Cairns**

Is searching for meaning in life associated with reduced subjective and psychological well-being?

Over the past forty years, research has attempted to understand and define the concept of meaning in life. A variety of definitions of meaning in life have been proposed but all theories agree that meaning in life is an important factor which contributes to well-being. Studies have endeavoured to identify what gives meaning to life, to whether having meaning in life brings positive returns and to what life is like without meaning. Factors such as being in a stable relationship, having experienced a loss or being involved in a religion, have been suggested as possible influences on how individuals experience meaning in life and why they may search for meaning. Theory has speculated that if an individual is searching for meaning in life, that they may be distressed. Not having meaning in life has been shown to impact negatively on well-being, but what is happening for an individual who is searching is unclear.

This study investigated the hypothesized two-dimensional typology of the presence and searching subscales in the Meaning in Life Questionnaire and examined the relationship between presence of, and search for meaning in life and subjective and psychological well-being. Utilizing a survey design, 106 participants completed the Meaning in Life Questionnaire and the Depression Happiness Scale. Pearson's correlation and a bivariate scatterplot support the independence of the two-dimensional typology. Statistical analysis revealed significant main effects for presence of, and search for, meaning in life on depression/happiness scores as well as for the interaction between presence, search and depression/happiness levels. Participants who reported high levels of search for meaning and low levels of presence of meaning in life recorded clinical levels of depression. Possible theoretical frameworks which may explain these results and suggestions for future research are discussed.

AWARDS BANQUET: 6:00pm – 8:00pm

The Awards Banquet will feature Irwin Barker, as a Stand-up Comedian and Paul T. P. Wong, as a positive psychologist who are both cancer survivors. To most people, cancer spells terror and terminal illness. But for many cancer survivors, cancer has been a positive, life-changing experience, because it helps crystallize life's predicaments, challenges one's basic assumptions, and calls for a renewed sense of purpose.

Drawn from their deep insights and profound experience, Irwin Barker and Dr. Paul T. P. Wong will present a show-and-tell on the important principles of living well and dying well. The student competition awards and lifetime achievement awards will also be presented.

Keynote Speaker: 8:30 am – 9:00 am

KS Roy Baumeister, Ph.D.,
Francis Eppes Eminent Scholar
Professor of Psychology at Florida State University

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| Courtyard Hall |
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Human Nature, Meaning, and Social Life: What the Human Mind is Designed To Do

This talk explores the roots of human nature from the perspective that culture shaped evolution. The distinctively human traits involve being capable of participating in culture, understood as an advanced social system based on information. Using meaning is thus central to what makes us human. The benefits of

culture as a biological strategy are explored, as well as the psychological requirements for participation in such a system.

Educational objectives: 1) To gain a broad, functional understanding of the human mind and how culture and nature combined to create the distinctive attributes that make us human; 2) To understand how the ability to process meaning (with language, logic, mathematics, and identity) has been vital for enabling the progress of human history.

Keynote Speaker: 9:30 am – 10:30 am

KS Ernesto Spinelli, Ph.D.
*Senior Fellow,
School of Psychotherapy and Counselling, Regent's College*

Courtyard Hall

Exploring Death Anxiety

From an existential standpoint, death anxiety is a fundamental universal aspect of human existence. In brief, it is an anxiety rooted in the realization that life is inevitably moving towards death. How each of us responds to and deals with this realization reveals our stance toward the various 'existential givens' such as our relationship to time, space, embodiment, uncertainty, meaning and so forth. Our particular worldview expresses our relationship to *the* foundational inter-relationship between living and dying. In an age and a culture that prefers to mythologise death rather than embrace its all too ordinary reality, it has fallen to existentially-informed theorists and practitioners to explore the inter-relationship between living and dying. This talk will address various key points from existential thought that expand our understanding of how death anxiety infuses and permeates every facet of our way of being.

Breakout Sessions 10:45 am – 12:45 am

Ⓜ **Ryan Niemiec, PsyD**
*Clinical psychologist
SLBMI Headache and Pain Management Services*

Courtyard Hall

Building Mindfulness and Character Strength in the Management of Chronic Pain

Mindfulness meditation refers to moment-to-moment, non-judging awareness of the present moment. It has become an empirically validated treatment for a number of problems, including the management of chronic pain conditions. Chronic pain is a ubiquitous problem affecting all areas of the individual's life and functioning. Mindfulness is a useful mind-body approach that helps individuals improve their coping, foster a deeper sense of acceptance, and reach meaning in the experience. Mindfulness overlaps sufficiently with spiritual conceptualizations of wellness and diseases, values-based therapies, and approaches geared toward the development of character strengths. As mindfulness is cultivated as a strength and way of life, the individual builds self-efficacy, comfort, and a host of healthy attitudes. The character strengths of persistence, hope, and self-regulation will be discussed in the context of pain management. This workshop will utilize a blend of input, discussion, mindfulness meditation experiences, and movie clips to elucidate core concepts.

