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## Perceptions of Healing: Mind, Body and Spiritual Implications For Yoga Therapy and Art Therapy Students

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Perceptions of Healing: Mind, Body and Spiritual Implications

For Yoga Therapy and Art Therapy Students

Robin L. Kusilka

Loyola Marymount University

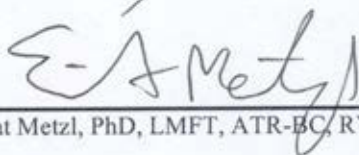
May 2014

Signature Page



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Robin L. Kusilka, MA, Researcher



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Einat Metzl, PhD, LMFT, ATR-BC, RYT, Research Mentor

### **Abstract**

This study employed a mixed method approach to explore perceptions of healing, particularly as it relates to the mind, body and spirit. The data was collected via a questionnaire consisting of word lists, scaling questions, narratives and an art based component among thirty-two yoga therapy students and twenty-one art therapy students at Loyola Marymount University in Los Angeles, CA. The information gathered was used to explore, compare and contrast the perceptions of healing within and between the two groups. The findings suggested that both study groups shared similar concepts about the integration of the mind, body and spirituality in their healing journeys while decidedly demonstrating the importance in personal change and growth in their perceived healing experiences. However the yoga therapy participants appeared to take a more concrete approach that was directly related to the practice of yoga and its philosophy, whereas the art therapy participants seemed to take a broader and more intuitive path. These differences were especially noted in the expressive art pieces.

### **Dedication**

This paper is dedicated to my two beautiful sons, Max and Chaz, the lights of my life. When I told them of my endeavor of returning to school to further my education with a master's degree, they gave me sage advice. Max informed me " Mom, this is going to be really hard." He was correct, as this has been a challenging undertaking, yet rewarding beyond words. Chaz reminded, "Mom, you're kinda old, but hey, if that's what you want to do, go for it!" And go for it I did!!! Thank you Max and Chaz for your relentless understanding, patience, support and love. I love you both so very much. Be well!

### **Wild Geese**

You do not have to be good.  
You do not have to walk on your knees  
For a hundred miles through the desert, repenting.  
You only have to let the soft animal of your body  
love what it loves.  
Tell me about your despair, yours, and I will tell you mine.  
Meanwhile the world goes on.  
Meanwhile the sun and the clear pebbles of the rain  
are moving across the landscapes,  
over the prairies and the deep trees,  
the mountains and the rivers.  
Meanwhile the wild geese, high in the clean blue air,  
are heading home again.  
Whoever you are, no matter how lonely,  
the world offers itself to your imagination,  
calls to you like the wild geese, harsh and exciting --  
over and over announcing your place  
in the family of things.

*~Mary Oliver*

### **Acknowledgements**

I would like to acknowledge all of the LMU yoga therapy and art therapy students that completed the questionnaire with such openness and honesty...I was humbled by your sharing. Without your participation, this study would not exist.

I thank my LMU professors for their wisdom, dedication and passion. I thank Dr. Einat Metzl for her relentless patience, guidance and unending support in this endeavor. I thank Alexander Justice for his diligence in assisting me with finding numerous resources. I thank Ann Stenglien for her exuberant advice and keen eye in helping me to edit this paper.

I thank my fellow classmates and friends for their acceptance, support and laughter along this two year journey...it has been a wild ride!!!

I would also like to thank two longtime friends in North Carolina, Cathy Riggs who attended my first introductory meeting to the program and Gina Hudson who helped me edit my autobiography to be admitted. Both of them were relentless in their support and understanding. Finally, I would like to thank my dear friend and neighbor Susan Sampson, who took loving care of my dog Mikey during the countless hours I was away and for providing me with many, many delicious homemade meals.

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## **Introduction**

### **The Study Topic**

In today's medical climate, there is a growing awareness and acceptance of treating the whole person, mind, body and spirit (e.g. Kafka, 1992; Emerson, Sharma, Chaudhry, Turner, 2009; Zammit. 2001), in a holistic approach to allow for optimal healing and well-being (e.g. Dossey, Keegan & Guzzetta; Horovitz & Halpern, 2002). Healing becomes the process that is restorative and integrative in nature (Kafka, 1992), providing not only for the physical needs of a person, but also for their emotional and spiritual recovery (Myss, 1996). In this medical arena, more and more research is providing evidence that the relationship between spirituality and health is impactful (Curlin, Lawrence, Odel, Chin, Lantos, Koenig & Meador, 1992). Portman and Garret (2006) suggest that healing traditions may differ greatly and offer very different perspectives of healing and journeys toward that goal. With that in mind, the therapeutic and spiritual properties of yoga and art, both alternatives to traditional western medicine, have emerged as viable disciplines in providing holistic pathways for true healing.

In the yoga therapy field, as it is practiced in the US, more discourse relates healing through yoga to common mental and physical concerns (Payne & Usatine, 2002; Telles, Gaur, & Balkrishna, 2009) and in the field of art therapy connections made between spirituality and healing through art making have become more prevalent (Allen, 2005; Horovitz & Halpern, 2002 ; Farrelly-Hansen, 2009). Furthermore, Franklin (1998) explains that art and yoga as therapeutic entities are a natural fit, for they are both reflections of the self as the whole person is addressed in its entirety.

This research study explored the perceptions of healing as related to integration of

the mind, body and spirit through written and artistic responses of art therapy and yoga therapy students. The study utilized a holistic approach to the journey of optimal health. It focused on the nature of healing as a restorative and integrative process that provides for physical, emotional, and spiritual balance and recovery. A questionnaire that included scaled questions, narrative opportunities and an invitation for art-based expression was used among students currently enrolled in art therapy and yoga therapy programs. This data was examined in order to provide a deeper understanding of lived experiences of the perceptions of healings and to thematically explore such perceptions among and between these populations.

### **Significance of the Study**

Based on the above mentioned, it is clear that the place of yoga and art in supporting healing is an important one to understand. This investigation thematically explored the perceptions of healing with graduate students in both fields, demonstrating similarities in this holistic journey, while the manifestations and tools utilized or paths toward achieving such healing may be different. This research is therefore intended to foster understandings of the implications of yoga and art and their perceptions of healing

For the researcher, interest in this topic was both personal and professional. She has personally employed the integration of art making, practicing yoga, and maintaining her own individual spirituality as a doorway to healing physical, emotional and spiritual wounds. In the professional arena, the topic of wellness practices with a spiritual based orientation has been gaining more and more recognition in the medical and therapeutic community and is a direction I the researcher would like to explore further.

### **Background of the Study**

During recent decades, Curlin et al. (2007) and Malchiodi (2013a) contend that distinct conversations have emerged between the medical and therapeutic communities regarding the topic of wellness, or healing versus that of curing. Making a delineation between the two, Kafka (1992) and Lerner (1996) describe curing as that of ridding oneself of disease or the dark side of self, whereas Kafka (1992) and Malchiodi (2012) believe healing is an inner process that is more closely related to restoring a person's sense of self and self-hood. In addition, Malchiodi (2012) emphasizes that the “miracle of healing” (p.19) is able to go beyond the limits of curing and often takes place when curing seems impossible.

In order to achieve such healing, all aspects of the whole person—physical, mental, emotional, societal and spiritual must be considered (Mehta, 2002; S. Robbins, 1998) because illness involves the disharmony between the mind, body and spirit (Emerson, Sharma, Chaundry & Turner, 2009; Horowitz, & Halpern 2002). This authentic healing process of becoming whole (Marek, 2001; Zammit, 2001) is the bringing together of all parts of oneself “at a deep level of inner knowledge, resulting in an integrated, balanced whole with each part having equal importance and value” (Dossey, Keegan & Guzzetta, 2000, p. 6). Finally, it becomes imperative that every professional caregiver, no matter the specialty, (Handzo & Koenig, 2004) has an awareness of the whole person—physical, emotional and spiritual—to ensure the highest level of medical care and the most integrated form of healing (Curlin et al., 2007; Handzo & Koenig, 2004; M. Robbins, 1998). Of particular significance writes Mulhern (2012), S. Robbins, (1998) and West (2011), has been the shifting focus of the necessity of

including spirituality by the entire medical team in providing all aspects of healing the physical and mental self. Spiritual care should be a legitimate part of health care, claims Horvitz and Halpern (2002) and should be included in the holistic approach to health and wellness.

Myers, Sweeney and Witmer (2000) profess spirituality to be a personal and private belief system that transcends the everyday aspects of life, offering “a deep sense of wholeness, connectedness and openness to the Infinite” (p. 265), by moving attention and focus inward promoting an awareness of all facets of Self (Elkins, Hedstrom, Hughes & Leaf, 1988). Koss-Chioino and Hefner (2006) state that most religious practices and rituals have embraced spirituality and spiritual transformation as the core of healing. Spiritual transformation, a “fundamental change in the place of the sacred or the character of the sacred in the life of the individual” (Pargament, 2006, p. 18), is considered by Koss-Chioino and Hefner (2006) to be a universal component of human life and the center of the interactions of the healing process.

As the inclusion of spirituality into the healing process is being profoundly recognized, there has also been more and more acceptance of alternative, non-traditional models of healing to encompass this aspect in seeking wholeness and well-being. Because of their spiritual and therapeutic values, the practice of yoga and art making are emerging as viable modalities for holistic healing. Yoga and art are closely aligned (Franklin, 2001), as both are contemplative practices requiring a solitary understanding and silence (Franklin, 1999), in creating a place where the rational, the mysterious, the unknown and the hidden can become revealed and known (Khalasa, 2011). The meditative state of making art and practicing yoga provide an invitation inward, while

encouraging a focused center (Franklin, 2001), awareness, intuition, and openness to discovering the Divine within (Franklin, 1999, 2001; Khalsa, 2011). In addition, Franklin (2001) acknowledges that yoga and art serve as vehicles to the inner world of healing, transformation, personal growth and discovering the purpose and meaning in one's life. Finally, art and yoga as therapeutic entities are a natural fit, for they are both reflections of the self as the whole person is addressed in its entirety. As a result, the benefits of obtaining and maintaining optimal health through both disciplines have led them to be accepted by the medical community, giving way to yoga therapy (e.g. Kraftsow, 2011; Mehta, 2001) and art therapy (e.g. Malchiodi, 2013b; Marek, 2001).

The yoga tradition was developed in the context of the spiritual traditions of India (Kraftsow, 2002) and has grown over thousands of years as a scientific and pragmatic approach to bringing the physical, moral, mental, and spiritual aspects of Self into harmony and well-being (Iyengar, 1979; Lee 1997). The practice of yoga provides a broad range of practices and techniques (Kriyananda, 2002) that result in joining several parts of an individual's soul to God, and thus into one of wholeness (Ghandi & Desai, 2011; Iyengar, 1979). Through the process of practicing yoga, Fahri (2002) contends that the unification of the mind and body allow for healing all parts of the individual as well as offering vigorous health, flexibility and stamina. Bhavanani (2112) and Kraftsow (2010) acknowledge that the ancient tradition of yogic therapeutic intervention, *yoga-cikista*, has stood the test of time from its roots in Vedic teaching and science to the recent adaptation and use of yoga techniques and practices to restore and maintain health and healing at all levels.



On the other hand, healing through art and art making, Horovitz and Halpern (2002), Malchiodi (2002) and McNiff (2004) suggest, is one of the most ancient cultural practices in every region of the world. Ganin (1999), Malchiodi, (2012) and McNiff (2001) concur that art and the creative process that it invites have also stood the test of time as an instrument of healing. They contend that in recent decades the use of art making has emerged as a viable means of providing insight, understanding and relief from the symptoms of ailments. Art and healing are closely aligned agree Ganin (1999) and Malchiodi (2002), as the act of creating images provides the opportunity for taking the journey inward and expanding the paths of becoming whole (Allen, 2005; Ganin, 1999; Malchiodi, 2002). Furthermore, art making is intrinsically spiritual (Farrelly-Hansen, 2001; Marek, 2001) shedding light on spiritual truths that are revealed through symbols and images (Farrelly-Hansen, 2001) while providing a way of awakening the true self and its meaning and purpose of life (Malchiodi, 2001).

Although there has not been an extensive amount of research on the utilization of art and yoga together as holistic healing modalities encompassing the mind, body and spirit, this concept is beginning to emerge in recent literature. In such a model, yoga becomes the grounding force allowing art to provide a doorway to process thoughts and emotions (Harris & Fitton, 2010), offering a tangible freedom that produces a state of union with all great beings throughout time and space (Franklin, 2001). Moore (2011) contends “yoga is incomplete without art, as yin is without yang, as male is without female, as young is with out old” (p. ii). In addition, he acknowledges that the use of art and yoga creates a pathway that reaches into the deepest layers of the soul that allows for the highest level of spiritual dimensions and healing.

## **Literature Review**

In today's medical climate, there is a growing awareness and acceptance of treating the whole person (e.g. Kafka, 1992; Emerson, Sharma, Chaudhry, Turner, 2009; Zammit, 2001) in a holistic approach to allow for optimal healing and well-being (e.g. Dossey, Keegan & Guzzetta; Horovitz & Halpern, 2002). This literature review, therefore, explores perceptions of healing within this context. First, the differences between healing and curing is explored in which healing is defined as the process that is restorative and integrative in nature (Kafka, 1992), providing not only for the physical needs of a person, but also for their emotional and spiritual recovery (Myss, 1996). Secondly, the broadest definition of spirituality is offered and further examined in the context of religion, transpersonal psychology, the meaning of life and the importance of its place in healing. Thirdly, particular attention is paid to the places of art, yoga, and therapy, as these bridge mind, body and spirit in search of healing. Finally, the therapeutic benefits of each of these disciplines are discussed in the respective fields of yoga therapy and art therapy.

### **What is healing?**

During recent decades, Curlin et al. (2007) and Malchiodi (2013a) contend that distinct conversations have emerged between the medical and therapeutic communities regarding the topic of wellness, or healing versus that of curing. Making a delineation between the two, Kafka (1992) and Lerner (1996) describe curing as that of ridding oneself of disease or the dark side of self, whereas Kafka (1992) and Malchiodi (2012) believe healing is an inner process that is more closely related to restoring a person's sense of self and self-hood. Further explaining, Pert (1997) describes that healing involves enhancing and enlightening these "dark, blocked off areas" (p. 120) to allow for

emotional release. The act of curing is a very passive act that allows the person to give over authority to professionals, explains Myss (1996), whereas healing is a more active internal process that includes many personal factors and beliefs. Furthermore, Marek (2001) contends that healing is more than the clinical process of fixing someone who is wounded or ill, but is for those who are unknowledgeable or have become desensitized about their heart, senses, and creativity as it relates to the earth and the universe. In addition, Malchiodi (2012) emphasizes that the “miracle of healing” (p.19) is able to go beyond the limits of curing and often takes place when curing seems impossible.

In order to achieve such healing, ill health must never be restricted to one part of the individual (Mehta, 2002), but should include the whole person—physical, mental, emotional, societal, and spiritual (Mehta, 2002; S. Robbins, 1998). In fact, illness involves the disharmony between the mind, body, and spirit (Emerson et al., 2009; Horowitz & Halpren, 2002); therefore, to achieve wholeness and optimal health, the holistic approach of integrating these three aspects must be engaged in healing (Kafka, 1992; Zammit, 2001). This authentic healing process of becoming whole (Marek, 2001; Zammit, 2001) promotes a natural “healing intelligence” (Mulhern, 2012, p.147) within the psyche (Mulhern, 2012) to find homeostasis among the energetic interrelationship of physical, emotional, mental and spiritual disease, thus eliminating pain, suffering and conflict (Mulhern, 2012; Zammit, 2001). Furthermore, Dossey et al. (2000) add “healing is a process of bringing parts of one’s self together at a deep level of inner knowledge, resulting in an integrated, balanced whole with each part having equal importance and value” (p. 6). If the healing of one’s self by becoming whole does not occur, the self will not only become damaged by the pain (Mulhern, 2012), but may also become limited in

the capacity to function and grow (Mulhern, 2012; Pert, 1997). Finally, it becomes imperative that every professional caregiver, no matter the specialty, (Handzo & Koenig, 2004) has an awareness of the whole person—physical, emotional and spiritual—to ensure the highest level of medical care and the most integrated form of healing (Curlin et al., 2007; Handzo & Koenig, 2004; M. Robbins, 1998).

Of particular significance writes Mulhern (2012), S. Robbins, (1998) and West (2011), has been the shifting focus of the necessity of including spirituality by the entire medical team in providing all aspects of healing the physical and mental self. Spiritual care should be a legitimate part of health care, claims Horvitz and Halpren (2002) and should be included in the holistic approach to health and wellness. In order to meet such demand most medical schools in the United States now offer courses on spirituality and medicine (Farrelly & Hansen, 2002), allowing spirituality and healing to take its rightful place within the healing process of becoming whole (West, 2011).

### **What is spirituality?**

Eddy (n.d.) explains that the word “spirituality” derives from the Latin *spiritus*, meaning “breath of life” (p.10). In addition, *The Oxford Dictionary* defines “spirit” (n.d.) as the “nonphysical part of a person that is the seat of emotions and character; the soul.” It is through the soul, which Mulhern (2012) finds to be synonymous with spiritual activity, that the integration of the body in its physical state and the mind in its non-physical essence takes place (Elkins, et al., 1988; Mulhern, 2012). The “fruits of spirituality” (Elkins et al., p. 12)—deep intuition, transformative feelings, and enlightened thoughts are manifested here within the symbiotic relationship of mind, body and spirit (Mulhern, 2011; West, 2011). Not only does the human spirit serve as a

transcendent vehicle to the insightful exploration of personal meanings of life and identities (Ellison, 1983; Pargament, 2006), but spirituality also offers a source of stability, peace of mind and the possibility for profound change (Pargament, 2006).

Transcendence, a key component of a spiritual practice (Koss-Chioini & Hefner, 2006), is derived from the Latin word, *transcendere* (n.d), which translates into “climb across.” Spirituality is described by Elkins et al. (1988) and Myers et al. (2000) as an awareness of transcendence that allows for the “form of living” (Aponte, 1996, para. 7) that is a manifestation of Self in regards to self, others, nature, life and a higher power or ultimate source (Aponte, 1996; Elkins et al., 1988). This need to climb above or move across, is the individuals desire to reach into the regions of the unconscious to experience more than what is seen, (Elkins et al., 1988) while embarking on a personal journey with the goal of discovering the transcendent in the every day (Wink, 1999).

At a profoundly personal level, spirituality is the center of identity, morality and self worth (Aponte, 1996) and inherently exists in all things (Elkins, et al., 1998; Potts, 1991). Wink (1999) emphasizes the importance of developing a spiritual quest to find the sacred at all times and in everything. This search for sacredness and purpose in life (Pargament, 2006) that is rooted and embedded in all human experiences (West, 2001) results in spiritual growth that shifts from the unified sense of self to other people, the environment, and finally the universe (West, 2001; Wink 1999). At the same time, A. Robbins, (1998) adds that this pursuit allows for a deep and profound search into the meaning and purpose of one’s own existences. Ultimately, spirituality is the aspect of all attempts of the individual to care and transform all the invisible factors in life while transcending “the personal, concrete and finite particles of this world (Moore, 1992,

p.232). It is with keeping these complex definitions in mind that Aponte (1996) claims spirituality provides a way of life that incorporates a sense of self, world view, and moral standards into politics, culture, ethnicity, race and religion.