10:45 a.m. – 11:45 a.m.

© Ivana Steigman, M.D., Ph.D.
Institute of Transpersonal Psychology

Alexander B

In the Heart of the Deathless – An Experiential Workshop

In the Heart of the Deathless is a workshop focused on increasing the quality of personal and professional life through mindful and compassionate contemplation of the existential questions of one's mortality and meaning. Defining the quality and meaning of life is a subjective and dynamic process that evolves over time and circumstance. A profound tragedy of our culture is that so many of us realize our own capacity for living life fully only when threatened by illness, tragedy, or catastrophic circumstances. Our culture, devoid of the rites of initiation, must discover new ways of invoking authentic ways of being. Such new paths can initiate inner healing and progress in our personal and professional development. The underlying philosophy of this workshop is that through personal awareness and understanding of death we have a chance to live—not an illusion of life or someone else's vision for our life, but our own authentic experience of life. The workshop begins by examining our personal awareness of the many meanings death brings to our lives. We will screen *In the Heart of the Deathless*, a contemplative documentary film created by the presenter. Participants will work with introspective questions within a montage of interviews in a contemplative space designed to create an opportunity to get in touch with issues of meaning, mortality, and inspiration through the traditions of mindful awareness. Attendees will learn tools for self-awareness and discovery while exploring purpose in life and ways of applying individual strengths to increase their personal meaning and efficacy. The 45-minute contemplative film is followed by 45-minute facilitated seminar that includes small and large group facilitation.

Educational objectives: Participants will: 1) utilize tools for expanding personal awareness as applied to meaning and quality of life and death; 2) describe how our own perceptions of mortality can affect our ability to live a full, meaningful life; 3) discuss the essential nature and need of being present; 4) identify the therapeutic value of death awareness and contemplative processes.

11:45 a.m. – 12:45 p.m.

PAPER SESSION:

Alexander B

Ⓟ **M. J. Heisel, P. R. Duberstein, N. L. Talbot & D. A. King**

Interpersonal psychotherapy for older adults at risk for suicide

Older adults have high rates of suicide and employ lethal means of self-harm. Population demographics are shifting rapidly due to the aging of the baby-boomers, a birth cohort with high suicide risk. Relatively little is known about the efficacy of clinical interventions to reduce suicide morbidity and mortality in later life. This presentation will focus on the preliminary findings of a psychotherapy treatment study, funded by the American Foundation for Suicide Prevention, to adapt and pilot test a 16-week course of individual Interpersonal Psychotherapy (IPT) for the treatment of older outpatients at elevated risk for suicide.

Educational objectives: Participants will: 1) learn from the results of this experiment the effectiveness of IPT in dealing with older adults at risk for suicide; 2) be challenged with an open research field, and possible research ideas for the future; 3) learn how this could impact clinical care; 4) learn from the results of this experiment the effectiveness of IPT in dealing with older adults at risk for suicide; 5) be challenged with an open research field, and possible research ideas for the future; 6) learn how this could imp act clinical care.

10:45 a.m. – 11:45 a.m.

OPEN SESSION:

Alexander A

Conversation Hour

11:45 a.m. – 12:45 a.m.

Ⓟ **Joanne Ginter**

Alexander A

Resiliency and Grief with a Pluralist Worldview

This 2-part interactive workshop focuses on helping therapists find their balance to expand one's own awareness of religions and cultural practices, and then exploring the foundation of resiliency as a means of supporting creative meaning making in times of grief and loss. In Part One, participants will be encouraged to examine their spiritual platforms and learn ways of expanding their worldviews. Our spiritual platform is the foundation of beliefs and values that comprise who we are as individuals, as therapists and our understanding of the therapeutic process. Once we are able to identify the foundation of our individual and professional selves, we can then more fully understand and expand our awareness of others. In Part Two, participants will explore the essential elements of resiliency and ways to help clients creatively make new meanings from an expanded pluralist perspective. Resiliency, understood cross culturally as the ability to make new meanings to unfortunate life events, can be facilitated and nurtured by the therapist. Each of us possesses a life story woven with successes, challenges, and losses. These stories include the rituals of life acquired through family, culture, religion and our life challenges. As therapists, we are asked to find individual and family healing within these stories as we help our clients' transition into new phases of their lives, including moving within and through the grief process. In fostering resiliency, we help our clients create new meanings by examining the resiliency foundation of individual strengths, emotional supports, and community.

PAPER SESSION:

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| Spadina A |
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Cross-Cultural Studies of Meaning

Ⓟ **Yoshiyuki Takano**

When the international students ask “why” questions: Search for existential attribution

When people are facing incomprehensible tragic life events where mere causal attribution is insufficient, we tend to seek the reasons why it happened to us (Frankl, 1959/1984; Takano, 2003; Takano, 2006; Wong & Weiner, 1981). Existential attribution was first introduced by Wong and Weiner (1981) and it is defined as “a reason-based explanation based on subjective reflections and values” (Wong, 1998). It is evidenced that finding the meaning and “making sense” of the trauma is a crucial process in the recovery from traumatic experiences (Grossman, Sorsoli, & Kia-Keating, 2006) and understanding why it occurred is a precursor to finding

meaning (Taylor, 1983). Existential attribution is also unique in that it suggests providing coping strategies simultaneously (Lee, 2006; Rudolph & Steins, 1998; Wong, 1991). However, our understanding of this important type of attribution is limited, essentially since it lacks a clear distinction from causal and teleological explanations (Wong, 1991). To clarify the concept further from the cross-cultural psychology perspective, this research investigated the existential attribution by using an existential-phenomenological research method with the Japanese international students in Canada who faced or are facing life challenges. The results revealed four themes of attribution sources Spiritual reasoning, Reasoning by fate, Opportunity, and Probability reasoning. In addition, there are two contextual themes Sense of inconclusiveness and uncertainty, and Positive directed reframing. This research makes a crucially important contribution to stress and coping process research in traumatic life events and posttraumatic growth in cross-cultural psychology and advances the concept of “meaning centered process questions” in counselling, a means to assist clients seeking meaning in tragedy.

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Development and validation of Personal Meaning Inventory for aspiring Asian nurses

The main purpose of the study was to develop and validate a scale entitled Personal Meaning Inventory (PMI) for aspiring Asian nurses. The Inventory (PMI) was developed in order to help in the assessment of the aspiring Asian nurses whose ages range from 11-20. The instrument would help to measure the meaning and to identify what level of self-worth of those who would be seeking admission and those who were already admitted in the Diploma in Nursing (DN) and the direct entry Bachelor of Nursing programs. This is a modest effort to contribute in the indigenization and development of psychological theory and testing, as well as psychometric tool as applied to nursing education and practice. The inventory is made up of sixty items developed and validated under these categories: *Experiences of Choice (EOC)*, *Experiences of Priorities (EOP)*, *Experiences of Sufferings (EOS)*, *Experiences of Religion (EOR)*, and *attitude towards the tragic triad (Guilt, Death and Pain)*. The Personal Meaning Scale Inventory (PMI) was developed in order to help school administrators, teachers, lecturers and aspiring Asian nurses to explore the sources of their meaning. In line with this study and the processes of the instrument development, the following conclusions were made the domain of personal worth and meaning is very difficult to explore and measure. The absence of instrument is one of the significant factors that contributed in the difficulty of understanding personal meaning and self-worth; and the development of the sub-components of the instrument was the most difficult part of the study, however after a very careful consideration of the five major components of the Personal Meaning Inventory (PMI), the test was finally made and the items were jumbled in such a way that no pattern must be established. Since, the instrument was the first to be developed in this regard, it would be expected that there would be some limitations of the developed instrument.

Ⓟ **Trace Pirtle, Ph.D.**

Perceptions of meaning in life among first-semester Latino university students

As the border regions between the United States and Mexico become increasingly unstable and violent, it is imperative that we study the impact this condition is having on the young adults of the region. Specifically, it is important to ascertain the degree to which these changing conditions are impacting the perception of meaning in life among university students. This symposium will focus on the perceptions of meaning and purpose in life among 156 Latino first-semester undergraduate students (64 men and 92 women) at a Hispanic Serving Institution located on the border of Texas and Mexico. Results from the Purpose In Life Test (PIL) (Crumbaugh & Maholick, 1976) revealed an unexpected significant higher perception of meaning in life among Latinos than those of predominantly White undergraduates. Significant differences were also found on employment status and religious/spiritual disposition variables. Non-significant differences were found on college major, family's history of college attendance, and college residence status. Implications for academic achievement and graduation will also be discussed.