### **Spirituality and religion.**

Chandler, Miner-Holden and Kolander (1992) and Mulhern (2012) suggest that meditation, prayer or inward contemplation is found in both religion and spirituality. Although both religion and spirituality are concerned with the basic questions of existence, Horovitz (2002) delineates the two, explaining that religion transpires in a social context through an organized body of thoughts and ideas, whereas spirituality's pathway is more individualistic in nature. The concepts of religion, agree MacDonald & Friedman (2002) and West (2011) exist within the boundaries of an organized group of people, including its leaders, membership and institution while the basis for spirituality is deeply personal and private.

Religion is a social construct (Koss-Chioino & Hefner, 2006; MacDonald, 2009) that expresses worship to a higher truth that is beyond the individual (Heelas & Woodhead, 2005) while spirituality is a personal experience, unique within each individual (Koss-Chioino & Hefner, 2006). Spirituality is further defined as a natural phenomenon that does not need to be validated by organized churches (Maslow, 1970), as well as a highly individual, subjective experience existing beyond the bounds of a particular faith group or an external deity (Kapsali, 2002; West, 2011). However, Koenig, McCullough and Larson (2001) argue that spirituality found its roots through the development of religious rituals that lead to the personal quest for understanding and meaning. In addition, Moore (1992) explores the idea that all religions contain a spiritual

component requiring constant care to keep these spiritual principles alive. Furthermore, Elkins et al. (1988) and Elkins (1990) claim that spirituality may not be the same as religiosity, adding that one can experience spirituality without the parameters offered by the confines of traditional religious practices. Finally, in the words of Erich Fromm (1950), “people are discovering that it is not true that we have to give up the concern for the soul if we do not accept the tenets of religion” (p.9). For the sake of this paper, practices and traditions that could be defined as having a religious or spiritual nature will be included in “spirituality.”

### **Spiritual and transpersonal psychology.**

Farrelly-Hansen (2001) describes transpersonal or spiritual psychology as a discipline that bridges psychology and spirituality and a field of psychology that studies the transpersonal, self-transcendent or spiritual aspects of human experience. Transpersonal is defined as including the traumas, neurosis and personal history that goes beyond the personal psyche and moves into the collective unconscious (Jung, 1960, 1966, 1980), whereas transpersonal psychology is the study of such concepts and the realization and understanding of spiritual transcendent states of consciousness as it relates to humanity’s highest potential (Lajoie & Shapiro, 1992). These transpersonal experiences are encounters that not only include the dimensions that go beyond the physical, mental, and emotional aspects of the individual’s sense of self (Franklin, 2001; Walsh & Vaughn, 1993), but also include the wider aspects of “humankind, life, psyche or cosmos” (Caplan, 2009 p. 146).

Although William James, Carl Jung, Otto Rank and others explored aspects of spiritual and transpersonal practices in their work, Miller (1998) suggests that Western

psychology often disregarded the spiritual dimension of the human psyche. It was not until the publication of *The Journal of Transpersonal Psychology* in 1969 and the subsequent founding of Transpersonal Psychology in 1971 explains Caplan (2009), that Western psychology began integrating the mystical knowledge that comes from multiple traditions. Often called the fourth force of psychology, following cognitive/behavioral, psychoanalytical, and humanistic models (Franklin, 2001), today's transpersonal psychologists address the full range of human psycho-spiritual development, from the deepest individual wounds and needs, to the "existential crisis of the human being to the most transcendent capacities of our consciousness" (p. 231).

Furthermore, M. Robbins, (1998) identifies three basic ideas of spiritual psychology as Self, psyche, and personality. The Self is "an organizing principle of a lifetime" (Yeoman, 1992, p. 10) and the creative and authentic ground of our being (Robbins, M., 1998). The psyche, synonymous with the soul (McNiff, 1992), is envisioned as structural and includes the conscious, the unconscious, the pre-conscious and the super-conscious, which are in constant interplay with each other (M. Robbins, 1998). Finally, Yeoman (1992) conceptualizes the personality "as a system of identifications that has developed in time/space to insure the survival and growth of the person" (p. 14). In addition, M. Robbins, (1992) reports that these symptoms of identifications act as a container for the creative energies of the psyche and Self, which shift and develop according to changes in one's environment.

Even though spiritual awareness may not be fully conscious (Aponte, 1996; Mulhern, 2012), any profound transpersonal or spiritual discipline must work toward aligning consciousness to the deep psyche. It is within the transpersonal work that one



strives for such consciousness, awareness and the highest good (Moore, 1996), as a deep sense of spirituality is “incorporated into an individual’s consciousness and cosmic perspective” (Koss-Chioino & Hefner, 2006, p. 4).

### **Spirituality and the meaning of life.**

In 1919, Herman Hesse wrote, “The true profession of man is to find the way to himself” (p.120). Grof, in 2000 echoed similar sentiments stating, “a recognition of our own divine nature, our identity with the cosmic source, is the most important discovery we can make” (pp. 175-176). Myss’s (1990) believes that each of us is born with an inherent sacred and spiritual task to seek out and responsibly use our personal power in a meaningful purpose. The finding of meaning to one’s life is the greatest task of each individual (Kushner, 1984), and man’s search for this meaning must be the primary motivation to wholeness (Frankl, 1984). Wink (1999) adds that the goal of this personal journey is to discover the transcendent in every day life, and in all human relations.

There are many specific paths to personal growth and transcendence agrees Frankl, (1984), Jung (1935) and Lee (1997), and the meaning of life differs from person to person (Frankl, 1984). Nevertheless, Jung (1935, 1965) suggests that each person has a unique and individual destiny to strive for wholeness regardless of the difficult and arduous task of psychic growth. In an effort to add insight into this difficult endeavor, A. Robbins, (1998) suggests keeping an openness to encounters within the structure landscape of one’s own environment, while transforming sensation and cognition into the meaning of one’s life. Furthermore, this personal quest to attain meaning and wholeness leads to the growth of spiritual needs and yearnings (Jung, 1935, 1943) including this search for meaning, “ an appreciation for depth of life; the expanse of the universe, and

natural forces which operate; a personal belief system” (Myers, 1990, p. 11). By willingly engaging in this journey to question the intangibles and seek harmony with the internal and external forces (Opatz, 1986), one’s purpose then, is to live a life that is consistent with one’s spiritual belief. Through the practice of spirituality, contend Aponte (1996), Ellison (1983), Pargament (2006) and West (2007) one begins to search the sacred and the purpose and the meaning of one’s life.

### **Spirituality and healing.**

The complexities of the modern world have left many people unclear and confused about their spiritual and/or religious practices (Aponte, 1996); however, Koss-Chioino and Hefner (2006) offer that most religious practices and rituals throughout recorded history have embraced spirituality and spiritual transformation as the core of healing. Spiritual transformation, a “fundamental change in the place of the sacred or the character of the sacred in the life of the individual” (Pargament, 2006, p. 18), is considered by Koss-Chioino and Hefner (2006) to be a universal component of human life and the center of the interactions of the healing process. Finally, Marek (2001) offers that because all disease is ultimately a spiritual concern, healing needs to be put into a transpersonal realm of spiritual knowing.

Because “all illness is an illness of the spirit that manifests itself in the body, mind and emotions,” (Mehl-Madrona, 1997, p. 17), integrating spiritual awareness into the healing process becomes integral in manifesting spiritual wellness (Mehl-Madrona, 1997; West, 2011). Spiritual wellness is a balanced openness to the pursuit of spiritual growth (Chandler et al., 1992) and a continuing search for meaning and purpose in life that includes the exploration and understanding of the depth of life, natural forces and the

universe (Myss, 1996). Spiritual wounds, the pain and torment that result from feelings of incompleteness (Mulhern, 2012), can be healed when harmony is sought inside the person and from forces that exist outside the individual (Opatz, 1986). S. Robbins, (1998) explains that the idea of spiritual healing recognizes that all things have their own energy fields. Mulhern (2011) adds that this energy may be channeled from transcendence and a “universal source” (p. xviii) thus providing an opportunity for injuries and wounds to regain a higher level of wholeness and an increased sense of well-being (Koss-Chioino & Hefner, 2006). Price (1983) emphasizes that by trusting the silent transcendence, this miracle of healing may occur in a spiritual growth that awakens a fuller understanding in which little self-effort is needed. The resulting energetic interaction (S. Robbins, 1998) is first perceived on the outside and then connects to the deeper psyche, where transcendent and healing forces can be found (Mulhern, 2012). Mulhern (2012) continues, claiming that healing intelligence contains the natural capacity of the psyche as a whole as well as including all of its separate parts, to allow for self-repair and integration. Koss-Chioino and Hefner (2006) add that it is through this inner awareness that spiritual growth is stimulated in order to achieve natural healing.

In order to access the psyche and the inner world of healing, Mulhern (2012) suggests alternative healing modalities. Furthermore, Malchiodi (2012), McNiff (2004), and Sturgess (2002) concur that non-traditional forms of healing: dream analysis, meditation, active imagination, yoga and art making offer a doorway into the spiritual awareness that leads to spiritual wellness. In conclusion, Moore (1992) adds that it is here in the soul, in the psyche, where the seat of the deepest emotions can be found that the center of a spiritual life will flourish by the gifts of deep spiritual healing.

**Yoga, spirituality and healing.**

The yoga tradition was developed in the context of the spiritual traditions of India (Kraftsow, 2002) and has grown over thousands of years as a scientific and pragmatic approach to bringing the physical, moral, mental, and spiritual aspects of Self into harmony and well-being (Iyengar, 1979; Lee 1997). This “inner thread” (Simpkins & Simpkins, 2011, p. 45) that has run through many great traditions has evolved into spiritual practices of recognizing and eliminating the root source of suffering (Kraftsow, 2002) by integrating and balancing the mind, body, and spirit (Sturgess, 2002). The word “yoga” is derived from the Sanskrit root “yuj”, confirms Iyengar (1979) meaning to bind, attach, join and yoke. The practice of yoga yokes or unites with the integration of other disciplines (Simpkins & Simpkins, 2011) providing a broad range of practices and techniques (Kriyananda, 2002) that result in joining several parts of an individual’s soul to God, and thus into one of wholeness (Ghandi & Desai, 2011; Iyengar, 1979).

Franklin (2001) and Iyengar (1979) claim the yoga sutras of Patanjali are the most inspiring of all yoga systems. Patanjali, “the father of yoga” (Franklin, 2001, p. 99), derived a divinely inspired eight- limb system for the quest of the soul and the awakening of Self (Franklin, 2001; Iyengar, 1979). These eight limbs of yoga, explain Farhi (2006) and Iyengar (1979), contain a combination of techniques that include regulated breathing, meditation, self- purification, asanas and certain philosophical principles. This dynamic method that combines body, mind and spirit allows for the decrease of the ego on the personality (Iyengar, 1979; Simpkins & Simpkins, 2011) and provides a means to overcome suffering, reach higher consciousness (Iyengar, 1979) and find greater meaning in life (Kraftsow, 2002). Simpkins and Simpkins (2011) believe that finding this balance

and harmony on all levels, results in a deep healing of the soul. It is important to clarify that although yoga includes these eight limbs, as well as different pathways toward the cultivation of healing and spirituality, this paper is particularly concerned with the practices of meditation and asanas.

Franklin (2001) declares meditation, an integral part of all limbs of Patanjali's yoga system is an ancient, cross-cultural, transformational experience and a primary tool for spiritual growth. The mind is occupied by internally conditioned patterns and external experiences that result in the fluctuation between distraction and attention (Kraftsow, 2002); however, meditation creates a synthesis that quiets these movements of the mind, providing an undisturbed silence (Sturgess, 2002) and an increased awareness of mental processes (Franklin, 1999). This continuous and effortless flow of concentrated awareness (Sturgess, 2002) offers the potential to move inward and discover an inner presence (Franklin, 1999) as well as higher states of consciousness (Sturgess, 2002). Although meditation contributes to overall mental, physical and emotional well-being by releasing stress, offering relaxation and peace of mind, and increasing energy and healing, Sturgess (2002) believes its true goal is to go beyond the finite mind and into pure consciousness. It is in this state of total stillness, silence and awareness that the expression of God within and the true nature of Self is revealed (Franklin, 1999; Sturgess, 2002) as the mind takes on the character of "that which we are" (Kraftsow, 2002, p. 185).

The use of meditation in the practicing of asanas provides the opportunity to utilize the body as a pathway to moving inward (Franklin, 1996; Mehta, 2002) by quieting the mind and experiencing calmness, inner peace and wholeness (Inyengar, 1979; Sturgess, 2002; Svoboda, 2002). Asana, literally meaning "comfortable seat"

(Fahri, 2000, p. 16) translates into *posture* or *pose* (Iyengar, 1979). Practicing asanas is not merely the positioning of the body; it requires the entire involvement of the awareness and intelligence of the mind (Mehta, 2002) resulting in the understanding of the embodied self (Smith, 2007). Therefore, it is not the attainment of the perfection of a particular pose that is relevant (Farhi, 2006), but it is the actual essence of engaging in asanas that allows the body to become a vehicle for inner awareness and the spirit (Gandhi & Desai, 2011; Iyengar, 1979; Lee, 1997). Fahri (2000) expresses that it is the exploration of known and unknown postures that allow for expanding consciousness as long as remaining comfortably seated in one's center is maintained. Furthermore, Payne and Ustatine (2002) declare that being comfortably seated and centered provides the opening of spaces throughout the body, which in turn allows life forces to move more freely. Asana practice becomes a reunion between "the usually separated body-mind" (Fahri, 2000 p. 17) by coordinating the physical and mental aspects of the individual through conscious discipline and control (Sturgess, 2002).

The process of doing yoga involves a change in the direction and quality of one's attention by becoming internalized and deepened (Kapsali, 2012) producing a shift from controlling or ignoring the external forces, to working with them (Fahri, 2006). This kind of "attentional skills and non-ordinary uses of the body" (Nevin, 2008, p. 123) marks the beginning of this change of mind (Fahri, 2006). Yoga's essential focus is that of integrating the mind and body so that personal transformation of conscious self-realization may occur (Kraftsow, 2002) creating "the mirror of the self (Smith, 2007, p. 40). By going beyond the calmness of the mind and the physical ability to execute

challenging poses (Smith, 2007), the body is freed from the mind (Sturgess, (2002) and a true step towards surrendering to a spiritual practice occurs (Fahri, 2006; Smith, 2002).

On a physical level, yoga increases overall health (Kriyananda, 2002) by removing tension, toxins and impurities while freeing and awakening the inner energies of the body (Sturgess, 2002 and Kriyananda , 2002) thus creating a steadiness that produces harmony and mental stability (Iyengar, 1979). Fahri (2000) adds that the unified body-mind allow for healing all parts of the individual, as well as vigorous health, flexibility, stamina. Because poor health and psychological imbalances may be a barrier to spiritual progress (Sturgess, 2002), the practice of physical postures and meditation may be used to decreases physical and emotional distress (Emerson, et al. (2009) offering the possibility to reclaim, retain and maintain health (Emerson et al. 2009; Mehta, 2002) and “increase the quality of life” (Emerson et al., 2009, p. 124).

### **Art, spirituality, and healing**

According to Keyes (1983), Malchiodi (2012), Moon (2001) and (Mulhern 2011), imagination and creativity, in all its forms, allow expression for what cannot be put into words. Creative endeavors are universal “instruments of faith” (Moon 2001, p. 30) that act as vehicles into the deepest areas of the psyche and the self (Allen, 1995; Mulhern, 2011) producing an inner awareness (Malchiodi, 2002) and providing guidance, problem solving, transformation, healing, and well-being (Maslow, 1970; Moon, 2001). Furthermore, Franklin (2001) acknowledges that this concentration on the inward journey during creativity allows for the absorption and total focus of the present moment. The use of the imagination, with all its possibilities and options contends Allen (1995, 2005) is the pre-cursor to making art, which in turn informs self-knowledge and wellness. In

particular, the utilization of creativity and imagination that is employed in the making of images through drawing, painting and sculpture (Malchiodi, 2012; Wilber, 2001) not only allows the growth of the art maker's own soul "right up to the point of union with universal Spirit and transcendence" (Wilber, 2001, p. 18), but also provides the viewer with the experience of spiritual dimensions (Wilber, 2001).

London (1989) expresses, "Art can be said to be—and can be used as—the eternalized map of our interior self" (p. 24). In this sense, art becomes more than making pictures (Marek, 2009) as the images made in the process reveal, clarify and provide hope and an enlightened path (Allen, 2005). Art reaches into the deep psyche of the individual (Moore, 2001) utilizing the means of symbolic communication and archetypal themes (Malchiodi, 2013b; Moore, 2011). The awakening of these archetypal images by the use of art (McNiff, 1992) guides the externalized illustration of the intra-psyche process and interactive patterns of the unconscious to become conscious (Allen, 2011; Landgarten, 1987; Malchiodi, 2012). The art making process in and of itself, contends Moon (2001), offers the artist the possibility to transcend the Self by going beyond what is considered possible. It is here in the space of transformation that art making becomes a "way of knowing" (Allen, 1995, p. xv) as the soul begins its spiritual journey (Moore, 2011).

Art making is intrinsically spiritual (Farrelly-Hansen, 2001; Marek, 2001) shedding light on spiritual truths that are revealed through symbols and images (Farrelly-Hansen, 2001) while providing a way of awakening the true self and its meaning and purpose of life (Malchiodi, 2001). Although art, in its spirituality, focuses on the sacredness of both the inner world as it relates to the outer world (Moore, 2011) the process of making art provides a bridge (Franklin, 1999) to facilitate the integration and



balancing of both worlds (Allen 2001). Through the exploration of this actual art making, Allen (2001) believes art to be the goal of a spiritual way of being in its inclusion of one's own mind, body and spirit. Marek (2001) adds the practice of art making is inherently a discipline of the body, as seeing, touching, and feeling the energies of perception and images provide a vehicle to a deeper sense of being. Art, by using all of the senses (Malchiodi, 2012) provides the opportunity for the innate characteristic of the human being to become a tool for realizing purpose and meaning (Jung, 1966). Furthermore, art is a "spiritual path" (Allen, 2005 p. 1) that leads not only to the exploration of the divine within by the act of creating images (Allen, 2005), but also evokes and awakens sacredness by the observer (Wilber, 2001). The universal outcome of many spiritual practices of art making—a deep awareness of self and others, the reawakening of all the senses, an understanding of a higher power (Farrelly-Hansen, 2001) and a transcending of deep emotions and spirituality (Marek, 2001)—allow for knowledge, transformation and healing (Franklin, 2001).

Art and healing are closely aligned agree Ganin (1999) and Malchiodi (2002), as the act of creating images provides the opportunity for taking the journey inward and expanding the paths of becoming whole (Allen, 2005; Ganin, 1999; Malchiodi, 2002). Healing through art and art making, concur Horovitz (2002), Malchiodi (2002 and McNiff (2004), is one of the most ancient cultural practices in every region of the world. More recently Ganin (1999) reports that neurology has discovered that art and healing have similar brain wave patterns that associate mind-body changes with feeling and meaning. Once these areas are awakened and merged, the "medicine of art" (McNiff,

2004, p. 5) begins to flow inward allowing for true healing to transpire (McNiff, 2004) as a wide range of emotions are recognized and expressed (Ganin, 1999; Malchiodi, 2007).

When these emotional wounds that have been created by internal suffering and turmoil find their release through the vehicle of art making (Ganin, 1999; McNiff, 2004) a restoration of physical, psychological, spiritual well-being and optimal health are achieved (Ganin, 1999; Malchiodi 2007). Image making is used to heal the whole person—mind, body and spirit—(Ganin, 1999), allowing the healing properties of art to flow through ordinary place and time and in every life situation, awakening the creative powers of the sacred soul within (Ganin, 1999; McNiff, 1992, 2004). Finally, pairing art with this aspect of spirituality (Franklin, 2001; Gamin, 1999; McNiff (1992), offers a place of healing as the powers of creativity and imagination unite, and restore vigor and harmony to everyday living (Franklin, 2001: McNiff, 1992).