Ⓟ **Ike Change**

Religiosity, awareness of suffering, and altruistic behaviors: A correlation analyses of college students in Taiwan

One major reason for the emergence of religion is the witness of human sufferings. Religious saints in the history and now-days, in the East and the West, all have this strong sense of dedication to attend to those in suffering. For example, Jesus cares for those poor and deserted Israelis, Buddha witnesses the fundamental suffering of the human life, M. Teresa devotes herself those dying Indo. These divine individuals are role models of people world-wide. For another example, in Christian traditions, the Theology of Suffering has always been a major issue for debates and discussions. The awareness of others' suffering is a positive human quality. A variety of human intellectual activities have been aimed at promoting the recognition and adaptation to human sufferings. It is assumed that how one perceives and interprets when encounter with a suffering person is critical to his/her subsequent helping behaviors. Based on the above reasoning, this study links the relationship between religiosity, awareness of suffering, and altruistic behaviors.

10:45 a.m. – 12:00 p.m.

PAPER SESSION:

Spadina B

Logotherapy

Ⓟ **Colleen Ogilvie**

Importance and value of suffering to impel and compel you to your own personal mission in Life

The presentation shall cover historical facts of Viktor Emil Frankl's life, his writings, his existential philosophy, his Meta-clinical theory and his clinical evidence of the ability to find the unconditional human behind the self. When the unconditional strengths of the person are brought into consciousness, the deep reservoir of spiritual, noetic strength enables a person to responsible through action or tasks, that has the possibility of enabling a person to lead a dignified life regardless of the conditions imposed on the person and or because of the conditions imposed on the person. The deep reservoir of personal strength lies in the spiritual, noetic dimension. Personal personhood is not dependent on psychosocial or psychosomatic factors. A person is still free to choose an attitude towards suffering.

Ⓟ **Leo Michel Abrami**

The concept of vocation in the writings of Carl Jung and Viktor Frankl

Both Carl Jung and Viktor Frankl have attributed the original motivation of our human endeavors to the existence of a vocation which is largely unconscious and which eventually becomes manifest in the form of a calling. To have a vocation, says Jung, is not the prerogative of some great personalities. It is the predicament of all human beings, even though they are not always aware of it. Viktor Frankl often refers to this concept as the ultimate meaning which an individual may perceive as his personal calling to engage in the pursuit of a certain career or certain altruistic and noble causes. For Frankl, this primary motivation emanates from the spiritual unconscious which emanates from the realm of the unconscious, together with the unconscious of the libido which was so well described by Sigmund Freud. I would like to share some of the ways and methods I have used to help an individual discover the true meaning - or vocation - of his/her life. I would also like to present two questionnaires which have proven to be very useful in achieving this purpose.

Ⓟ **Manfred Hillman**

Integration the colors of your life: The image of the mosaic

Images are an important instrument in counselling and psychotherapy. Abstract words do not easily capture the deeper levels the self. An image is much more effective and helps to integrate the different negative and positive experiences in our lives. The paper focuses on the image of a mosaic and explores relevant logotherapeutic themes embedded in the image, such as individuality, imperfection, the search for meaning, the ability to shape one's life. The image liberates from a one-sided and fixed view on painful aspects of life and leads into the expanse of a life's possibilities. The mediation on the mosaic-image can become a living blue-print for engaging in meaningful living.

POSTER SESSIONS

C.C. Tseng & C. J. Fang - *The experiences and thoughts of a multi-attempt suicide survivor: A narrative analysis –with relatives and friends' cognition toward.*

S.H. Chen, F. L. Chen, & H.M. Wu - *A study on Kindergarten Children's Concept of Death and Their Emotion Responses.*

S. M. Chang & H. T. Chen - *A Study on Spiritual Health and its Related Factors of the Senior High School Teachers in Kaohsiung Area, Taiwan, R.O.C.*

H. M. Liu & T. Tseng - *The Effect of Integrating Spiritual Care into Thanatology Course on the Self-Awareness of NTCN Students.*

T. C. Tsan & T. Tseng - *The treatment of depression from a biblical perspective.*

S. H. Li & T. Tseng - *A Study of School Nurses' Loss Reaction and Coping Strategies after Severe Injury Incidents –An Example of Tao-yuan Area.*

C. Y. Lin & T. Tseng - *The Design of Aftercare Course and Its Effects toward Funeral Directors.*

W. Y. Wen & T. Tseng - *The work value and attitude, life and death attitude of university students in respiratory Therapy.*

T. Singh & K. Hart - *From Suffering to Flourishing: The Transformational Effects of Finding Meaning and Spiritual Striving in Overcoming Addiction.*

Keynote Speakers (with lunch): 12:45 pm – 2:15 pm

KS Salvatore Maddi, Ph.D.

Professor

Department of Psychology and Social Behavior and School of Social Ecology for University of California, Irvine

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| Courtyard Hall |
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Hardiness as a Performance Enhancer Under Stress

Life can certainly be considered a continually stressful phenomenon. And, especially in our times, this natural level of stress is considerably enhanced by such megatrends as technological advance, globalization, and terrorism. There is all the more reason, therefore, why hardiness, as the pathway to resilience under stress, is important to instill in people. Current research has shown that hardiness enhances

performance in stressful circumstances, such as college, and firefighter and paramedics training. Fortunately, there are now well validated methods of measuring and teaching hardiness.

KS Victor Shepherd, Ph.D.

*Professor of Systematic and Historical Theology,
Tyndale Seminary, Toronto*

Adjunct Professor of Theology, University of Toronto.

Courtyard Hall

The Christian Death

Amidst assorted attempts to romanticise death, deny it, flee it, or find refuge in diverse forms of escapism, a Christian approach to death realistically owns the finality of death together with death's concomitant visitation of meaningless and annihilation. In addition a Christian approach recognizes the distress, physical or mental, that accompanies the dying of many whose affliction is painful, devoid of dignity, and horrific to family members whose suffering is different from that of the dying but intense and menacing nonetheless. A Christian approach to death eschews all facile pseudo-explanations concerning ease for the 'good' and anguish for the 'evil'. At the same time a Christian approach to death maintains that all death occurs in the context of the one whom Christians affirm to have been rendered victorious over death and its implicates. Death, therefore, is seen to have been de-natured (incapable of occasioning definitive separation), and is viewed now not to threaten life with ultimate futility or ultimate loss. A Christian approach to death entails acknowledging fulfilment and vindication in the life-to-come, as well as the role of the 'great cloud of witnesses', the community of faith, in supporting the dying and their survivors. Since Christians are beneficiaries of the one who has conquered death, they are free to live in the light of this victory as they embrace life fully and joyfully in a spirit of self-forgetful affirmation.

Breakout Sessions: 2:15 pm – 4:15 pm

PAPER SESSION:

Alexander A

Literature and Death Attitudes

Ⓟ **Larry Hopperton**

Deconstructing grief: Artifacts of process

Grief is an individual experience and its expression is generally intensely personal, restricted to the grieving person. We can identify grief, but it is almost impossible to truly share the experience. Even where artifacts of grief have been created in either

writing or visual art, they stand outside the observer. Deconstructionism is a literary technique based upon personal constructs of meaning that follow chains of signification stimulated by a work. Since meaning becomes a personal construct, the process of identification can be heightened. From an authoring viewpoint, since the attempt to define is relegated to the potential of chains of signification, the intent is not to be explicit but to create the neighborhood of indicators in which the variability of personal meaning exists. This presentation will discuss the fluidity of meaning that the deconstructive chains of signification can suggest, and examine a series of poetic artifacts of the grief process so that participants can identify and personalize the grief process.

Ⓟ **Alistair Martin-Smith, Ph.D.**

Young people discover personal meaning through the theme of death and resurrection in Shakespeare's Pericles

The *Looking for Shakespeare* program has evolved over eight years at New York University and at Goldsmiths University in London. Its non-traditional rehearsal processes are designed to support young people by challenging them to deepen their understanding of one another and their engagement with Shakespeare. Since issues of identity are of paramount importance for young people, we explore the relationship between identity and character. We seek to challenge and extend the identities of adolescents, so that the Shakespeare characters they create will become extensions of themselves. Philosopher Alain Badiou (in *Being and Event*) has rejected postmodern theories of identity in favour of a consideration of Being and agency. He argues that a young person's identity is born of the disruptive events they experience and their decision to affirm those events. In our *Pericles* rehearsal process, the theme of death and resurrection became a focus and catalyst for forging new identities from disruptive experiences in their lives. In the *Looking for Shakespeare* rehearsal process, our company of young people was challenged to examine the implications of Shakespeare's narrative in their own lives: the play's events, especially the resurrection of Thaisa from the dead, stimulated their awareness of their own death and resurrection experiences and helped them to work together as a team.