### **Yoga, art, spirituality and healing.**

Meditation, yoga and art are closely linked (Franklin, 2001), as both are contemplative practices requiring a solitary understanding and silence (Franklin, 1999), in creating a place where the rational, the mysterious, the unknown and the hidden can become revealed and known (Khalasa, 2011). The meditative state of making art and practicing yoga provide an invitation inward, while encouraging a focused center (Franklin, 2001), awareness, intuition, and openness to discovering the Divine within (Franklin, 1999; Franklin, 2001: Khalsa, 2011). Yoga becomes the grounding force allowing art to provide a doorway to process thoughts and emotions (Harris & Fitton, 2010), offering a tangible freedom that produces a state of union with all great beings throughout time and space (Franklin, 2001). Moore (2011) contends “yoga is incomplete

without art, as yin is without yang, as male is without female, as young is with out old” (p. ii). In addition, he believes that the spiritual activity of moving inward requires images, and in turn image making is needed in a spiritual practice. Finally, Moore (2011) acknowledges that the use of art and yoga creates a pathway that reaches into the deepest layers of the soul that allows for the highest level of spiritual dimensions.

Furthermore, the use of art and yoga together provide a union of the known and unknown (Khalasa, 2011), a space for the deepening of the soul (Moore, 2011) and allows the blossoming of meaningful creativity. (Khalasa, 2011). Harris and Fitton (2010) propose that the discipline of yoga and the liberation of creative arts together offer an opportunity for overall well-being and a connection to inherent health and goodness. Finally, the blocks to creativity and life can be healed by engaging in a yoga discipline and cultivating an artistic approach to life (Khalasa, 2011), which in turn leads to an overwhelming healing, as spirit and soul unite (Moore, 2011).

### **Healing with yoga therapy and art therapy**

The path to wholeness and health, by practicing yoga (e.g. Franklin, 2001; Iyengar, 1969; Kraftsow, 2002) and art making (e.g. Franklin, 2001; Malchiodi, 2012) has been well documented. Since 1948, the World Health Organization has claimed that health (n.d.) “is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity”. (Iyengar (1995) refines this definition of health as “the perfect state of equilibrium, harmony, and concord with the physical, physiological, moral, intellectual and spiritual sheaths of man” (p. 14). Health, which is never static (Mehta, 2002) is not only an end in itself (Hilleboe, 1972), but also becomes a process of gaining a sense of well-being at any given moment (Yurkovich & Lattergrass, 2008). To

meet these standards of health and well-being, as well as reversing the stages of illness, Mehta (2002) suggests the use of therapy, a remedy or rehabilitation of the total individual, including mind, body and spirit. Furthermore, Franklin (1998) explains that art and yoga as therapeutic entities are a natural fit, for they are both reflections of the self as the whole person is addressed in its entirety. As a result, the benefits of obtaining and maintaining optimal health through both disciplines have led them to be accepted by the medical community, giving way to yoga therapy (e.g. Kraftsow, 2011; Mehta, 2001) and art therapy (e.g. Malchiodi, 2013b; Marek, 2001).

Bhavanani (2112) and Kraftsow (2010) acknowledge that the ancient tradition of yogic therapeutic intervention, *yoga-cikista*, has stood the test of time from its roots in Vedic teaching and science to the recent adaptation and use of yoga techniques and practices to restore and maintain health and healing at all levels. Today, The International Association of Yoga Therapy (<http://www.iayt.org>) defines yoga therapy as “the process of empowering individuals to progress toward improved health and well-being through the application of the philosophy of Yoga”. Yoga, in and of itself, is therapeutic (Payne & Usatine, 2002), as it treats mind, body, emotions, intellect, morality and spirit simultaneously, by decreasing stress and suffering (Iyengar, 1993; Mehta, 2002; Payne & Usatine, 2002; Telles, et al., 2009). The natural therapeutic properties of yoga go beyond just the treatment of a particular disorder or ailment, but holistically incorporate the whole person (Mehta, 2002) to reestablish physical and mental homeostasis (Sturgess, 2002).

Meheta (2002), and Iyengar, (1993) contend that yoga therapy has three objectives: provide relief from the symptoms and suffering brought on by illness,

eliminate the ailment at its roots, and the prevention of further outbreaks of poor health. While yoga therapy is recognized to manage a broad range of conditions (Kraftsow, 2011), it also focuses on people with good health seeking optimal well-being, people in good health seeking maintenance, people with minor health issues seeking relief, and people with a full blown illness seeking healing (Herriott & Smith, 2008). In conclusion, Kraftsow (2011) expresses that this ancient tradition of yoga as therapy in its recent rebirth relates deeply to the human condition, offering a profound acknowledgement of the source of illness and a possibility for the individual to manage, reduce and even eliminate suffering.

Ganin (1999), Malchiodi, (2012) and McNiff (2001) agree that art and the creative process that it invites have also stood the test of time as an instrument of healing. They contend that in recent decades the use of art making has emerged as a viable means of providing insight, understanding and relief from symptoms of ailments. The American Art Therapy Association (<http://www.arttherapy.org/upload/whatisarttherapy.pdf>) define art therapy as

a mental health profession in which clients, facilitated by the art therapist, use art media, the creative process, and the resulting artwork to explore their feelings, reconcile emotional conflicts, foster self-awareness, manage behavior and addictions, develop social skills, improve reality orientation, reduce anxiety, and increase self-esteem.

Art therapy is based on the idea that the creative process of making art facilitates the non-verbal communication of thoughts and feelings (Malchiodi, 2007) while acting as a “releasing agent” (Wadeson, 1973, p. 164) for the expression of such feelings

(Wadeson, 1973). In addition, Malchiodi, (2007) claims that art allows for a profound way of expressing thoughts and feelings that may be too difficult to put into words, thus providing a new way of communicating. Landgarten (1987) suggests that it is through the use of the non-verbal language of art making that the art producer and the art product become a means of connecting the inner thoughts, feelings and perceptions with the outer realities and life experiences. Because our unconscious thoughts often come to us through symbolic images (Furth, 1988) it is the act of creating art and its therapeutic values that allows the intrapsychic process and interactive patterns of the unconscious to become conscious (Landgarten, 1987; Malchiodi, 2007). Many healing applications offer a strong emotional relief (Pert, 1997) and art within a therapeutic setting offers a powerful tool to bring the darkness within to the external world (Furth, 1988) allowing for greater understanding and healing (Furth, 1988; Malchiodi, 2013a).

Finally, Malchiodi's (2013b) recent definition of art therapy states:

Art therapy is the application of the visual arts and the creative process within a therapeutic relationship, to support, maintain, and improve the psychosocial, physical, cognitive and spiritual health of individuals of all ages. It is based on current and emerging research that art making is a health-enhancing practice that positively impacts the quality of life. (p.2)

## **Conclusion**

This literature review examined the perspectives of healing through the holistic approach of integrating the mind, body and spirit. In particular, emphasis was placed on the significance of connecting and transcending these facets in obtaining optimal health and well-being. The literature first explored the meanings of curing versus healing. Next, the definitions and common models of spirituality were reviewed, focusing on the varied perspectives and versatile therapeutic benefits of yoga (e.g. Iyengar, 1979; Franklin, 2001; Simpkins & Simpkins, 2011) and art (e.g. Allen, Malchiodi, 2007; McNiff, 2004) as pathways for such healing. Finally, the literature discussed the realm of yoga therapy (e.g. Kraftsow, 2011; Payne & Usatine, 2002) and art therapy (Furth, 1988; Malchiodi, 2013b) as potentially comparable modes to enhance healing. While several sources examined the therapeutic properties utilizing both yoga and art simultaneously as a means to well-being (e.g. Franklin, 2001; Harris & Fitton, 2010) they were not always stated as “therapy.”

The sense of well-being that is provided by both yoga and art naturally lead to the utilization of their healing properties (Franklin, 1998) in the process of therapy, a modern day bridge connecting the mind, body and spirit as a means for healing and rehabilitation (Mehta, 2002). No studies were found for this literature review conjointly employing yoga therapy and art therapy for the purpose of healing; however each in their respective fields have been recognized as viable healing modalities by the medical community as indicated by the creation of The International Association of Yoga Therapy and The American Art Therapy Association. To better understand the similarities and differences that each modality creates individually, and in order to most

effectively link the two together as healing modalities, more research appears warranted.

As evidenced by this lack of literature linking the two together as healing modalities, more research appears to be warranted.



### **Research Approach**

The philosophical worldview that influenced this research design was based in the social constructivist approach, a perspective that holds the assumptions that all humans construct and interpret meaning to the world in which they live (Creswell, 2014). In addition, this research study utilized phenomenological inquiries in investigating “how people make sense of their experiences and how they transform meaningful experience into consciousness” (Kapitan, 2010, p. 136). By giving the participants their subjective voice, data was gathered from lived experiences (Creswell, 2014), allowing for more authentic views of the human experience and understanding (Creswell, 2014; Quail & Peavy, 1994), specifically as it related to the mind, body, and spirit perceptions of healing. Quail & Peavy, 1994 contend that the value of the information given is placed on the “persons (in this case students in yoga therapy and art therapy graduate programs) experience of their world versus their theoretical knowledge of it” (p. 46).

To further inform the subjective experience, a mixed method questionnaire, as well as an art based component, were utilized to obtain and analyze the data gathered to explore perceptions of healing, especially related to the mind, body and spirit aspects of such healing. The choice of a mixed method research design provided a more comprehensive and complete understanding of the research inquiry (Creswell, 2014; Metzl, 2007). The questions included those that were quantitative, qualitative and art based.

The scaled questions used a rating system so that answers could be numerically obtained and statistically analyzed in a quantitative method in order to compare individuals and groups (French, Reynolds & Swain, 2001.) Creswell (2014) adds that the

use of numeric descriptions point to particular trends, attitudes or opinions of a particular sample population that could then be generalized to similar populations.

The qualitative aspect of the questionnaire used open-ended questions allowing for a narrative approach. Creswell (2014) and Kapitan (2010) agree that a qualitative strategy allows for the exploration and interpretation of the particular views of the individuals of the study, offering “insight into participants’ experiences” (French, Reynolds & Swain, 2002, p. 11). In particular it is the use of the narrative qualitative approach that offered the individuals an opportunity to share the personal stories that have influenced their lives (Creswell, 2014) and provided a vehicle for these individuals to shape and clarify their identities (French, Reynolds & Swain, 2001). This approach not only honors people’s stories by revealing social, psychological and culturally significant themes and patterns (Kapitan, 2010), but also brings the researcher into the investigative process by the use of an interpretive framework that utilizes a reflective analysis (French, Reynolds & Swain, 2001).

The art based component of the questionnaire allowed participants to visually express themselves regarding perceptions of healing. Malchiodi (2007) believes the use of art allows for a profound revealing of thoughts and feelings that may be hidden from the conscious or too difficult to put into words. By providing such a vehicle of expression, Sullivan (2010) contends that both the participant and the researcher are introduced to the creation of profound knowledge and understanding of the world that is lived in and how to make sense of it. Allen (2001) adds that the making of images “unearths the hidden complexities of [sic] lives and feelings” as art making becomes one of the “primary ways to refine one’s awareness” (p.184). In addition, Kapitan (2010)

relates that the practice of art is a form of thinking and investigating that results from direct personal, perceptual evidence, while provoking and illuminating ideas, rather than consolidating or confirming preconceived knowledge. Finally, it is through the analysis of emerging themes, meanings and connections in this mixed method approach that a knowledge and understanding can be garnered and not necessarily provide proof or replicable results.

## Methods

### Definition of Terms

Healing: “becoming sound or whole; restoring to health; causing an undesirable to be over come.” (<http://www.merriam-webster.com/dictionary/healing>). Healing is also a process that is restorative and integrative in nature (Kafka, 1992), providing not only for physical, but also emotional and spiritual recovery (Myss, 1996).

Spirituality: “the act of being spiritual; relating to or affecting the human spirit or soul as opposed to material or physical things; having a relationship based on a profound level of mental or emotional communion.”

[http://www.oxforddictionaries.com/definition/english/spiritual?q=spirituality#spiritual\\_\\_](http://www.oxforddictionaries.com/definition/english/spiritual?q=spirituality#spiritual__) 13). Spirituality is described by Elkins et al., (1988) and Myers, Sweeney and Witmer (2000) as an awareness of transcendence that allows for the “form of living” (Aponte, 1996, para. 7) that is a manifestation of Self in regards to self, others, nature, life and a higher power or ultimate source (Aponte, 1996; Elkins et al., 1988).

Yoga: “a Hindu spiritual and ascetic discipline, a part of which, including breath control, simple meditation, and the adoption of specific bodily postures, is widely practiced for health and relaxation.” (<http://www.oxforddictionaries.com/definition/english/yoga?q=yoga>). The yoga tradition was developed in the context of the spiritual traditions of India (Kraftsow, 2002) and has grown over thousands of years as a scientific and pragmatic approach to bringing the physical, moral, mental, and spiritual aspects of Self into harmony and well-being (Iyengar, 1979; Lee 1997).

Art: “the expression or application of human creative skill and imagination,

typically in a visual form such as painting or sculpture, producing works to be appreciated primarily for their beauty or emotional power.”

(<http://www.oxforddictionaries.com/definition/english/art?q=art>). Marek (2009)

contends that art becomes more than making pictures, while Allen (2005) adds that the images made in the process reveal, clarify and provide hope and an enlightened path.

Yoga therapy: “the process of empowering individuals to progress toward improved health and well-being through the application of the philosophy of Yoga.”

(<http://www.iayt.org>). Yoga, in and of itself, is therapeutic (Payne & Usatine, 2002), as it treats mind, body, emotions, intellect, morality and spirit simultaneously, by decreasing stress and suffering (Iyengar, 1993; Mehta, 2002; Payne & Usatine, 2002; Telles, Gaur & Baldrishna, 2009).

Art therapy: “a mental health profession in which clients, facilitated by the art therapist, use art media, the creative process, and the resulting artwork to explore their feelings, reconcile emotional conflicts, foster self-awareness, manage behavior and addictions, develop social skills, improve reality orientation, reduce anxiety, and increase self-esteem.” (<http://www.arttherapy.org/upload/whatisarttherapy.pdf>). Art therapy is based on the idea that the creative process of making art facilitates the non-verbal communication of thoughts and feelings (Malchiodi, 2007) while acting as a “releasing agent” (Wadeson, 1973, p. 164) for the expression of such feelings.

### **Design of Study**

This study utilized a mixed method questionnaire with an expressive arts-based component to explore perceptions of healing of students in the Art Therapy and Yoga Therapy programs at Loyola Marymount University. The information gathered was used

to explore, compare and contrast these perceptions of healing within and between the two groups. The choice of a mixed method research design allowed for both quantitative and qualitative data collection and analysis (Creswell, 2014), providing a more comprehensive and complete understanding of the research inquiry (Creswell, 2014; Metzl, 2007). Specifically, Creswell's (2014) "convergent, parallel mixed method" (p. 15), approach was utilized to merge both the quantitative and qualitative data to provide a more extensive and inclusive analysis of the research question.

The questionnaire (see Appendix C) consisted of four questions comprised of three open-ended questions, and one three-part question that utilized a rating system (scaled questions). Each question allowed for further comments from the participants. Finally, participants were invited to create an image using provided art materials (white paper, oil pastels, colored markers, and No. 2 pencils) to express their thoughts and/or feelings regarding healing. The questionnaire, designed to take 10-15 minutes, allowed information to be gathered systematically and was utilized for the sake of convenience as well as to encourage a greater number of participants all at one time (French, Reynolds & Swain, 2002).

Although some of the responses asked for a quantitative evaluation (scaled questions), the main focus of the questionnaire was on a more open-ended, narrative approach. The use of scaled questions offered a quantitative approach and analysis by utilizing a standard of measurement that could be statistically verified (French, Reynolds & Swain, 2002). The opportunity for participants to add responses to these scaled questions, as well as the narrative approach to the remaining questions allowed for a more qualitative analysis. These questions provided the participants with the opportunity

to offer a more subjective, lived experience (Creswell, 2014; French, Reynolds & Swain, 2002), thus allowing for more authentic and individualized reflection on their perceptions of healing, especially related to the mind, body and spirit. Finally, the concluding question invited participants to express their thoughts and/or feelings about healing through the art making process. Each participant was provided the same size and color of paper and a choice of art materials, (assorted markers, pencils, and oil pastels). Participants' identities were kept confidential unless they wished to have their names attached to their questionnaire and artwork (see Appendix D for consent form.)

### **Sampling.**

Questionnaires were administered to the first year students in the art therapy program and to level II students in the yoga therapy program at Loyola Marymount University in Los Angeles, CA. These two groups were purposefully selected (Creswell, 2014) because of the healing properties of each profession, especially as it relates to the mind, body and spirit approach. In choosing students who are pursuing careers in each discipline, this comparative study hoped to explore themes and similarities in the perceptions of healing between both emerging fields.

Students in both departments were first made aware of the research project by their respective professors and were invited by this researcher to participate in this research before or after a class. This researcher explained the research to each class, went over the procedures and consents (see Appendix A), and made sure that participants understood they could withdraw their participation at anytime during the data collection.

It should be noted that these questionnaires were administered to each group at similar times and settings in two separate spaces at LMU and 2 days apart.

**Gathering of Data.**

The researcher presented the research study to the designated art therapy and yoga therapy graduate students at the respectively established date, time and location. Upon reading the explanation of the research study (Appendix B) each volunteer participant was required to sign a consent form (Appendix D) before receiving the questionnaire (Appendix C). Participants were allotted 15 minutes to complete the questionnaire and were given a choice of art materials to complete the expressive art component. Upon completion of the questionnaire the researcher collected all completed consent forms and questionnaires.

**Analysis of the Data.**

Following the collection of all questionnaires the data was systematically analyzed including quantitative, qualitative, and art based approaches. The data was analyzed utilizing a phenomenologically-informed approach (Creswell, 2014; Quail & Peavy, 1994) to explore emergent categories, themes and meanings related to the mind, body, and spirit perceptions of healing.

- 1). Before beginning each analysis session, the researcher took time to explore personal biases and opinions about the phenomenon studied. Bracketing was used to allow the researcher to detach from any personal thoughts and ideas about the research in order to reduce researcher bias as much as possible (Kapitan, 2010; Quail & Peavy, 1994).
- 2). Each questionnaire was then studied vertically, per participant and horizontally, per question as data was analyzed specifically addressing the mind, body and spirit connection as well as emerging categories. Because of the limited



time available for the completion of this research project, information included in Questions 1, 3 and 4 as pertaining to questions 1 and 2 were utilized for analysis. Extraction of significant statements from the narrative responses enabled the process of categorical and thematic analysis. The delineation of the categories was put into clusters of similar meanings and themes and were, grouped and to identify personal meaning for each participant as well as meaning for the yoga therapy group and the art therapy group.

For the expressive art-based response, the researcher looked at each individual response utilizing analytical categories from the Formal Elements of the Art Therapy Scale (FEATS, Gantt, 2009). Also, the analysis of content, choice of medium and participant's artwork description and/or title was implemented in order to distinguish possible categories, themes, meanings and connections that specifically addressed the mind, body and spirit approach to perceptions of healing.