Ⓟ **Scott Masson, Ph.D.**

Lord of the Rings and death attitudes

J.R.R. Tolkien is for many the author of the 20th century. The Hollywood ending of the recent Lord of the Rings film changes what the book clearly presents: a small and astonishingly difficult victory which is but a prelude to a long and inevitable defeat. In spite of that bleak picture, most readers find the books inspirational, among other things because of their portrait of what it means to live well in the face of death. My paper will discuss the main characters' attitudes towards death and dying, and in particular explore them in relation to Tolkien's complex portrait of the nature of evil. I will speculate on why it has proved so appealing to the hearts and

minds of his readers in an age where evil is often presented in the form of another nation or religion.

PAPER SESSION:

Alexander B

The Meaning of Death

Ⓟ **Dmitry Leontiev**

The positive meanings of death

The meaning of death depends on the meaning of life. Paradoxically, those who live highly meaningful lives are less scared of death than those who live empty lives. Probably, the former feel that they have lived their life, unlike the latter. Our attempts to avoid, deny, and repress the awareness of death as an essential part of human life produces anxious and depressive states. On the contrary, making clear sense of death and putting it to the focus of our awareness produces positive attitudes to death — not in the sense of its desirability, but rather in the sense of drawing some resources for positive living from the reality of death.

Educational objectives: 1) Making clear cultural and individual variability of personal meaning of death; 2) Revealing the ambivalence of death and its positive aspects; 3) Comparing value profiles of life and death; 4) Elaborating the essentials of personal life philosophy that allow to make positive sense of death.

Ⓟ **Charles H. Hackney**

Death-related humor as a terror management process

"Gallows humor" as a way of asserting a sense of control over death is considered from the perspective of terror management theory. Testing the hypothesis that exposure to the mortality salience manipulation will result in an alteration in participants' appreciation of humorous material. Participants rated several comic strips, indicating how funny they found the jokes. The differential relevance of various forms of jokes to the process of terror management was examined by having participants rate their appreciation of jokes that address issues of varying applicability to existential concerns. Results indicate that mortality salience results in an exacerbation of the evaluation of humorous material, and that jokes' relative centrality to existential processes produces differing evaluative responses. Theoretical and practical implications of humor as a resource in dealing well with death are discussed.

Ⓟ **Ivana Steigman**

"Journey into the numinous": A grounded theory exploration of the stages and meaning of the death awareness development

This doctoral dissertation research study was designed to illuminate the role of awareness of death in quality of life and psycho-spiritual development as well as to contribute data to an alternative view of the concept of Death Awareness. Death Awareness in this study was identified as a crucial station in human psycho-spiritual development compared to the narrow meaning within the context of the dying process, loss, and bereavement. Conducted as a grounded theory exploration, semi-structured interviews with 21 participants ages 52-85 inquired into the experiences and practice of Death Awareness. The researcher was able to gather collective, personal, and professional views. The grounded theory method was used to code and analyze the participants' responses. The themes of spirituality, awareness, acceptance, direct knowing, embodiment emanated from the data. The cycles of coding resulted in the development of a theoretical model of the Death Awareness Development. The distinct stages of the model correspond to positions within a spiral pattern of psycho-spiritual development delineated by Michael Washburn. There are Closed, Conceptual and Numinous stages of Death Awareness. The core interaction contained within the spiral pattern is the continuous engagement of the Inevitability of Death and the developing Transpersonal Identity. This interaction produces a shift towards non-dual mode of awareness that is characterized by increased engagement of the present moment, and deeper embodiment of the evolving Transpersonal Identity, which includes a holistic sense of Death Awareness in which birth and death are the opposing sides of the life spectrum. This integrated awareness is than utilized and practiced in everyday life while improving its quality.

© **D. H. Rosmarin, E. J. Krumrei, and K. I. Pargament**

Are gratitude and spirituality protective factors against psychopathology?

Anxiety and depression are common responses to trauma and bereavement. However, gratitude and spirituality may be helpful to individuals experiencing anxiety and depression in response to a loss, and therefore empirical investigation into the links between these variables is warranted. This study investigated the relationships between gratitude, spiritual/religious variables, anxiety and depression across multiple religious groups. Two independent samples consisting of $n = 120$ Christians (Catholic, Mainline Protestant, Evangelical Protestant and Mormon) and $n = 234$ Jews (Orthodox, Conservative, Reform and Other) were recruited. Measures of gratitude, general religiousness, religious practices, and positive core beliefs about God (trust in God) were administered alongside measures of trait anxiety and depression. Statistically significant correlations emerged between all variables, suggesting that gratitude and spirituality are protective factors against anxiety and depression.