3). Next, responses were analyzed horizontally, looking at each separate question answered by all participants, looking for similarities and differences in emergent themes and meanings. Again, the scaled questions were numerically analyzed and coded, and significant statements were extracted from the narrative and written responses. These findings were categorized, coded and grouped into themes. Categories and subcategories of coded information were charted.

Similar to the technique used in the individual analysis, FEATS as well as the participants' artwork descriptions and/or titles were used to identify possible

themes, meanings and connections that specifically addressed perceptions of healing as it relates to the mind, body and spirit.

4). Overarching themes or different illuminations to the study questions were recognized. Themes were written and organized, with the continued reference and utilization of participants' responses (Quail & Peavy, 1994), to illustrate experiences of healing and respond to how these were constructed differently between and within participants.




## **Results**

### **Presentation of Data**




Questionnaires were administered to the first year students in the art therapy program and to level II students in the yoga therapy program at Loyola Marymount University in Los Angeles, CA two days apart in January 2014. Participants were invited to participate in this study regarding perceptions of healing. Thirty-four completed questionnaires were collected from the yoga therapy class; however, two of these questionnaires were omitted from this study due to lack of signatures on Informed Consent Forms. Twenty-one completed questionnaires were collected from the art therapy class and all were utilized in this study. Following the collection of all questionnaires, they were coded and labeled for identification purposes. The yoga therapy students were noted as YT 1-32 and the art therapy students were noted as AT 1-21. All identifying labels and numbers were assigned randomly in order of collection. The collected data, including all lists of words, narratives, comments and art pieces are presented in table form as follows:

Table 1. Presentation of data

Participants	YT-1	YT-2	YT-3
	<b>1</b>	<b>1</b>	<b>1</b>
<b>1. List UP to 10 words that you personally associate with your perceptions of healing:</b>	Love Understanding Co-operation Change Panacamaya Model          <b>5</b>	Love Communication Connection Balance Understanding Physical Breath Intellect Perception Emotion Spirit <b>11</b>	Relaxation Peace Balance Ease Vitality Clarity Focus Purpose          <b>8</b>
<b>Comments:</b>			
<b>2. On a scale of 1-5, rate how each of these apply to your perceptions of healing:</b>			
<b>Mind</b>	5	4	5
<b>Body</b>	5	3	5
<b>Spirit</b>	5	5	5
<b>Comments:</b>		Healing includes all equally. But spirit has the power to effect on the largest scale.	I don't think complete healing is possible without all three, unless we're speaking of "healing" in a very specific way (i.e. healing a cut). General "healing" involves the entire person.
<b>3. Share one experience of healing--your own or others--that has had a profound impact on your life.</b>	Breast cancer...Bi-lateral Mastectomy (sp?)--2 years ago w/out Chemo or Radiation. Total change of lifestyle. Professionally-changed school site to reduce stress. Now happy about my role as a Elem. Principal. Ayurvedic Diet/Herbs/supplements. Employed husband/self into daily practice of exercise, asanas, pranayama.	After a motorcycle accident I had to learn to walk all over again and yoga was my saving grace. As the Healer(Energy Healing) and yoga therapy one of my patients tested negative for DCIS (Pre-cancerous breast cells) after working [with] me.	




Participants	YT-1	YT-2	YT-3
	1	1	1
4. Please include any further information that you think is important to understanding your perceptions of healing (i.e., gender, etc.).	One needs to not hate the disease but embrace it and determine how to alleviate the stresses on the pancamaya.	Healing happens on 6 levels: <u>Physical</u> <u>Breath</u> <u>Intellect</u> <u>Personality</u> <u>Emotions</u> <u>Spirit</u>	I don't think complete healing is possible without all three, unless we're speaking of "healing" in a very specific way (i.e. healing a cut). General "healing" involves the entire person.
5. On the attached piece of paper, create an image that expresses your thoughts and/or feelings about healing. Include a title:			
Title/Description	Clouds, Water Ocean...the sounds/images related to the ocean...we are parts w/in the ocean, moving together and independently.	"Bird of Spirit"	

Participants	YT-4	YT-5	YT-6
	1	1	1
<b>1. List UP to 10 words that you personally associate with your perceptions of healing:</b>	Balance Calm Soothing Settled Open Responsive Integrated Connected Relational Communal  <b>10</b>	Balance Relaxation Happiness State of mind Environment Safety Tranquility Groundedness Love Outlook positive  <b>10</b>	Love Wholeness Peacefulness Balance Safety Trust  <b>6</b>
<b>Comments:</b>			
<b>2. On a scale of 1-5, rate how each of these apply to your perceptions of healing:</b>			
<b>Mind</b>	5	5	4
<b>Body</b>	5	5	4
<b>Spirit</b>	5	5	4
<b>Comments:</b>		All of the 3 work together and have to find a balanced equilibrium to be in a perfect state of harmony and function.	
<b>3. Share one experience of healing—your own or others—that has had a profound impact on your life.</b>	After having a very difficult few months & feeling emotionally raw, I went to a Buddhist monastery for a week. It felt like I was going for a convalescence. As I sat in meditation surrounded by the monks & nuns, I imagined my body covered with wounds & the energy of the monastics & lay-friends were as soothing salve being applied to my wounds. It	When I feel stressed I am less focused more prone to injury. I make mistakes that influence my situation and displace mental state which creates stress and my system gets weaker and is more likely to get sick—I have observed this pattern various times now stress weakness injury & poor mental state and less sleep & virus are very related.	I contracted shingles 5 years ago. I was in a very toxic and abusive relationship. The shingles rash & pain started at my heart—wrapped all the way around my left side of body over my whole left side of ribs, down my left arm to my ring finger. The chemical reaction was so great w/ my body & wedding band that the bold burned my finger & months later I left my




Participants	YT-4	YT-5	YT-6
	1	1	1
4. Please include any further information that you think is important to understanding your perceptions of healing (i.e., gender, etc.).	32 y/o female	A weak stressed mind Lead to Stresses the body Lead to Makes you sick mind/body Leads to Spirit is limited	
5. On the attached piece of paper, create an image that expresses your thoughts and/or feelings about healing. Include a title:			
Title/Description	Rising from Ashes	All elements of mind bod and spirit smoothly linked up and functioning in perfect balance harmony	Peace Love Compassion for self

Participants	YT-7	YT-8	YT-9
	<b>1</b>	<b>1</b>	<b>1</b>
<b>1. List UP to 10 words that you personally associate with your perceptions of healing:</b>	Wholeness Holistic Wellness Calm Awareness Balance Ease Oneness	Yoga Pranayama Fearless Light Envisioning Visualization Relationships	Breath Peace Stability Balance Understanding Acceptance
	<b>8</b>	<b>7</b>	<b>6</b>
<b>Comments:</b>			
<b>2. On a scale of 1-5, rate how each of these apply to your perceptions of healing:</b>			
<b>Mind</b>	5	5 control of mind	4
<b>Body</b>	5	4	4
<b>Spirit</b>	5	5	4
<b>Comments:</b>			The mind, the body & my state of well being is integrally connected.
<b>3. Share one experience of healing--your own or others--that has had a profound impact on your life.</b>	My husband's father passed away almost 8 years ago now and his process of emotional healing has been quite a journey. He harbored a lot of sadness + anger inside for several years and it wasn't until he was able to go to talk therapy and a support group and really be able to share his story and relate to others that he was able to begin the healing process, which is still	Believing that you can ..belief	For many years I suffered from a mild microvalve prolapse (MVP) which caused extreme, grasping sharp pain. In one guided session of simple breathing, listening to my heart w/ a stethoscope & visualizing a profoundly happy memory--my heart pain diminished. No MVP since. (6 month).






Participants	YT-7	YT-8	YT-9
	1	1	1
4. Please include any further information that you think is important to understanding your perceptions of healing (i.e., gender, etc.).	I am a yoga teacher + yoga therapist that has a keen awareness of the body + understands the interconnectedness of mind, body, spirit.	awareness	I am female, 48. A mom of 2 young children. I've had many life challenges & many health challenges. Yoga has been my main modality for maintaining my health & well being.
On the attached piece of paper, create an image that expresses your thoughts and/or feelings about healing. Include a title:			
Title/Description	Blue Orb	Pranayama	The Healing Heart Within




Participants	YT-10	YT-11	YT-12
	<b>1</b>	<b>1</b>	<b>1</b>
<b>1. List UP to 10 words that you personally associate with your perceptions of healing:</b>	Ease Evolution Nurturance Growth Creativity Science	Focus Calm Nourish Insight Clarity Comfort Guidance	Health Happiness Joy Peace Relief Rest
	<b>6</b>	<b>7</b>	<b>6</b>
<b>Comments:</b>			
<b>2. On a scale of 1-5, rate how each of these apply to your perceptions of healing:</b>			
<b>Mind</b>	5	5	3
<b>Body</b>	5	5	5
<b>Spirit</b>	5	5	4
<b>Comments:</b>			
<b>3. Share one experience of healing--your own or others--that has had a profound impact on your life.</b>	Assisting to create happiness and calm during physically vulnerable times.	My relationship w/my father was nonexistent in my late childhood but has healed as we reconnected and I have realized all the emotions repressed.	As a singer, hoarseness resulting from GERD/LPRD was upsetting. Medication, if it worked, would lose its efficacy after several weeks. Finally I opted for a Nissen fundoplication, from which recovery was slow, painful, and discouraging. Eventually I did recover, took only a fraction of y pre-op dose of medication and eventually went of medication. I do

Participants	YT-10	YT-11	YT-12
	1	1	1
4. Please include any further information that you think is important to understanding your perceptions of healing (i.e., gender, etc.).	Female 55 years old Registered nurse	Emotional state and health of person on a daily basis	Female, age 43, chronic fatigue syndrome and fibromyalgia for 20+ years, chronic knee pain 10 years.
On the attached piece of paper, create an image that expresses your thoughts and/or feelings about healing. Include a title:			
Title/Description	Healing Agent		

Participants	YT-13	YT-14	YT-15
	1	1	1
<b>1. List UP to 10 words that you personally associate with your perceptions of healing:</b>	Comfort Reflection Nourishment Relationship Warmth Touch Caring Loving Nurturing Gentle Calm 11	Challenging Rewarding Ongoing Continuous Draining Empowering Balancing 7	Peace Forgiveness Balance Acceptance Love Calm 6
<b>Comments:</b>			
<b>2. On a scale of 1-5, rate how each of these apply to your perceptions of healing:</b>			
<b>Mind</b>	5	5	5
<b>Body</b>	5	5	4
<b>Spirit</b>	5	5	5
<b>Comments:</b>			Because we can not separate these components, all are affected.
<b>3. Share one experience of healing--your own or others--that has had a profound impact on your life.</b>	I work with MS and cancer clients. One group consists of 8 core students of this group. One is preparing to enter hospice and is making preparations for her passing. "Healing" does not mean curing. "Hope/reality"	My father passed away in late 2007. We did not have a strong relationship but lived very similar lives—that of solitude & alienation from others. He died alone. I often say & truly believe that his death saved my life because it served as a catchlight to reflect on the way I was living.	"Healing" is a broad topic. Healing can be an injury o the physical level, or an emotion. Healing to me is very personal and what is happening to that individual at that particular time in their life. It can be complex.




Participants	YT-13	YT-14	YT-15
	1	1	1
4. Please include any further information that you think is important to understanding your perceptions of healing (i.e., gender, etc.).	Varies with the individual	I think healing fulfills a deep desire for personal improvement.	Female, 50 years old. Mother of two teenagers. Background in business and health field. Animal advocate.
5. On the attached piece of paper, create an image that expresses your thoughts and/or feelings about healing. Include a title:			
Title/Description		Continuous depth	Symmetry--Healing on all levels

Participants	YT-16	YT-17	YT-18
	<b>1</b>	<b>1</b>	<b>1</b>
<b>1. List UP to 10 words that you personally associate with your perceptions of healing:</b>	Peace Breath Ease Nature Calm Balance Wholeness  7	Wellness Comfort Ease Fluid Smooth Calm  6	Yoga Breathing Sun Nature Animals Touch Music Chanting Movement Dancing  10
<b>Comments:</b>			
<b>2. On a scale of 1-5, rate how each of these apply to your perceptions of healing:</b>			
<b>Mind</b>	5	5	5
<b>Body</b>	5	5	5
<b>Spirit</b>	5	5	5
<b>Comments:</b>			
<b>3. Share one experience of healing—your own or others—that has had a profound impact on your life.</b>	I have been in situations where I'm suffering from back spasms which have made it difficult to move and I've been unable to work which has further fueled my dis-ease. I've had to apply my knowledge of Yoga Therapy—primarily the breath—to get me to a more balanced state and out of my acute pain	I spent a week in the hospital after the discovery of a blood clot in my lung. The impact that it had in my life is indescribable. "Healing" after this experience has made me stronger and more adapt to handle difficult situations.	Grieving the loss of someone important in my life. Yoga, singing, spending time with nature, and incorporating all the key words I mentioned before were crucial.




Participants	YT-16	YT-17	YT-18
	1	1	1
4. Please include any further information that you think is important to understanding your perceptions of healing (i.e., gender, etc.).	I'm a 40 y.o female massage + yoga therapist So I believe in a holistic approach to healing...looking at the whole person instead of the one issue presenting at the time.	Drive & determination are essential factors in healing. One must want to feel "healed" in order to be "healed."	Woman, 39 y/o yoga practioner
5. On the attached piece of paper, create an image that expresses your thoughts and/or feelings about healing. Include a title:			
Title/Description			

Participants	YT-19	YT-20	YT-21
	<b>1</b>	<b>1</b>	<b>1</b>
<b>1. List UP to 10 words that you personally associate with your perceptions of healing:</b>	Relaxing Talking Supporting Writing Clarity Calming Nourishing  7	Balance Freedom Full range Creativity Alleviating Decrease pain Joy (sustained) Grace  <b>8</b>	Light Warmth Joy Safe Relationship Growth Improvement Care Hope Renewal  <b>10</b>
<b>Comments:</b>			
<b>2. On a scale of 1-5, rate how each of these apply to your perceptions of healing:</b>			
<b>Mind</b>	5	5	5
<b>Body</b>	5	5	4
<b>Spirit</b>	5	5	4
<b>Comments:</b>			
<b>3. Share one experience of healing--your own or others--that has had a profound impact on your life.</b>	I need to heal both physically, mentally & emotionally from multiple back surgeries. This took many different tries and methods to accomplish.	Moving from a victim attitude to an empowered on via education, exercise & yoga.	There is a yoga youtube video that is called Never Give Up About a vet who is overweight + completely disabled who used yoga to regain his life.






Participants	YT-19	YT-20	YT-21
	1	1	1
4. Please include any further information that you think is important to understanding your perceptions of healing (i.e., gender, etc.).	Your surroundings and support system are very important.	Lifelong Healing one part of you (mind, body,etc) affects the other part of you. Healing is our job as human beings to create & sustain a joyful world.	I have been doing yoga for 40 years and it has/is the single biggest influence in me life. RE: health + happiness
5. On the attached piece of paper, create an image that expresses your thoughts and/or feelings about healing. Include a title:			
Title/Description	Support System	Shine!	The Hope of Healing


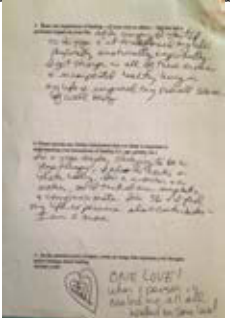

Participants	YT-22	YT-23	YT-24
	<b>1</b>	<b>1</b>	<b>1</b>
<b>1. List UP to 10 words that you personally associate with your perceptions of healing:</b>	Yoga cikitsa (therapy) Happiness Wholeness Balance Stability Contemplative vs reactive Compassionate Self love Open communication Trust	Willingness Change Time Comfort Education Commitment Higher Power	Warmth Calm Energized Smile Laughter
	<b>10</b>	<b>7</b>	<b>5</b>
<b>Comments:</b>			
<b>2. On a scale of 1-5, rate how each of these apply to your perceptions of healing:</b>			
<b>Mind</b>	5	4	4
<b>Body</b>	5	3	4
<b>Spirit</b>	5	5	4
<b>Comments:</b>	One must feel connected to a higher Source and part o that Source.		
<b>3. Share one experience of healing--your own or others--that has had a profound impact on your life.</b>	Helping a Parkinson's client thru yoga-therapy function better so he could do those things that make him happier.	Age 50 menopause, gave my power up to the Spirit (God) + changed eating, drinking + exercise to regain health. Became vegan now pescatarion 10 years later yoga instructor vs banker	I once broke a bone but it was the process of beint ok mentally w/o being completely mobile that was very healing.

Participants	YT-22	YT-23	YT-24
	1	1	1
4. Please include any further information that you think is important to understanding your perceptions of healing (i.e., gender, etc.).	Help individuals recognize their true-nature as divine spirit living a phy. existence.	Open to new thongs and modalities coming together as a whole person. Mind. Body. + Spirit. "not just adjusting my back".	
5. On the attached piece of paper, create an image that expresses your thoughts and/or feelings about healing. Include a title:			
Title/Description		To Be Calm + Aware/Chanting	Lotus

Participants	YT-25	YT-26	YT-27
	<b>1</b>	<b>1</b>	<b>1</b>
<b>1. List UP to 10 words that you personally associate with your perceptions of healing:</b>	Heart Listening Love Compassion Willingness Whole self Integrative  7	Community Creativity Security Yoga Contemplation Nature  6	Becoming whole Safe space Balance Peacefulness State of being Progress No longer ill More space Unrestricted Light  10
<b>Comments:</b>			
<b>2. On a scale of 1-5, rate how each of these apply to your perceptions of healing:</b>			
Mind	5	3	5
Body	5	3	5
Spirit	5	4	5
<b>Comments:</b>		It's the union or integration of the above that promotes healing.	
<b>3. Share one experience of healing--your own or others--that has had a profound impact on your life.</b>	I have healed and changed from a person of extreme anxiety, with panic attacks. I did it thru yoga, meditation, time + mentorship. While anxiety is still an experience, it is no longer my identity.	Learning to trust and commit to an intimate relationship was very healing. Love! A supportive partner who was open to reviewing my past without judgment. Also, a very skilled therapist who provided consistent care over a period of time who helped construct a holistic vision of my sense of self.	Art as a form of departure from stress. Moving into a world where I can go and control my environment.


Participants	YT-25	YT-26	YT-27
	1	1	1
4. Please include any further information that you think is important to understanding your perceptions of healing (i.e., gender, etc.).	Most importantly is willingness to have faith it's possible. To change your story, let go of storyline of being unwell. Also managing expectations.	It is important not to pathologize pain or the reasons that bring one toward whatever is healing.	Bipolar stepsons that self medicate. Not able to know what you are coming home to.
5. On the attached piece of paper, create an image that expresses your thoughts and/or feelings about healing. Include a title:			
Title/Description	Open Space	Can't draw! But imagine two hands! A hand within a hand :)	Freedom From Burden

Participants	YT-28	YT-29	YT-30
	<b>1</b>	<b>1</b>	<b>1</b>
<b>1. List UP to 10 words that you personally associate with your perceptions of healing:</b>	Compassion Strength Calm Relaxed Personalized Empowering  <b>6</b>	Soothing Comfort Love Assistance Helping Ease Letting go Acceptance Devotion Compassion  <b>10</b>	Calming Cooling Stable Happy Relax Soft Lazy Sleepy Positive Motivation  <b>10</b>
<b>Comments:</b>			
<b>2. On a scale of 1-5, rate how each of these apply to your perceptions of healing:</b>			
<b>Mind</b>	5	5	5
<b>Body</b>	4	5	5
<b>Spirit</b>	4	5	5
<b>Comments:</b>			
<b>3. Share one experience of healing--your own or others--that has had a profound impact on your life.</b>	When my grandfather was diagnosed with terminal cancer, at first he resisted and fought the disease as much as he could, creating added stress to his life. Two months before he passed, however, he came to terms with the diagnosis and was happy to be around and gentle and warm and spiritually enlightened, in a way.	After surgery I stated to do yoga and it transformed my life: physically, emotionally + spiritually. I got stronger in all of these areas + incorporated healthy living in my live + improved my overall sense of well being.	Healing from my mom's death for 10 years I have tried all possibilities that I could. Spirituality was fitting for me the best. Positive thinking and laws of attractions which made me feel I have the power to create the life I want.




Participants	YT-28	YT-29	YT-30
	1	1	1
4. Please include any further information that you think is important to understanding your perceptions of healing (i.e., gender, etc.).	Doesn't matter, age, gender, etc. It's all about conscious awareness, self knowledge/acceptance.	I'm a yoga teacher, studying to be a yoga therapist, I also do reiki + theta healing. I'm a woman + a mother, so I think I am emphatic and compassionate. I'm 56 = I feel my life experience also contributes—I am a crone.	A person needs to be open enough to do their own homework. Their own exercise
5. On the attached piece of paper, create an image that expresses your thoughts and/or feelings about healing. Include a title:			
Title/Description	Love yourself	ONE LOVE! When 1 person is healed we all all healed on some level.	Love

Participants	YT-31	YT-32	
	<b>1</b>	<b>1</b>	
<b>1. List UP to 10 words that you personally associate with your perceptions of healing:</b>	Empowered Connection Consciousness Reflection Possibility Revolutionized Heart  7	Peaceful Rested Tranquil De-stressed    4	
<b>Comments:</b>			
<b>2. On a scale of 1-5, rate how each of these apply to your perceptions of healing:</b>			
<b>Mind</b>	5	5	
<b>Body</b>	5	5	
<b>Spirit</b>	5	5	
<b>Comments:</b>	I would add breath, personality/behaviors to this model.	When all these are healed, patient/student functions best.	
<b>3. Share one experience of healing—your own or others—that has had a profound impact on your life.</b>	My dad was taken off his bipolar medication abruptly at age 62—he was then institutionalized repeatedly and essentially lost his sanity. This was an extremely stressful time that brought on anxiety and severe depression. I used self-healing techniques like yoga and chanting to raise my vibration back to normal—it was a very eye opening	Finally forgiving an ex-boyfriend for mistreatment. Stopped having bitter thoughts about him. Stopped blaming myself for allowing/being dumb	






Participants	YT-31	YT-32	
	1	1	
4. Please include any further information that you think is important to understanding your perceptions of healing (i.e., gender, etc.).	I think cultural background and where you live are huge impacts on perceptions of healing. We experience haling differently than a Thai farmer.		
5. On the attached piece of paper, create an image that expresses your thoughts and/or feelings about healing. Include a title:		No Art	
Title/Description	No end and no beginning a continuum.		




Participants	AT-1	AT-2	AT-3
	2	2	2
<b>1. List UP to 10 words that you personally associate with your perceptions of healing:</b>	Meditation Prayer Yoga Art Mindfulness Positive attitude  6	Healthy mind/body/spirit God Calm & serene Love Mercy Growth  6	Light Aura Chakra Love Dimension Blood Positivity Mind Body Spirit  10
<b>Comments:</b>			
<b>2. On a scale of 1-5, rate how each of these apply to your perceptions of healing:</b>			
<b>Mind</b>	5	5	5
<b>Body</b>	5	5	5
<b>Spirit</b>	5	5	5
<b>Comments:</b>	If all is working together the results are amazing.	I think all three are related. It will be hard to say "healed" when only one of them is.	
<b>3. Share one experience of healing--your own or others--that has had a profound impact on your life.</b>	When I was diagnosed with cancer I had to bring all facets of my life together. SKETCH Mind: positive thinking Body: yoga/exercise Spirit: prayer/meditation Center: ART: My painting & art help w/my journey	I was always told that my sister is pretty and which signaled that I am ugly ever since I was little. One time I was reading a book and it was about restoring and healing. During the time, I realized I am also a beautiful person inside and out. I gained so much confidence about myself & my attitude towards life changed since then.	I know many who have gotten/stayed ill who coincidentally or not had very stressful negative environment & mindset. I know of others whose positivity & willingness to chose positive thinking were healed, at least in some regard to illness, if not entire illness dissipating.

Participants	AT-1	AT-2	AT-3
	2	2	2
4. Please include any further information that you think is important to understanding your perceptions of healing (i.e., gender, etc.).	Female, 53 yr old >strong faith in God Artist—mother	SKETCH 3 eclipses meeting in the middle body mind spirit center—healing	As a practitioner of yoga (3+ years, faithfully nearly every day. It has expanded my outlook on the power of positive thinking.
5. On the attached piece of paper, create an image that expresses your thoughts and/or feelings about healing. Include a title:			
Title/Description	Spirit of growth, a path of healing.		“Cause & effect”

Participants	AT-4	AT-5	AT-6
	2	2	2
1. List UP to 10 words that you personally associate with your perceptions of healing:	Mindful Meditation Body Mind	Closure Strength Scarring Regeneration Transcendence	Being well Energy Stability Peace Restoration
	4	5	5
Comments:			
2. On a scale of 1-5, rate how each of these apply to your perceptions of healing:			
Mind	5	5	4
Body	5	3	5
Spirit	3	4	5
Comments:			
3. Share one experience of healing--your own or others--that has had a profound impact on your life.		When my uncle committed suicide my cousin was 16 years old and estranged from him. She had been contemplating reconciliation at the time and was devastated. She was living in an unsupportive environment that was intolerant of her grieving process but she was able to go through it, forming her own support system and	One experience is being able to share more personally with my mom. Our relationship was ????? and subjugated to her rules and how se was treated, so much I could not identify. I could not stand living with her but now we have pretty much become best friends.




Participants	AT-4	AT-5	AT-6
	2	2	2
4. Please include any further information that you think is important to understanding your perceptions of healing (i.e., gender, etc.).		I am a white female, age 25. I was raised predominately by a single father who was conservative + dismissive. Mother is alcoholic/addict.	Communication! Being aware of what one is feeling or thinking and letting others know what is happening & not playing a guessing game. That's how you really get hurt.
5. On the attached piece of paper, create an image that expresses your thoughts and/or feelings about healing. Include a title:			
Title/Description	At ease		I'm here and I hurt But now I'm heard!

Participants	AT-7	AT-8	AT-9
	2	2	2
<b>1. List UP to 10 words that you personally associate with your perceptions of healing:</b>	Time Love Patience Talking Mom Brother Openness Acceptance Learning Changes  <b>10</b>	Wholeness Renew Realign Rejuvenate Birth Education Natural Integration Multiplicity  <b>9</b>	Water Breeze Rest Sleep Quiet Calm Safe  <b>7</b>
<b>Comments:</b>	Most of my attempts and successes with healing, or rather processing and accepting a new challenge, have occurred through conversations with my mom		
<b>2. On a scale of 1-5, rate how each of these apply to your perceptions of healing:</b>			
<b>Mind</b>	5	4	5
<b>Body</b>	4	4	5
<b>Spirit</b>	5	4	5
<b>Comments:</b>		The mind, body and spirit, to me, are integral to the process of healing.	
<b>3. Share one experience of healing--your own or others--that has had a profound impact on your life.</b>	Accepting the death of a close friend and mentor allowed me to grow personally in many areas. It helped focus my spiritual belief which had never been really explored, and helped me find a sense of personal strength and resilience I had not been aware of prior. Healing helped me to grow as an individual.	A close friend had a nervous breakdown and very much on his volition worked toward stabilizing and getting his life back together. This was with no therapeutic intervention/mental health services.	Feeling like I was heard and accepted. For the first time I felt like I was in a safe space & had a place to rest. I guess in my case, it was only once that I acknowledged that I was in pain & my path was valid that I was even able to entertain the concept of healing. The idea that I could be healed was healing in itself.



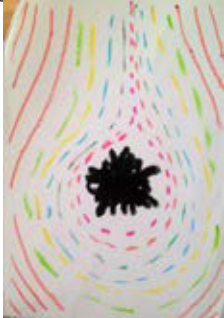
Participants	AT-7	AT-8	AT-9
	2	2	2
4. Please include any further information that you think is important to understanding your perceptions of healing (i.e., gender, etc.).	I think everyone has their own way of approaching how they recover and/or react to situations/events, and that everyone does so at different speeds. No one correct way exists, nor is one person's method superior to another's. What's right is what works for that individual in the present circumstances.	My understanding of healing is one that wants to consider many modalities—Healing is in part a knowledge base that is often unique to particular regions and cultures , and there are many healing practices that serve many important purposes.	Age:22 female I'm fairly emotionally blunted/disconnected. Trusting is not a strong point
On the attached piece of paper, create an image that expresses your thoughts and/or feelings about healing. Include a title:			
Title/Description			A safe place

Participants	AT-10	AT-11	AT-12
	2	2	2
<b>1. List UP to 10 words that you personally associate with your perceptions of healing:</b>	Relaxation Meditation Sleep Self-care Medicine Holistic Healthy Nature  8	Forgiveness Process Transformation recovery Compassion Energy Resiliency Courage Tears Laughter  9	Growth Vibrance Happiness Calm Nature Freedom Love Forgiveness  8
<b>Comments:</b>		Healing is present when we allow ourselves to look within for answers.	
<b>2. On a scale of 1-5, rate how each of these apply to your perceptions of healing:</b>			
<b>Mind</b>	3	4	5
<b>Body</b>	4	4	5
<b>Spirit</b>	2	5	5
<b>Comments:</b>			
<b>3. Share one experience of healing--your own or others--that has had a profound impact on your life.</b>	I don't have an experience of healing that's had a profound impact.	Going through treatment for an eating disorder was the most profound experience of healing I've ever had. I was rediscovering my strength, my voice and my compassion, all of which were found through the healing process. I did yoga regularly and created art to help balance myself through the process. I was healing from 10 years of maladaptive	Participant had written more, but when she realized that she could possibly be identified by her art, she crossed out what she had previously written. And wrote An act of kindness.






Participants	AT-10	AT-11	AT-12
	2	2	2
4. Please include any further information that you think is important to understanding your perceptions of healing (i.e., gender, etc.).	I don't have a lot of perceptions on healing. I may have more stereotypes when I think of healing.	Healing can, and does, happen at every age.	25, female. Hispanic
5. On the attached piece of paper, create an image that expresses your thoughts and/or feelings about healing. Include a title:			
Title/Description	DEFINE HEALING		




Participants	AT-13	AT-14	AT-15
	2	2	2
<b>1. List UP to 10 words that you personally associate with your perceptions of healing:</b>	Hope Love Support Understanding Safety Compassion Acceptance Happy joy Growth	Wellness Time frame Mind/body Quick fix Acupuncture Meditation	Peace Costly Pain Spiritual Difficult Constant Women
	9	6	7
<b>Comments:</b>			
<b>2. On a scale of 1-5, rate how each of these apply to your perceptions of healing:</b>			
<b>Mind</b>	5	4	4
<b>Body</b>	5	4	5
<b>Spirit</b>	4	4	3
<b>Comments:</b>	I think that your mind and body are essential. With those in place the spirit will then follow. Spirit is defined by many in different ways, however the mind and body has not religious connection		
<b>3. Share one experience of healing--your own or others--that has had a profound impact on your life.</b>	I am a domestic violence survivor. I found that in order to be able to heal from this experience, I needed to reframe the way I thought about myself and my self-worth. I need to make wiser choices about my body in order to bring my spirits up. I was able to find healing through art making as well as sharing my story w/ other women who were in a similar	I had tumors in my lymph nodes at the age of 21. I had five surgeries in four years, which was "suppose to heal me." But I think that my healing happened through the art making process and was an emotional and spiritual journey.	Friend who left a partner of 5+ years b/c he didn't want children. She's in her mid-30's and knew she had to go. She handled the break-up w/ grace and seemed relieved from the new start and amicable break up.

Participants	AT-13	AT-14	AT-15
	2	2	2
4. Please include any further information that you think is important to understanding your perceptions of healing (i.e., gender, etc.).	My understanding of healing is that it can come in all shapes and sizes. What I consider healing might be defined by others in a different form. Therefore, my understanding of healing is that it take a lot of love and support from others and oneself to be able to reform the negative past experience in a new form. I believe that many have the power to empower others to heal. Through religion, therapy, friendships, exercise/training, and more. The important thins is to believe that healing	Healing is not trying to "fix a disease or illness." Healing comes from within. Preventative measures are more important. Being proactive instead of reactive.	32 yo. Female Caucasian mother Hispanic father Parents are Catholics I'm non religious
5. On the attached piece of paper, create an image that expresses your thoughts and/or feelings about healing. Include a title:			
Title/Description	Love yourself and the healing will follow.	Healing is energy and spirituality that comes from within.	

Participants	AT-16	AT-17	AT-18
	2	2	2
<b>1. List UP to 10 words that you personally associate with your perceptions of healing:</b>	Strong Courage Resilient Mindful      <b>4</b>	Health Wellness Foods Yoga Nurturance Holistic Therapy Mind Body Spirit   <b>10</b>	Medicine Hospitals Breathing Relaxing Poetry Art Band-aids Love   <b>8</b>
<b>Comments:</b>			
<b>2. On a scale of 1-5, rate how each of these apply to your perceptions of healing:</b>			
<b>Mind</b>	4	5	4
<b>Body</b>	4	5	4
<b>Spirit</b>	4	5	3
<b>Comments:</b>			not sure what "spirit" is
<b>3. Share one experience of healing--your own or others--that has had a profound impact on your life.</b>	Overcoming a painful break up. I think the healing process happened with time. I eventually let time "do its thing" but more importantly I learned the importance of loving myself and by extension I took better care of myself physically and emotionally.	I am currently engaged in sensorimotor psychotherapy w/my psychologist. I find the somatic & sensory integrative aspects to be integral to my own healing of attachment traumas.	Learning that bad things happen to good people. That god doesn't hate me. Healing a broken heart, learning that you can love again.

Participants	AT-16	AT-17	AT-18
	2	2	2
4. Please include any further information that you think is important to understanding your perceptions of healing (i.e., gender, etc.).	I think the healing process varies depending on your environment, state of mind, and also your own willingness to heal. Depending on the situation, the healing process can be a time of personal growth.	In our current culture, I think healing has more to do w/ lifestyle than acquiring medical attention (as in the past)	I am 23, raised Baptist, female, now I am separated from organized religion but I still believe we should all strive to be good people, no matter what we believe.
5. On the attached piece of paper, create an image that expresses your thoughts and/or feelings about healing. Include a title:			
Title/Description	Waves	Actions Maintenance Adjustments Options	Things that help me heal

Participants	AT-19	AT-20	AT-21
	2	2	2
1. List UP to 10 words that you personally associate with your perceptions of healing:	Hope Spirituality Resilience	Warmth Comfort Repair Therapy Mindfulness Meditation Doctor	Medicine Prayer Wound Soup Salve Strength Health
	3	7	7
Comments:			I feel that perhaps the commentary @ the beginning of this questionnaire will sway/affect the words that are written in #1 above.
2. On a scale of 1-5, rate how each of these apply to your perceptions of healing:			
Mind	4	4	4
Body	4	4	4
Spirit	5	4	4
Comments:		They are all important, but share equal importance. Healing is not only “completely” one thing.	
3. Share one experience of healing—your own or others—that has had a profound impact on your life.		Being in an art therapy program and dating a soon-to-be doctor, I’m exposed to a lot of different kinds of healing. Despite all of the different methods, I think the main aspect is being in tune with yourself: mind, body, and soul, and to do what works for you with a strong support system	Healing from the grief of the sudden loss of a close family member (5 months ago) has at times felt impossible and healing seems to me that it can often be a life0long process. <u>Healing is something that a person has to seek—go out and get.</u> At least my experience of loss has made it seem this way.

Participants	AT-19	AT-20	AT-21
	2	2	2
4. Please include any further information that you think is important to understanding your perceptions of healing (i.e., gender, etc.).		23, female, taihanese-american. Practice yoga, dancer, art therapist trainee.	
5. On the attached piece of paper, create an image that expresses your thoughts and/or feelings about healing. Include a title:			
Title/Description			Title: Look for Healing Note: I felt the time frame given to complete this survey was rushed.

Upon assembling the data in table forms, the data was analyzed vertically, per participant, and horizontally per question to discover emergent categories.

### **Analysis of Data**

Following the collection of all questionnaires, the data was systematically analyzed including quantitative, qualitative, and art based approaches. The data was analyzed utilizing a phenomenologically-informed approach (Creswell, 2014; Quail & Peavy, 1994) to explore categories, themes and meanings related to the mind, body, and spiritual perceptions of healing, as well as those that emerged from the data. Prior to each analysis session, the researcher engaged in bracketing in order to minimize personal bias (Kapitan, 2010; Quail & Peavy, 1994). Bracketing allowed for the detachment of any personal thoughts and ideas regarding the phenomenon studied. In particular, the researcher considered personal bias and healing experiences that integrated the holistic approach of the mind body and spirit. To be as objective as possible, the researcher took ample time to explore personal thoughts and ideas regarding the research topic before engaging in the analytical process. In addition, the researcher remained open to others' ideas and experiences in regards to the mind, body and spirit approach to healing, understanding that entities that influence one person may not influence others. Furthermore, the researcher is in the final semester of studies in art therapy at Loyola Marymount University, possibly impacting the collection of data from the first year art therapy students.

First, the data was examined vertically, per participant and summaries were written to explore and categorize each individual's personal perceptions of healing. Secondly, the data was examined horizontally per selected questions to establish over-reaching categories, themes and meanings. Because of the limited time available for the completion of this research project, information included in Questions 1, 3 were utilized



for analysis. Also, analytical categories from “Formal Elements of the Art Therapy Scale” (FEATS, Gantt; Tabone, 1998) as well as choice of material/medium and type of image were reviewed for Question 5, the expressive art piece. In addition significant information from Questions 2 and 4, as pertaining to questions 1,3 and 5, were also used in this study. The delineation of categories pertaining to the mind, body and spirit connection, as well as those that emerged, were put into clusters of similar meanings and concepts, allowing for the comparison within and between the yoga therapy and art therapy students. Finally, the themes and meanings that emerged from the information from the categories were explored. For the purpose of this research study, as informed by the previous Literature Review, yoga and art are considered holistic practices, integrating the mind, body and spirit.

*Table 2. Individual data summaries*

Yoga therapy students

**YT-1** Healing perceptions appear to focus on the mind and body, with emphasis on calmness, healing process and yoga. Claims mind, body, spirit are all completely involved in healing. Healing experience is physical, relating to breast cancer and implementation of physical and yogic healing practices. 0 of 5 words from healing list were included in narrative. Art utilizes light strokes of oil pastels, and occupies 75% of the page. Image is of nature...clouds and ocean. Healing concepts from questionnaire were NOT incorporated in art.

**YT-2** Healing perceptions appear to focus equally on mind, body, spirit with emphasis on support and qualities. Claims “healing includes all equally”, with spirit being completely involved and having the largest impact on healing. Healing experience (self) is physical relating to injuries sustained in motorcycle accident and implementation of yoga healing practice and process. 5 of 11 words from healing list were included in narrative. Art utilizes black pen and occupies 70% of the page. Image is of a bird in flight. Healing concepts from questionnaire were incorporated in art.