2:15 pm – 3:15 pm

Membership Meeting

(For Members and Potential Members)

Spadina B

3:15 pm – 4:15 pm

Board Meeting

Spadina B

PAPER SESSION:

Spadina A

Therapy and Intervention

Ⓟ **C. S. Yang, C. C. Wang & S. W. Tsan**

The application of the complex therapeutic model in life business

Death is a natural phenomenon of life. However, the emotion experience of death to those family members is extremely strong. There are three mental characteristics of the realization of life and death: individual difference, custom and culture influence, and innovative possibility. Everyone may have the experience of the loss of friends, relatives, or health. Grief is the subjective reaction of this experience. The complex therapeutic model is the first step of the three stages service in mental health. It is also one of the professional abilities of the workers in the life related business. It is an integrated therapeutic model that adheres to the spirit of the relationship counselling model. It emphasizes to establish a trust relation with counsellors during the process of the counselling and activities. Also, the model refers to some interactive factors, such as personality, problem type, and counselling scenario. Some background factors about the case are discussed in the model, such as cultural differences, social ranks, and living environments. The model attempts to apply the effective spiritual care which is compatible to the local culture of the case. It provides the best mental consolation in order to developing and consolidating the relationship with the counselor and then adapting to positive growth. The complex therapeutic model may apply to any grief stage and provide various useful therapeutically activities that help the case recover and re-adjust from the sorrow. The complex therapeutic model associates with the formal therapy, the grief therapy, and the mutual help group, so that the case may transform sorrow and grief to positive motivations for growth. The most important is that the model enhances the follow-up concern in funeral services.

Ⓟ **H. T. Huang**

An exploration on loss experience of batterers in intimacy abuse through intervention program

The purpose of this study is to explore the loss experience that batterers in intimacy abuse may have undergone during the process of intervention, how they would adjust to the enforcement of the intervention, and how they would interpret this experience. This qualitative research recruited 6 male participants who were sentenced to receive an at least 12-week compulsive treatment and had completed their intervention programs for over 6 months. Observations, 90-minute in-depth interviews, and records of group events were employed in this study. The primary violence type was physical abuse. The result showed that masculine losses could be categorized in 6 items: dignity, intimacy, right of residency, right of working, parenting, and right of well-being. And “dignity” was the most impressive loss. Batterers in this research had developed coping strategies to the process of intervention in 3 ways: surmounting the transformation and self-accepting – in aspect of self identification, respecting their previous partners and giving up insistence – in aspect of interpersonal relationship, and searching for meaning and learning positive growth – in spiritual aspect. And batterers’ interpretation of their intervention experience is varied depending on their own cultural and spiritual beliefs.

Ⓟ **Danielle Nahon & Nedra R. Lander**

Meaning in everyday life and in death: An integrity model perspective

Life is a process and journey whose end point is death. Without our personal values, we are undefined, fearful, and stressed. Life is all about choices, and about whether or not they are able to provide a sense of meaningfulness. Our choices reflect the struggle to define ourselves, in contrast with the contextual structures that threaten to define us. Life requires courage to know the self, and to gain an awareness of the contextual structures that confine and try to define us. The choice is Hamlet's "to be or not to be"—to be alive or be amongst the living dead. It is our sense of integrity that provides the relevancy and meaning to one's life, and the ability for compassion with others. This paper will provide an Integrity model perspective of living well and dying well. It will offer an understanding and appreciation of the self and of becoming an “I” rather than an “It” (Buber, 1970; Lander & Nahon, 2005). The Integrity model examines the values structures within the multiple facets of our lives, and whether or not these values provide a sense of a life of meaning or a sense of being among the living dead.