**YT-3** Healing perceptions appear to focus on the mind and body with emphasis on calmness, results and qualities. Claims mind, body, spirit are all completely involved in healing, as “complete healing” is not possible without all three. Healing experience (self) is physical relating to surgery with implementation of mind and body practices, yoga, process and qualities. 0 of 8 words from healing list included in narrative. Believes that wisdom that comes with age will effect healing one’s self. Art utilizes bright colored oil pastels and occupies 70% of the page. The image is of a mandala/circle and is balanced and symmetrical. Healing concepts from questionnaire were incorporated in art.

**YT-4** Healing perceptions appear to focus on the equal integration and balance of mind, body and

spirit. Claims mind, body and spirit are all completely involved in healing. Healing experience (self) is mentally based with implementation of mind, body spirit, yoga, support, and calmness. 2 of 9 words from the healing list were included in the narrative. Art utilizes agitated heavy strokes of oil pastels and occupies 100% of the page. Image is of a bird and is entitled "Rising From Ashes." Healing concepts from questionnaire were incorporated in art.

**YT-5** Healing perceptions appear to focus on the mind and body with emphasis on calmness. Claims mind, body, spirit are all completely involved in healing "to find balance and equilibrium." Healing experience (self) is mental related to focus, stress, and sickness with implementation of the body, mind and calmness. 1 of 10 words from healing list was used in narrative. Art utilizes black pen, circular, and occupies < 25% of the page. Healing concepts from questionnaire were incorporated in art.

**YT-6** Healing perceptions appear to focus equally on mind, body, spirit with emphasis on yoga, safety and results. Claims mind, body, spirit are all very much involved in healing. Healing experience (self) is physical related to shingles resulting from abusive relationship with implementation of mental healing modality. 8 months after end of relationship, rash subsided. Healing practice of eliminating cause of stress. 0 of 6 words in healing list included in narrative. Art utilizes oil pastels, heart image is focus, and occupies the 75% of the page. Healing concepts from questionnaire were incorporated in art.

**YT-7** Healing perceptions appear to focus equally on mind, body, spirit with emphasis on yoga, support and results. Claims mind, body and spirit are completely involved in healing. Healing experience (spouse) is emotional related to grief and loss with implementation of yoga and support. Use of talk therapy utilized for on-going healing. 0 of 8 words from healing list were included in narrative. Art utilizes a blue marker, circular image, occupying <25% of the page. Healing concepts from questionnaire were NOT incorporated in the art.

**YT-8** Healing perceptions appear to focus on the on yoga philosophy. Claims mind and spirit are completely involved and body is very much involved. States "control of mind." Healing experience (general) indicates strength of mind "believing that you can" heal and qualities. 0 of 7 words from healing list were included in narrative. Art utilizes blue pen using dots and lines to form a concentric pentagon and occupies < 25% of the page. Healing concepts from questionnaire were incorporated in art.

**YT-9** Healing perceptions appear to focus on the mind and body with emphasis on qualities and safety. Claims, mind, body, spirit are very much involved in healing. Healing experience (self) is physical relating to heart problems. Healing process involved body and spirit and use of the mind and yoga. 2 out of 6 words from healing list were used in narrative. Art utilizes silver, and purple markers. Image is of a heart with wings, occupying 80% of the page. Healing concepts from questionnaire were incorporated in art.

**YT-10** Healing perceptions appear to focus on the healing process and results. Claims mind, body and spirit are all completely involved in healing. Healing experience (general) is physical with the mind, body, spirit, emotions, and calmness involved in healing. Participant is an RN. 1 out of 6 words from healing list were used in narrative. Art utilizes pencil, colored pencils (not provided) and highlighter (not provided). Image is of nature and "environment" and occupies 25% of page. Healing concepts from questionnaire were NOT incorporated in the art.

#### **YT-11**

Healing perceptions appear to focus on mind, with emphasis on natural elements, process and results. Claims mind, spirit, body are completely involved in healing. Healing experience (self) is emotional, related to relationship with father. Healing process involves emotional release. 0 out of 7 words from healing list were used in narrative. Art utilizes markers. Image is of nature, a rainbow and occupies 25% of the page. Healing concepts from questionnaire were NOT incorporated in the art.

**YT-12** Healing perceptions appear to focus on the mind and body with emphasis on calmness, results and feelings. Claims mind is somewhat, body is completely, and spirit is very much involved in healing. Healing experience (self) is physical related to acid reflux, chronic fatigue syndrome and fibromyalgia. Healing process involves physical aspects of medication and surgery and yoga alone was unsuccessful. 0 of 6 words from healing list were used in narrative. Art utilizes black ink. Image is a stick figure reclining under the sun. Use of nature, and occupies <25% of the paper. Healing concepts from questionnaire were incorporated in art.

**YT-13** Healing perceptions appear to focus on the body with emphasis on healing qualities and calmness. Claims mind, body spirit are completely involved in healing. Healing experience (client) is physical related to dying and hospice with implementation of healing qualities. Claims “healing does not mean curing.” No healing process mentioned. 0 of 11 words from healing list included in narrative. Art utilizes yellow marker to depict a line drawing of half a sun and occupies 25% of page. Healing concepts from questionnaire were incorporated in art.

**YT-14** Healing perceptions appear to focus on adversity of the ongoing process and results. Claims mind, body and spirit are completely involved in healing. Healing experience (self) is related to mental self-improvement due to grief and loss of father. Healing process focuses on improving mental attitude concerning adversities. 0 of 7 words from healing list were included in narrative. Art utilizes black pen. Image is a spiral/circular and occupies < 25% of page. Healing concepts from questionnaire were incorporated in art.

**YT-15** Healing perceptions appear to focus on mind, body, and spirit with emphasis on characteristics of healing. Claims mind and spirit are completely involved and body is very involved in healing. Healing experience (general) is physical and emotional. Healing process is personal and individual. 0 of 6 words from healing list were included in narrative. Art utilizes blue ink. Image is that of a symmetrical flower (nature) and occupies 80% of the page. Healing concepts from questionnaire were NOT incorporated in the art.

**YT-16** Healing perceptions appear to focus on the body and spirit with emphasis on calmness and results. Claims mind, body, spirit are all completely involved in healing, a “holistic” process. Healing experience (self) is physical relating to back spasms and stress. Healing process involves aspects of yoga and breath. Participant is a massage and yoga therapist. 3 out of 7 words from healing list included in narrative. Art utilizes black ink. Image is a circular OM symbol and occupies <25% of page. Healing concepts from questionnaire were incorporated in art.

**YT-17** Healing perceptions appear to focus on calmness and results. Claims mind, body, spirit are all completely involved in healing. Healing experience (self) is physical related to blood clot in lung. Healing process includes mental aspects of drive and determination. 0 of 6 words in healing list included in narrative. Art utilizes black pen. Image is of nature, which includes sun, clouds, and ground and occupies 50% of the page. Healing concepts from questionnaire were NOT incorporated in the art.

**YT-18** Healing perceptions appear to focus on yoga, the natural world and expressive healing. Claims mind, body, spirit are all completely involved in healing. Healing experience (self) is related to grief and loss. Healing process involves the mind, body and spirit, nature, yoga, and expressive. 10 of 10 words from healing list were included in narrative. Art utilized purple ink. Image is of nature including sun, water, heart and dolphin and incorporated many of the healing list words. Image occupies the 90% of the page. Healing concepts from questionnaire were incorporated in art.

**YT-19** Healing perceptions appear to focus on the body and mind with emphasis on support and calmness. Claims mind, body, spirit are all completely involved in healing. Healing experience (self) is physical related to back surgery. Healing process includes “physical, mental, emotional” utilizing “many different” modalities. Emphasis on support system. 0 of 8 words were included

in narrative. Art utilizes black pen and orange marker. Image is a pair of out-stretched hands and occupies <25% of the page. Healing concepts from questionnaire were incorporated in art.

**YT-20** Healing perceptions appear to focus on the healing process, qualities and results. Claims mind, body spirit are all completely involved in healing. Healing experience (self/general) is mental. Healing process includes practices of mind, body and spirit. Claims healing is the “job of human beings.” 1 out of 8 words from healing list were included in narrative. Art utilizes black pen. Image is a sun and occupies 40% of the page. Healing concepts from questionnaire were NOT incorporated in the art.

**YT-21** Healing perceptions appear to focus on the process, qualities and results. Claims mind is completely involved and body and spirit are very much involved in healing. Healing experience (video) is physical relating to a veteran who is overweight. Healing process involves the use of determination (mind) and the implementation of yoga (physical, spiritual). Personal healing process is yoga. 0 words from healing list included in narrative. Art utilizes black pen. Image is a stick figure in yoga pose under the sun/nature and occupies 40% of the page. Healing concepts from questionnaire were incorporated in art.

**YT-22** Healing perceptions appear to focus on mind and spirit with connection to higher source with emphasis on yoga, qualities and results. Claims mind, body, spirit all completely involved in healing. Healing experience (client) is physical, related to Parkinson’s Disease and implementation of yoga. Participant is a yoga therapist. 2 of 10 words from healing list included in narrative. Art utilizes black pen. Image is of nature, including sun, water, dolphin and surfer and occupies 75%. Healing concepts from questionnaire were NOT incorporated in the art.

**YT-23** Healing perceptions appear to focus on healing qualities and process with emphasis on a higher power. . Claims mind is very much involved, body is somewhat involved, and spirit is completely involved. Healing experience (self) is mental and physical relating to menopause with implementation of mind, body, spirit and yoga healing modalities. 1 of 7 words was included in narrative. Art utilizes black pen. Image is a person seated in a yoga pose and chanting. Image occupies <25 of the page. Healing concepts from questionnaire were NOT incorporated in the art.

**YT-24** Healing perceptions appear to focus on mind and body with emphasis on feelings and results. Claims mind, body, spirit are very much involved in healing. Healing experience (self) is physical relating to broken bone, and mental acceptance of the symptoms, and healing qualities and process. . Healing process not mentioned. 0 of 5 words were included in the narrative. Art utilizes black pen. Image is a lotus flower. Nature and yoga and occupies <25% of page. Healing concepts from questionnaire were NOT incorporated in the art.

**YT-25** Healing perceptions appear to focus equally on mind, body, spirit with emphasis on qualities and yoga. Claims mind, body, spirit are all completely involved in healing. Healing experience (self) is mental related to panic attacks. Healing process involves implementation of mind, body, and spirit, yoga and support. 4 of 8 words from healing list were included in narrative. Art utilizes black pen. Image is a large sun/nature. Image occupies 90% of the page. Healing concepts from questionnaire were NOT incorporated in the art.

**YT-26** Healing perceptions appear to include support, expressive and safety. Claims mind and body to be somewhat involved, and spirit to be very much involved with the integration of all. Healing experience (self) is mental and spiritual relating to emotional injuries of the past. Healing process involves mental, physical, spiritual with the love and support of a relationship and therapy. 0 of 6 words were included in narrative. Art utilized blue pen on the bottom of questionnaire and not on page provided. Image occupies <25% of the page. Written explanation of 2 hands. Healing concepts from questionnaire were NOT incorporated in the art.

**YT-27** Healing perceptions appear to include the process and results of healing. Claims mind, body, spirit are completely involved in healing. Healing experience (self) centered on stress

created by someone else's mental illness. Healing process involves use of art, to move inward and clear the mind. 0 of 10 words from healing list were included in narrative. Art utilizes black pen. Image is of a stick figure slumping over and occupies < 25% of the page. Healing concepts from questionnaire were incorporated in art.

**YT-28** Healing perceptions appear to focus on body, calmness and qualities. Claims mind is completely involved and body and spirit are very much involved in healing. Healing experience (grandfather) relates to the struggles and acceptance of a terminal illness. 0 of 7 words from healing list were included in narrative. Healing process involves mind and spirit in acceptance and conscious awareness. Art utilizes black pen. Image is a heart, in the center of the page and occupies <25% of the page. Healing concepts from questionnaire were NOT incorporated in the art.

**YT-29** Healing perceptions appear to equally include mind, body, support and calmness with universal concept of healing. Claims mind, body, spirit completely involved in healing. Healing experience (self) is physical relating to surgery and implementation of yoga that transformed "physically, emotionally, and spiritually. Overall sense of well-being was improved. 1 of 10 words from the healing list was included in narrative. Art utilized black pen on the bottom of questionnaire and not on page provided. Image is of hearts within hearts and occupies <25% of the page. Healing concepts from questionnaire were incorporated in art.

**YT-30** Healing perceptions appear to focus on the body with emphasis on calmness. Claims mind, body, spirit are all completely involved in healing. Healing experience (self) is focused on the emotions of grief and loss of mother. Healing process included spirituality and positive thinking. 0 of ten words from the healing list were included in narrative. Art utilizes 5 colors of oil pastels. Image is a heart placed in the center of the page and occupies 50% of the page.

**YT-31** Healing perceptions appear to focus on mind and spirit with cultural concept of healing and qualities. Claims mind, body, spirit are all completely involved in healing. Healing experience (self) relates to emotional stress from father's mental illness and implementation of yoga and chanting healing practices. 0 of 7 words from the healing list were included in narrative. Art utilizes black pen. Image is a spiral and occupies 100% of the page. Healing concepts from questionnaire were NOT incorporated in the art.

**YT-32** Healing perceptions appear to focus on mind and body with emphasis on tranquility. Claims mind, body, spirit are all completely involved in healing. Healing experience (self) relates to emotional healing from mistreatment by boyfriend and implementation of mental healing concepts. 0 of 4 words from healing list were included in narrative. No art.

#### Art therapy students

**AT-1** Healing perceptions appear to focus on mind and spirit with emphasis on spiritual and expressive healing modalities. Claims mind, body, spirit are all completely involved in healing. Healing experience (self) is physical, related to cancer and implementation of yoga, art, meditation and positive thinking. 6 of 7 words from healing list were included in narrative. Art utilizes oil pastels. Image is of heart and occupies 75% of page. Healing concepts were NOT incorporated in art.

**AT-2** Healing perceptions appear to focus on mind, body and spirit with emphasis on spiritual practices and calmness. Claims mind, body, spirit are all completely involved in healing. Healing experience (self) is mental/emotional, related to low-self esteem through non-validation. Implementation of knowledge gained from reading and integration of mind, body, spirit and healing qualities. 1 out of 6 words from healing list were included in narrative. Art utilizes pencil. Image is a spreading flower and occupies 70% of the page. Healing concepts were NOT incorporated in art.

**AT-3** Healing perceptions appear to focus on the mind, body, with emphasis on yoga philosophy. Claims mind, body, spirit are all completely involved in healing. Healing experience is generalized, regarding illness brought on by negative thoughts, and implementation of positive thinking and yoga to increase healing. 2 out of the 10 healing words from healing list were used in narrative. Art utilizes oil pastels. Image is of concentric circles and occupies 80% of the page. Healing concepts were NOT incorporated in art.

**AT-4** Healing perceptions appear to focus on yoga healing practices of the body and mind. Claims mind and body are completely involved in healing and spirit is somewhat involved in healing. No narrative. Art utilizes oil pastels. The image is of a ribbon-like spiral abstract and occupies 40% of the page. Healing concepts were NOT incorporated in art.

**AT-5** Healing perceptions appear to focus on the mind, with emphasis on the adversity, process and result of healing. Claims mind to be completely involved, the body to be somewhat involved, and spirit to be very much involved in healing. Healing process (cousin) is change in mental attitude regarding grief and loss of her father, implementing personal support systems. 0 of 5 words from the healing list were included in narrative. Art utilizes oil pastels. The image is a person transcending from the darkness to the light and occupies 100% of the page. Healing concepts were incorporated in the art.

**AT-6** Healing perceptions appear to focus on the body with emphasis on stability, calmness, and the process and end result of healing. Claims mind is very much involved, body and spirit completely involved in healing. Healing process (self) is mental, relating to relationship with mother and implementation of communication and qualities. 0 of 5 words from healing list were included in narrative. Art utilizes black pen. The image is of a female sitting in yoga pose, illustrating healing adversity and positive results of healing and occupies 70% of the page. Healing concepts were incorporated in the art.

**AT-7** Healing perceptions appear to focus on qualities of healing and support systems. Claims mind and spirit are completely involved and body is very much involved in healing. Healing process (self) is change in mental attitude and spiritual growth regarding grief and loss surrounding death of close friend/mentor. 3 out of 10 words from the healing list were included in narrative. Art utilizes oil pastel. The image abstract with radiating concentric circles and occupies 100% of the page. Healing concepts were NOT incorporated in art.

**AT-8** Healing perceptions appear to focus on mind, the process, results and the integration with body and spirit with an emphasis on the healing process as related to culture. Claims mind, body, spirit are very much involved in healing. Healing process (close friend) is mental, in regards to a “nervous breakdown” with no therapeutic and mental health interventions. 0 of 10 words from the healing list were included in the narrative. Art utilizes black pen. Image is circular with radiating lines and occupies <25% of the page. . Healing concepts were NOT incorporated in art.

**AT-9** Healing perceptions appear to focus on the body, with emphasis on calmness and nature. Claims mind, body and spirit are all completely involved in healing. Healing process (self) is mental in regards to accepting and moving past pain with safety and calmness. 2 of 7 words from the healing list were included in narrative. Art utilizes oil pastels and occupies 85% of the page. Image is of a bird with a broken wing. Healing concepts were incorporated in the art.

**AT-10** Healing perceptions appear to focus on the body, with emphasis on the physical process of healing. Claims mind is somewhat involved, body is very much involved and spirit is little involved in healing. Healing experience did not exist. Narratives appear defensive. 0 of 8 words from healing list were included in narrative. Art utilizes oil pastels. Image is abstract and occupies 85% of the page. Connection to healing words is not readily recognized.

**AT-11** Healing perceptions appear to focus on the mind and body, with emphasis on the qualities, process and results. Claims mind and body are very much involved and spirit is completely involved in healing. Healing experience (self) is mental and physical, regarding healing from an eating disorder with the implementation of art and yoga. 2 out of 10 words from the healing list were included in the narrative. Art utilizes oil pastels. Image is of an abstract flame-like shape and occupies 75% of the page. Healing concepts were incorporated in the art.

**AT-12** Healing perceptions appear to focus on the mind and body, with emphasis on the natural world, process and results. Claims mind, body and spirit are all completely involved in healing. Healing experience is general, ... "an act of kindness." 0 words from the healing list were included in the narrative. Art utilizes blue oil pastel. Image is of an abstract teardrop-like shape encompassing a pattern of curvy lines and occupies 70% of the page. Healing concepts do not readily appear to be incorporated in art.

**AT-13** Healing perceptions appear to focus on the mind, with emphasis on the process and support needed for healing. Claims, mind and body completely involved and spirit very much involved in healing. Healing experience (self) is mental and physical changes and increased self-worth in regards to surviving domestic violence, implementing expressive and support. 3 of 10 words from healing list were included in narrative. Art utilizes oil pastels. The image includes a person and 9 hearts and occupies 90% of the page. Healing concepts were incorporated into the art.

**AT-14** Healing perceptions appear to focus on the mind and body with emphasis on qualities and results. Claims mind, body, spirit to all be very much involved in healing. Healing experience (self) is physical relating to tumors and surgeries, with the implementation of art and spirituality. 0 of 6 words were included in the narrative. Art utilizes black pen. Image is a person seated in a yoga pose and occupies 75% of the page. Healing concepts were incorporated into the art.

**AT-15** Healing perceptions appear to focus on adversities. Claims mind is very much, body is completely and spirit is somewhat involved in healing. Healing experience (friend) is mental/emotions in regards to break-up with partner and implementing healing qualities. 0 of 7 words were included in narrative. Art utilizes oil pastels and. Image is an abstract dark circular shape in the center with concentric circular shapes radiating from the center and occupies 100% of the page. Healing concepts were NOT incorporated in the art.

**AT-16** Healing perceptions appear to include healing qualities and results. Claims mind, body, spirit to all be very much involved in healing. Healing experience (self) is mental/emotional regarding to a painful break-up, implementing self-love, time, process and healing qualities. 0 of 4 words from healing list were included in narrative. Art utilizes blue oil pastel. Image is a repetition of abstract blue spiraling "waves" and occupies 60% of the page. Healing concepts were NOT incorporated in the art.

**AT-17** Healing perceptions appear to focus on the mind, body and spirit with emphasis on support. Claims mind, body, spirit are all completely involved in healing. Healing experience is mental/emotional, regarding attachment trauma with implementation of somatic and sensory psychotherapy. 1 of 10 words from the healing list are included in the narrative. Art utilizes oil pastels. Image circular with arrows, indicating process of healing and occupies 50% of the page. Healing concepts were NOT incorporated in the art.

**AT-18** Healing perceptions appear to focus on the body and physical aspects of healing with emphasis on support and expressive healing modalities. Claims mind and body are very much involved in healing and spirit is somewhat involved in healing. Unsure "what spirit is." Healing

experience (self) is mental/emotional in regards to a “broken” heart and implementation of qualities and process. 0 of 8 words from the healing list were included in the narrative. Art utilizes a pink marker. Image is of books and art and words that were used in the healing process and occupies 25% of the page. Healing concepts were incorporated in the art.




**AT-19** Healing perceptions appear to focus on spirit with emphasis on qualities of healing. Claims mind and body are very much involved and spirit is completely involved in healing. No healing experience given. Spiritual belief and support of family and friends aids in healing. 1 of 3 words from healing list is included in narrative. Art utilizes oil pastels. Image is of a central black human figure with radiating bright color and occupies 25% of the page. Healing concepts were incorporated in the art.

**AT-20** Healing perceptions appear to focus on mind and body with emphasis on support for healing. Claims mind, body, spirit are all very much involved in healing. Healing experience (general) implementing different kinds of healing methods. 0 of 7 words from the healing list were included into the narrative. Art utilizes oil pastels with dense color. Image is an abstract swirling spiral and occupies 70% of the page. Healing concepts were NOT incorporated in the art.

**AT-21** Healing perception appears to focus on the body with emphasis on physical qualities needed for healing. Claims mind, body and spirit are all very much involved in healing. Healing experience (self) is mental/emotional regarding grief and loss of close friend implementing self-motivation. 0 of 7 words from healing list were included in narrative. Art utilizes black pen. Image is a hand reaching out with radiating lines and occupies 30% of the page. Healing concepts were NOT incorporated in the art.



Table 3. Art analysis—Excerpt 2 of 36 pages

Participants	YT-1	YT-2	YT-3
Art			
Medium	Oil Pastels/Pencil	Black Pen	Oil Pastels
Illustrative vs Abstract	Illustrative	Illustrative	Illustrative/ Symbolic
FEATS			
1. Prominence of color (0-5) (amount of color used in drawing)	2	0	4
2. Color Fit (0-5) (way conventional, realistic color is used)	4	0	5
3. Implied Energy (0-5)-degree of effort	3	3	4
4. Space (0-5)	4	4	4
5. Integration (0-5) (composition of two or more objects, parts and/or people)	NA for directive	NA for directive	NA for directive

Participants	YT-1	YT-2	YT-3
<b>6. Logic (0-5)</b> (inclusion of bizarre or illogical elements in requested response)	NA for directive	NA for directive	NA for directive
<b>7. Realism (0-5)</b> (when asked to draw a specific object)	NA for directive	NA for directive	NA for directive
<b>8. Problem Solving (0-5)</b> (for specific problem solving behavior)	NA for directive	NA for directive	NA for directive
<b>9. Developmental Level</b>	NA for directive	NA for directive	NA for directive
<b>10. Details of Object and Environment (0-5)</b> (when asked to incorporate identifiable objects)	NA for directive	NA for directive	NA for directive
<b>11. Line Quality (0-5)</b> from shaky to fluid and flowing lines	3	4	5
<b>12. Person</b> (when asked to draw image of a person)	NA for directive	NA for directive	NA for directive
<b>13. Rotation</b> (objects deviating from expected position)	NA for directive	NA for directive	NA for directive
<b>14. Perseveration (0-5)</b> (repeated motor acts, i.e. making short lines over and over)	4	4	2

In reviewing the individual data summaries and expressive art images from both the thirty-two yoga therapy students and the twenty-one art therapy students many similarities and differences were noted. First, in regard to Question 1 asking for a list of up to 10 words associated with healing, both groups used an average of 7 words. The yoga therapy group expressed that yoga philosophy, calmness, safety and support were the areas that were most important in regards to perceptions of healing. On the other hand, the art therapy group claimed that the process of transformation, qualities of healing, as well as yoga philosophy and support were most important. Because yoga is often seen as a more physical experience, the yoga therapy students seemed to include qualities utilized in the practice of yoga. The art therapy students also included yoga philosophy as important, perhaps because of the characteristics of integration, envisioning and meditation that are also utilized in the art making process. In regard to Question 2, 66% of the yoga therapy students indicated that the mind, body and spirit were completely involved in healing, while only 29% of the art therapy students concurred that these 3 entities were completely involved in healing. Once again, this difference could be attributed to the fact that yoga is traditionally and more widely known as a practice that integrates the mind, body and spirit. In the narrative portion of the questionnaire, many yoga therapy participants claimed that the practice of yoga was instrumental in their personal healing experiences; however, one student included art making as a “form of departure from stress.” Also, one art therapy participant shared that it was through “both yoga and art making” that healing was able to occur. In regard to Question 5, the expressive art piece, most of the yoga therapy students did not use the materials provided, using personal pens, while only four of the twenty-one art therapy

students used personal pens. Furthermore, many of the yoga therapy participants utilized little color or space on the page and all the images were of an illustrative nature. Two of these participants did not use the paper provided for the art, but used the space on bottom of page 2 of the questionnaire, including written explanations. Also, one participant in this group did complete the questionnaire but did not include an art piece. On the other hand, all of the art therapy participants submitted art on the paper provided and utilized more color, and their images occupied more space on the page. In addition, 57% of these participants drew illustrative images and 43% created abstract images. Perhaps it is the comfort level, and consistent engagement with the art making process in their curriculum that the art therapy students seemed more comfortable and expressive in making art.

After reviewing and analyzing the data provided by both groups categories were identified.

### **Categories.**

In order to identify categories, first the words from Question 1 were reviewed and like words and concepts were grouped together to form the categories Mind, Body, Spirit, as informed by the Literature Review and the following categories that emerged:

Adversity, including stress caused my illness, both physical and emotional; Factors of Healing, that included intrapersonal qualities, interpersonal facets and modalities of healing; Process of Transformation and Perceived Results of Healing. Secondly, the narratives from Question 3 and Question 4, as pertaining to Question 2, were reviewed and the category of Death, Grief and Loss emerged. Finally, analytical categories from “Formal Elements of the Art Therapy Scale” (FEATS, Gantt; Tabone, 1998) were reviewed for Question 5, the expressive art piece where the emergent categories included

choice prominence of color and space of the image occupied on the page. In addition the materials/medium utilized and the type of image were reviewed.

***Categories informed by the Literature Review.*** Throughout history, perceptions of healing have changed and evolved. Today, much literature addressed the benefits of a more holistic approach to healing which included the integration of mind, body and spirit. (Allen, 2005; Koss-Chioino & Hefner, 2006; Kraftsow, 2010; Mulhern, 2012.) These concepts that emerged from the data is described as follows:

*Mind.* In regards to healing, Koss-Chioino and Hefner (2006) suggested that the mind is a function of both the brain and body as they continually act and influence one another. This idea was identified in the information provided by both the yoga therapy and art therapy students in information gathered from their answers and input. The yoga therapy participants listed “intellect”, “perception”, “focus”, “open”, “state of mind”, “science”, “understanding” and “meditation as important factors associated with perceptions of healing. The art therapy participants included “mind”, “positive attitude”, “understanding” and “meditation.” The yoga therapy students appeared to use words that were more cerebral that may be indicative of the concepts and philosophy of yoga, while art making is more intuitive. However each group included “understanding” and “meditation”, words that are more emotional and mindful, perhaps indicating the meeting ground of each practice. In regard to the narratives, forty-four percent of the yoga therapy students expressed that mental and emotional states where involved in areas in need of healing. Many participants included positive mental attitudes and mindfulness as attributes to the process of healing. Participant YT-24 stated, “I once had a broken bone but it was the process of being ok mentally w/o being completely mobile that was very

healing.” Participant YT-1 added that “One needs to not hate the disease but embrace it and determine how to alleviate stresses.....” Thirty-three percent of the art therapy students reported mental/emotional areas that required healing. The need for positive thinking in creating a healing environment was included by AT-3: “I know many who have gotten/stayed ill who coincidentally or not had very stressful, negative environment and mindset. I know of others whose positivity & willingness to chose positive thinking were healed...” The discrepancies in the number of yoga therapy and art therapy students who included mental processes as healing modalities may be indicative of the focus of the mind that is required in the practice of yoga, whereas art making is generally less cerebral. However members from both groups included positive attitudes as an asset to healing.

*Body.* In listing words of healing, “relaxation”, “breathing”, “comfort” and “nourishment” emerged as important factors associated with perceptions of healing with the yoga therapy participants. The art therapy participants included the words “foods”, “doctor”, “medicine”, “hospital” and “sleep.” The yoga therapy students seemed to emphasize concepts that represented a more seemingly intrapersonal approach to healing, while the art therapy students seemed to seek interpersonal interventions to create healing. This is perhaps a result of the concepts utilized in the moving inward and finding strength within in practicing physical yoga asanas while possibly enduring physical discomfort. In the art making process, there is usually not a similar physical experience. Forty-four percent of the yoga therapy students claimed that physical illness and injuries were involved in areas in need of healing. Physical exercise, including yoga was often sited as healing practices. Also the use of supplements and specialized diets were

included as healing modalities. Participant YT-1 expressed, “Ayuverdic Diet/Herbs/Supplements....and daily practice of exercise, asanas, pranayama” all contributed to healing from cancer. Only 10 percent of the art therapy students included physical hardships in need of healing. However physical healing modalities were mentioned as seen by AT-17: “I am currently engaging in sensorimotor psychotherapy w/ my psychologist. I find the somatic & sensory integration aspects to be integral to my own healing of attachment traumas.” Once again, the discrepancies here may also be indicative of the physical nature of a yoga practice, as well as its foundation in the non-western world. Furthermore, twelve percent of the yoga therapy students expressed that areas in both the mental and physical aspects of their lives required healing. Participant YT-19 stated, “I had to heal both physically, and mentally & emotionally from multiple back surgeries. This took many different tries and methods to accomplish.” Participant YT-20 expressed, “Moving from a victim attitude to an empowered one via education, exercise and yoga” was a profound healing experience. Ten percent of the art therapy participants mentioned the mind and body connection in healing. AT-13, in discussing recovering from domestic violence, stated, “I found that in order to be able to heal from this experience, I needed to reframe the way I thought about myself and my self-worth. I need to make wiser choices about my body...”. AT-16 offered, “...I learned the importance of loving myself and by extension I took better care of myself physically and emotionally.” Both groups seemed to be closer in agreement in the use of the mind and body in the healing process. It should be noted that 47% of the art therapy students did not specify the mind or body as areas of needed healing, but offered more general statements about the healing process that included other modalities and qualities. In

writing about a profound healing experience, AT-18 shared, “learning that bad things happen to good people, that god doesn't hate me, learning that you can love again” were factors in obtaining well-being. In describing the healing of a friend, AT-15 shared she handled it “w/ grace and seemed relieved from the new start and amicable break-up.” And simply stated, AT-12 offered, “AN ACT OF KINDNESS.”

*Spirit.* West (2011) offered that healing is to make whole and often occurs in altered states of reality where stronger senses of the spirit can be accessed. Both the yoga therapy and art therapy participants revealed similar thoughts in their answers they included in the questionnaire. Yoga therapy students included such concepts as “wholeness”, “devotion”, “oneness”, “balance” and “creativity.” The words listed in Question 1 for the art therapy students included “God”, “prayer”, “transformation” and “transcendence.” Both groups included such concepts as “envisioning”, “holistic”, “integrative”, “yoga” and “meditation.” The one word used most often by either group in all categories was “balance.” Although there were no art therapy participants that included this concept, the yoga therapy participants listed it thirteen times. This may perhaps be do to the fact that balance is often needed in the physical aspect of yoga asana practice, and is possibly seen within yoga philosophy as the bridge between the mind, body and spirit. It appeared that both groups found a sense of spirit and spirituality in their respective fields. It is interesting to note that it was only the yoga therapy students that included “creativity” and the art therapy students were exclusive in including “transformation” and “transcendence”. Perhaps this is an indication of where the two groups find the meeting place of defining their perceptions of healing regarding spirituality.



Although there was no mention of needing to heal the spiritual self within either group, the use of spirituality in perceptions of healing was prevalent in both. YT-22 shared that the process of healing was able to “Help individuals recognize their true nature as divine Spirit living a Phy. existence.” YT-30, in explaining healing after the death of a loved one claimed “Spirituality was fitting me the best.” Participants from each group also expressed spirituality through the following images:



Figure 1. “Bird of Spirit” (black ink)



Figure 2. “Untitled” (black ink)

Several participants looked to the integration of mind, body, spirit being instrumental in healing as indicated by YT-23: “...coming together as a whole person. Mind. Body. & Spirit. Not just Adjusting my back.” AT-7 explained that while accepting the death of a close friend, “it helped focus my spiritual beliefs which had never been really explored.” Finally, while no yoga therapy students included art in their narratives two art therapy participants offered images in explaining their perceptions of healing in

their narratives. AT-1 offered, “If all is working together the results are amazing.” The following diagram was also included:

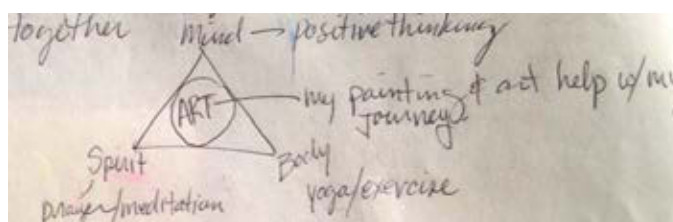


Figure 3. “Untitled” (black ink)

AT-2 concurred, stating, “I think all three are related. It will be hard to say ‘healed’ when only one of them is.” This participant also included a diagram in the narrative:

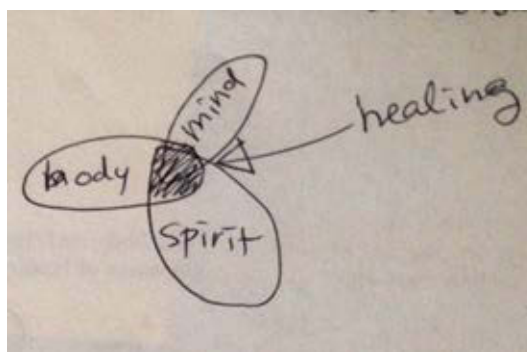


Figure 4. “Untitled” (black ink)

The use of imagery in the narratives by these two art therapy participants may point to the fact these students may often find it more helpful to express their thoughts through producing images. Following is an image that was shared by YT-5 as the expressive art piece including “All elements of mind body and spirit smoothly linked up and functioning in perfect balance harmony”:

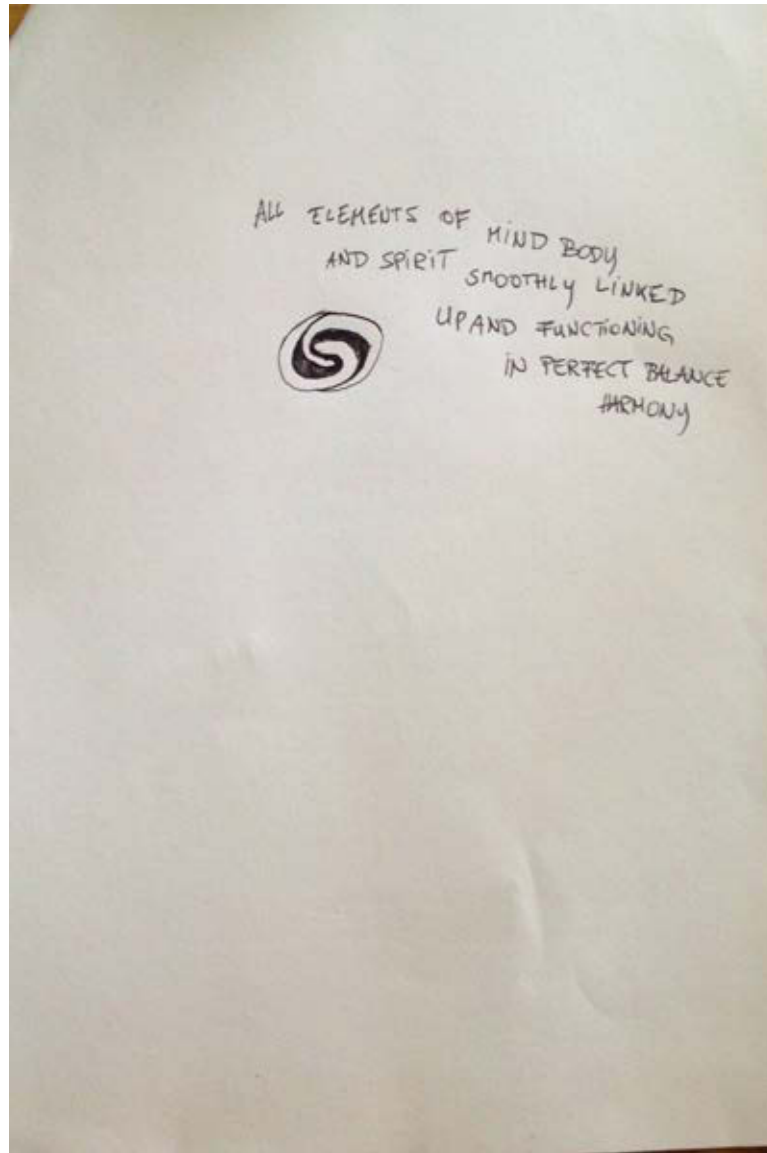


Figure 5. "Untitled" (black ink)

### ***Emergent categories.***

*Adversity.* The difficulties and misfortune that were encountered by the yoga therapy and art therapy students in their healing experiences were many. These included healing from both physical and mental/emotional illnesses. The pain and suffering that resulted in the death of friends and family emerged as having profound negative impacts.

Finally, the distressful consequences that were endured in hurtful and unfulfilling relationships with others were also expressed.