Ⓟ **Johana Rosalina Kristyanti**

Meaning of life on social workers who work with traumatized people

People who experience traumatic events, usually ask their existence in the world with the basic questions: what is the purpose of my life and why should I still live? Viktor Frankl, the founder of Logotherapy and also a survivor of holocaust traumatic event, said that finding meaning of life is the main motivation of individual to answer the basic questions of their existence after experiencing traumatic events. Frankl's (1962: 78) famous statement is, “a man who becomes conscious of the responsibility he bears toward a human being who affectionately waits for him, or to an unfinished

work, will never be able to throw away his life. He knows the ‘why’ for his existence, and will be able to bear almost any ‘how’.” The traumatic events not only effected people who experience the events, but also those who work in assisting the survivors. Most researches pay attention to the survivors and just few to the social workers or people who work with the survivors. Therefore, this research will look for the meaning of life on people who work with survivors who experience disasters, both natural disasters and man-made disasters. The study used qualitative methods which explore the experience of finding meaning of life from two social workers who work with survivors of natural disaster (Jogjakarta’s earthquake) and survivors of man-made disasters (domestic violence).

2:15 pm – 3:15 pm

Ⓜ* John Pollard, M.A.

Courtyard Hall

Dying to Live: Beyond the Fear of Death and Dying

A paradox lies at the heart of this presentation: Why are death and dying, the most natural and expected of life experiences so feared and denied in our culture? Through discussion and gentle experiential work, we will explore our own struggles around these profound issues and will discover new ways of helping others come to terms with their mortality. By remaining soft and open in this heart-centred exploration, death and dying are revealed as an integral healing process in the human journey. The hidden gift in this challenging and sacred work is that by compassionately embracing our dying, we are liberated to fully experience, at last, our living. As hospice director Rodney Smith says, “We study death in order to learn how to live.”

3:15 pm – 4:15 pm

Ⓜ Kelly Penrod and Michael Winters

Courtyard Hall

Using Anger and Guilt to Discover Personal Values

Franklian psychotherapy (see Fabry, 1994, 1988) states that personal values provide the structure of meaning in our lives. Meaning and values are inextricably linked. But how do we understand our values? We think of understanding personal values as an intellectual process. Often the concepts involved in “values clarification” explore values only from an intellectual or cognitive domain – values are what we

“think” they are. But there is more to values than cognition! This experiential workshop will provide exercises that demonstrate affective approaches to understanding values. By understanding what leads to anger and how we manage our anger, we better understand personal values. Similarly, by better understanding guilt, we better understand our personal values.

Educational objectives: Participants will: 1) understand how anger is related to personal values; 2) understand how guilt is related to personal values; 3) create emotion based value hierarchies.

POSTER SESSIONS

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| Hallway |
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Jaisun Koo & Ah-rong Lee - *The relationship among Individualism-Collectivism, Self-efficacy and Subjective Well-being in Korea.*

W. F. Evans, K. Atwood, S. Overdoff, J. Duvon, & J. Spiteri - *Alcohol Use and Life Meaning among American College Students.*

L. Garcini, M. Naus, & A. Robins - *Affective and Motivational Predictors of Perceived Meaning in a Diverse Sample of College Students.*

D. Brandão & J. Pais-Riberio - *Psychological Well-Being Assessment in youth with Cerebral Palsy and their caregivers: exploratory study*

H. H. Lee, Y. Hun & S. T. Hwang - *The Relationship Between the DSM-IV Personality Disorders and the Five-Factor of Personality.*

J. H. Choi, E. J. Noh, & S. T. Hwang - *Validation of the Diagnostic Test for Dependent and Avoidant Personality Disorder.*

D. H. Kim, I. S. Lim & S. T. Hwang - *The Preliminary Study for Development of Aesthetic Plastic Surgery Addiction Scale.*

Y.G. Bachner, V.H. Raveis, D.G. Karus - *Correlates of self-esteem among adult daughter caregivers of a parent with cancer.*

Closing Address and Lecture 4:15 pm – 5:45 pm

William Evans, Ph.D.

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| Courtyard Hall |
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VRPL Alexander Vesely,
Grandson of Viktor Frankl, Licensed psychotherapist, and Film producer

***The INPM Presidential Address
and
The Viktor Frankl Public Lecture***

Real Life Lessons of Logotherapy from Viktor Frankl

Growing up with Grandpa Viktor Frankl allowed me to learn real life lessons of Logotherapy and observe first hand the private dimensions of a great public figure. This presentation will briefly describe life in the Viktor Frankl family and the memorable real life lessons I have learned from him on the imperatives of responsibility and meaning. Above all, he has taught me how to live life to the fullest till the last breath, regardless of circumstances. Viktor Frankl is the epitome of Logotherapy – his very life provides the most compelling evidence of the efficacy of Logotherapy. I will use video clips and photographs of Viktor Frankl to illustrate my inside story about Viktor Frankl. I will share my recollections and insights about a great psychotherapist and his enduring impact on new generations.