*1) Illness.* Several participants explored the adversities and suffering that they experienced with illness in their perceptions of healing. Words that were grouped together from Question 1 for the yoga therapy students included, “lazy”, “challenging”, “continuous” and “on going.” In listing words associated with healing, the art therapy students included “wound”, “pain”, “costly” “constant” and “difficult.” Although both groups seemed to reflect on the psychological and/or mental journey that healing entails, the art therapy students also included words that reflected more physical concerns. In the narrative, the adversities in dealing with all aspects of illness were broad and varied; however it was the yoga therapy students who were more prolific in sharing their experiences in the written form. This group included both the physical and emotional tolls of illness. YT-16 explained that “suffering from back spasms” made it difficult to move, resulting in loss of work, which in turn “fueled” the “dis-ease.” The results from throat problems left YT-12, a singer, “hoarse, in pain and discouraged.” Furthermore YT-9 suffered from “extreme, grasping, sharp pain” as a result of heart problems. On the emotional spectrum, YT-31, shared the experience of his dad who abruptly stopped taking bi-polar medication, which left he himself “extremely stressful” bringing on “anxiety and severe depression.” Others reported of “sadness and anger”, being “emotionally raw,” and “indescribable” as adversities of illnesses. The art therapy participants reported only emotional strife in their narratives. AT-9 stated, “I guess in my case, it was only once that I acknowledged that I was in pain & my pain was valid that I

was even able to entertain the concept of healing.” This participant also included the following in an image of a bird with a broken wing:



Figure 6. “A safe space” (oil pastels)

2) *Death, grief and loss.* The concept of death, loss and grief was the only category that emerged solely from the narrative responses. It represented pain and suffering as well as a place of great healing for both yoga therapy and art therapy participants. Acceptance of death became a healing experience for two yoga therapy

students. YT-13, who works with MS and cancer clients, reflected on one of his patients who “is preparing to enter hospice and is making preparations for her passing.” The act of acceptance and personally preparing for one’s death enabled this person to move forward in a state of well-being. It was not until YT-28’s grandfather was able to accept his terminal illness after a stressful resistance to the diagnosis that he was “happy to be around and gentle and warm and spiritually enlightened...” A yoga therapy and an art therapy participant shared the need for time to heal from the death of a loved one. After the sudden and recent loss of a close family member, AT-21 reported that healing “has at times felt impossible, and healing seems to me that it can often be a life-long process.” YT-7 agreed by reflecting on the death of her husband’s father who passed away eight years ago. His grief is an ongoing process, and YT- 7 stated, “these things can take any # of time, depending on the person.” On the other hand, yoga therapy and art therapy shared stories of growth through the process of grief and loss. In recognizing the negative similarities between he and his father, YT-14 claimed the death of his father served “as a catalyst” for self -reflection, which in turn saved his life. Finally, after the suicide death of an uncle, AT-5 told of the healing process that led a cousin to growing into a “well-adjusted young adult.”

3) *Relationships*. Although positive relationships were included as a factor for the process of healing, this concept also proved to be a source of emotional adversity. YT-6 recounted the story of contracting shingles resulting from the stress of a painful relationship with her husband. She claimed that after leaving her husband her “shingles cleared up.” In addition, AT-13 explained the suffering she endured regarding domestic violence with her husband, while AT-16 discussed “overcoming a painful breakup” as

areas that caused a strong sense of non-wellness. Finally, AT-15 spoke of the anguish a friend endured with a partner that had different ideas about having children as a couple, which ultimately ended the relationship.

*Factors contributing to healing.* Both groups appeared to strongly acknowledge the need for positive intrapersonal qualities, as well as the importance of interpersonal systems that lend safety and support to their perceptions of healing. Also included in this seeking outside of oneself for wellness, the healing modalities of the natural world, yoga philosophy and the expressive arts were highlighted.

*1) Intrapersonal qualities of healing.*

Both groups explored the internal aspects and characteristics that were deemed necessary for healing. The yoga therapy participants included such words as “awareness”, “grace”, “compassion” and “groundedness”, all words that seem to relate to the practice of yoga. On the other hand, the art therapy students shared concepts of “courage”, “mindfulness”, and “mercy”, all words that are perhaps utilized in the practices of both yoga and art making. The word “mindfulness”, which is often considered a concept of spirituality was included four times by the art therapy group and was not mentioned in the word list by the yoga therapy participants. This is perhaps indicative of the focus and spirituality that this group finds in the process of art making. Both groups shared the words “acceptance”, “forgiveness”, and “understanding.” All of these words appear to suggest the qualities of nurturing and thoughtfulness, both in regards to self and perhaps given by others. Members in each group also described the intrapersonal properties of healing that played a significant role in their personal healing experiences, as AT-14 explained, “Healing comes from within.” YT-32 shared, “Finally

forgiving an ex-boyfriend for mistreatment” was a healing experience that had impacted her own life. In addition, AT-16 explained, “I think the healing process happened with time. I eventually let time do its thing...” Furthermore YT-17 suggested, “Drive and determination are essential factors in healing.” Finally, YT-30 stated, “A person needs to be open enough to do their own homework. Their own exercise” in order to find their personal healing strengths. Students in each group also shared their perceptions of healing regarding qualities in the following artwork:



Figure 7. “Peace Love Compassion for self” (oil pastels)



Figure 8. “Untitled” (oil pastels)

*a. Calmness.* The sense of calmness, both as a characteristic helpful for healing and also as an outcome of the healing process emerged as a strong intrapersonal quality by both groups. The sense of calmness and serenity were included in the word lists of both groups, however this concept was utilized 32 times by the yoga therapy students and only eight times by the art therapy students. “Ease”, “destressed” and “tranquility” were



instrumental in the perceptions of healing expressed by the yoga therapy students. Participants from both groups listed the concepts of rest and relaxation as well as “calm”, “peace” and “serenity.” It is possible that this sense of calmness was highlighted more by the yoga therapy students than the art therapy students because the practice of yoga not only requires such elements while engaging in meditation and asanas, but also is often the end result of such a practice. Although this concept was sparingly utilized in the narratives of each group, YT-4 shared “It was like I was going for a convalescence” while describing his stay at a Buddhist monastery. AT-9 added that having a “place to rest” aided in her ability to heal. The following art work also illustrated the sense of rest and ease:



Figure 9. “Untitled (black ink)”



Figure 10. “At ease” (oil pastels)

*b. Feelings.* Participants in both groups listed concepts that included both physical sensations and emotional components by the inclusion of “cooling”, “warmth”, “tears”,

“smile”, “laughter”, “joy” and “love.” The word most often utilized by both groups was “love”: shared by 28% by both the yoga therapy and the therapy participants. In the narratives there was only one inclusion of this category mentioned as YT-10 shared about an impactful healing experience by the creation of “happiness and calm during physically vulnerable times.” It appeared that both groups agreed on the importance of feelings in their perceptions of healing; however, it was in the art that this concept was most apparent. The universal symbol of love, a heart, was included in 16% of the yoga therapy participants’ art and in 10% of the art therapy participants as seen below:

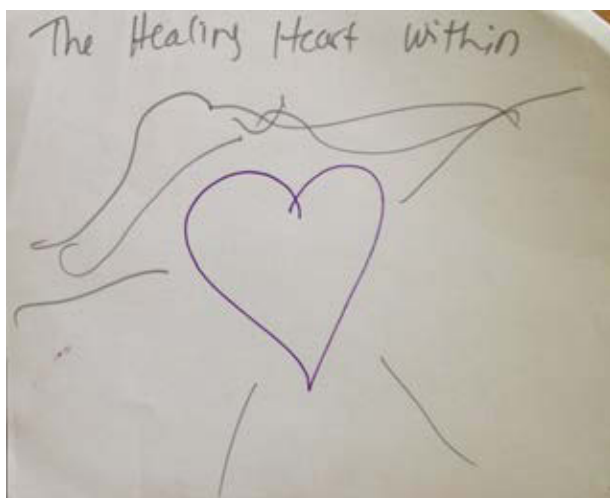


Figure 11. “The Healing Heart Within” (markers)



Figure 12. “Love yourself” (black pen)



Figure 13. "Love" (oil pastels)



Figure 14. "Spirit of growth, a path of healing" (oil pastels)

*a. Relationships.* The sense of relationship, that of personal connections as well as the broader sense that includes community was highlighted by the words listed in both groups. Wolin and Wolin (1993) described relationships as intimate and fulfilling ties to other people. Although relationships seemed to be a matter of strife, contrarily they became the source for healing. Yoga therapy students included "relationships", "connections" and "communication" within their word lists. In addition, members from both groups listed "community." AT-7 included the words "talking", "mom" and "brother", further explaining in a narrative that most attempts and success with healing "have occurred through conversations with my mom and/or older brother." Repairing hurtful relationships was another pathway to healing. AT-6 explained that her relationship with her mom had been "so rocky and subjugated" but claimed that they have "pretty much become best friends." In addition, YT-11 stated, "My relationship w/my father was

nonexistent in my late childhood but was healed as we reconnected..." Finally, "Learning to trust and commit to an intimate relationship" provided healing for YT-26.

*Interpersonal properties of healing.* A sense of providing a conducive environment for the journey of healing was a focus for both the yoga therapy and art therapy participants. Both groups included the concepts of safety and stability. The feeling of being safe in order to heal was a category that emerged mostly in the word lists. Yoga therapy participants included "safety", "safe space" and "settled" while art therapy students listed "comfort." Both groups agreed that "stability" and "trust" were words that they associated with healing.

1) *Safety.* The feeling of being safe in order to heal was a category that emerged mostly in the word lists. Yoga therapy participants included "safety", "safe space" and "settled" while art therapy students listed "comfort." Both groups agreed that "stability" and "trust" were words that they associated with healing. In the narrative, AT-9 wrote about a personal healing process that included the need of a "safe space" in order to be heard and accepted on her journey to wellness. The expressive artwork can be seen previously in *Figure 6*.

2) *Support.* The need for assistance and support from others emerged as an aspect that led to healing. In the word list from Question 1, yoga therapy participants included "connection", "assistance" and "guidance." "Helping" and "support" were listed by the art therapy participants. Both groups included the concept of community as well as "forgiveness", "relationships" and "talking" The utilization of similar concepts by both groups appeared to indicate a shared sense of outside support needed in their associations with healing. The narratives of participants in each group seemed to express the same

idea. Regarding the lack of support that increased stress and slowed the healing process AT-5 explained about her cousin and the “unsupportive environment that was intolerant of her grieving process.” AT-20 offered that the healing modalities that work best for an individual is more effective in a “strong support system.” In sharing the story of the healing journey of a loved one suffering through grief and loss, YT-7 stated, “It wasn't until he was able to go to talk therapy and a support group....that he was able to begin the healing process.” Finally, in expressing healing perspectives, YT-19 offered “Your surroundings and support system are very important.” Once again, students from both groups expressed similarities in the need of support in able to heal. Finally, one participant from each group also included art pieces that used hands as a symbol for assistance and support.



*Figure 15. “Support System”*  
(black ink and markers.)



*Figure 16. “Look for Healing”* (black ink)

3) *Modalities of healing.* Both the yoga therapy and art students looked to outside sources for inspirations to increase their healing experiences including aspects of the natural world, yoga and its philosophies, and the expressive arts.

a. *The natural world.* Although this category emerged through such words as “animals”, “nature”, “breeze” and “water” for both groups, it was the art expressions that profoundly addressed the importance of the natural world in the healing process. Thirty-four percent of the the yoga therapy students used images of the natural world while 14% of the art therapy students used such elements.

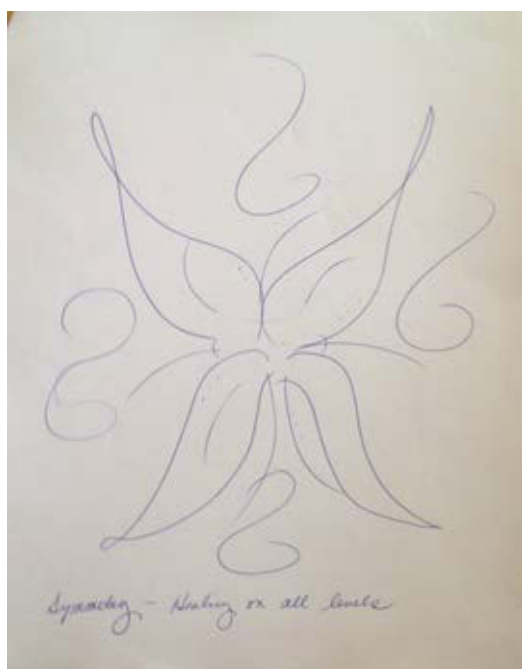


Figure 17. “Symmetry—Healing on all levels” (blue ink)



Figure 18. “Untitled” (pencil)

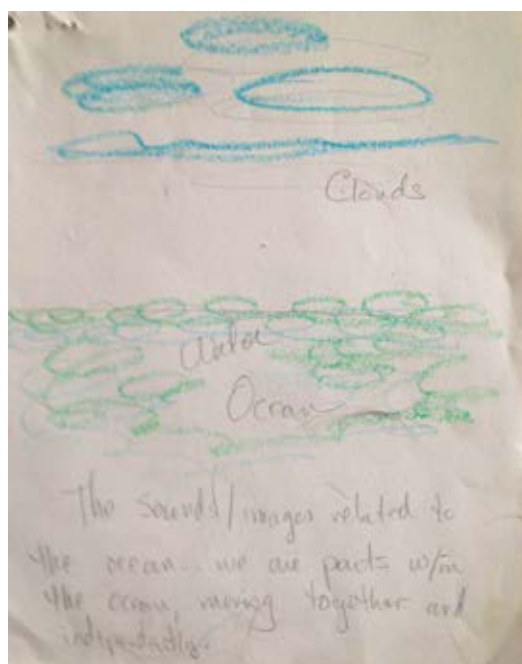


Figure 19. "Untitled" (oil pastels, pencil)



Figure 20. "Waves" (oil pastels)



Figure 21. "Untitled" (black ink)



Figure 22. "Untitled" (black ink)

The high percentage of yoga therapy participants utilizing natural elements in their art was perhaps due to the the fact that of the eleven art pieces, five of them included the sun,

while this image was exclusive in three of their art works. On the other hand, only one art therapy student included a representation of the sun in *Figure 2*. This difference may be because the sun plays an integral part in yoga philosophy (Sturgess, 2002) and the sun salutation is a sequence of postures that is well known in yoga practices (Kraftsow, 2002) and can be seen in the following images provided by the yoga therapy participants.



Figure 23. "Shine" (black ink)

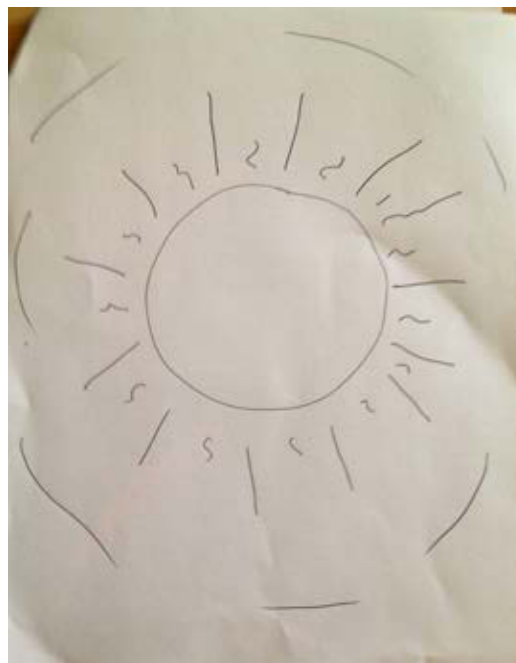


Figure 24. "Open Space" (black ink)

*b. Yoga Philosophy.* Although the yoga therapy students included concepts from yoga and its philosophy, the art therapy students also incorporated aspects in this category. Words utilized by the yoga therapy participants were "balance", "breath", "groundedness", "wholeness", "paranayama", and "panacamayoma". One art therapy student alone included "light", "aura" and "chackra", all concepts linked to the philosophies of yoga. Both groups listed such ideas as "connection", "envisioning", "holistic" and "integration." Although meditation, a strong component of yoga, was included by a sole yoga therapy student, it was listed by five art therapy students. Also,



another concept generally associated with yoga, “mindfulness” was not mentioned by any yoga therapy participants but was included by four art therapy participants. It appeared that the concepts of yoga philosophy were components of healing associated with both groups; however those of meditation and mindfulness were incorporated much more by the art therapy students, perhaps pointing out the thoughtfulness and intention that the art making process requires. On the other hand, it was in the narratives that the yoga therapy students indicated a stronger proclivity for yoga as a healing practice. If included by the art therapy students, it was often mentioned in conjunction with art making, which will be discussed in the “Expressive Arts” category that follows. In explaining an impactful healing experience resulting in stress, anxiety and depression, YT-31 stated, “I used self-healing techniques like yoga and chanting to raise my vibration back to normal.....and revolutionized how I view emotional health and well being.” In addition, YT-29 explained “that after surgery I started doing yoga + it transformed my life! ...I incorporated healthy living in my life + improved my overall sense of well being.” One art therapy student and several yoga therapy students incorporated yoga concepts into their art as represented below:



Figure 25. "The Hope of Healing" (black ink)

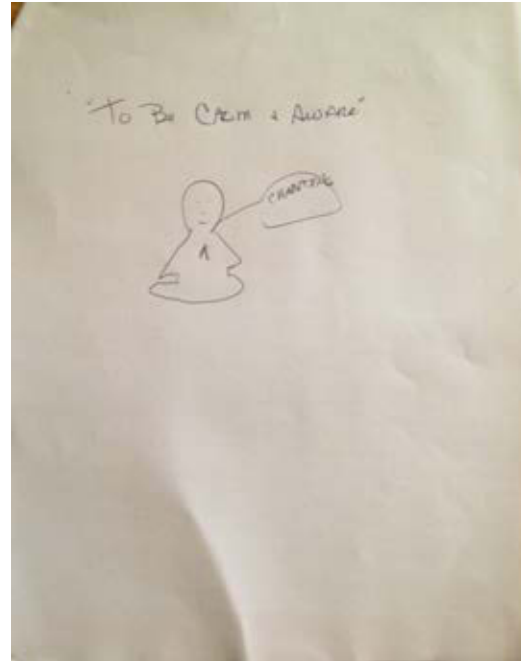


Figure 26. "To Be Calm + Aware" (black ink)

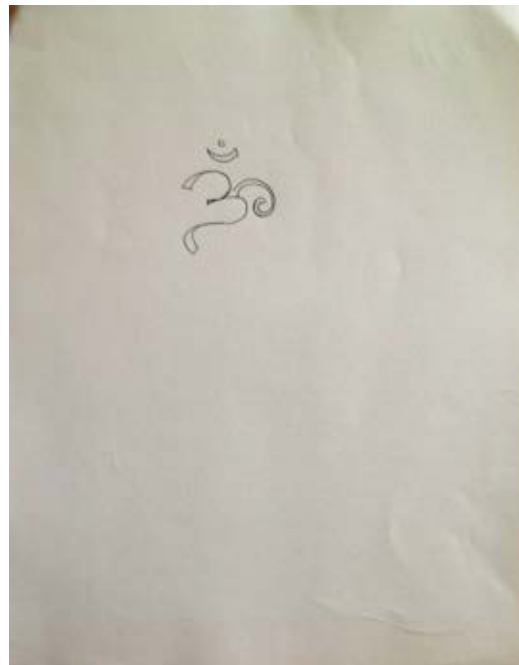


Figure 27. "Untitled" (black ink)

*c. Expressive arts.* This category included avenues that allow healing to be obtained through the use of the expressive arts. In Question 1, interestingly it was the yoga therapy participants that incorporated this concept more so than the art therapy

participants by listing such concepts as “creativity” (four times), the concept of dancing and movement, “music” and “writing.” The words “art” and “poetry” were included only once by the art therapy participants. Although this category did emerge, it was most strongly associated with the types of images incorporated by the art therapy participants. In the narratives the expressive modality of art making was more strongly identified especially by the art therapy group. AT-14, in explaining the process of surgery used to heal tumors, stated, “I think that my healing happened through the art making process and was an emotional and spiritual journey.” In the healing perspective of AT-13, recovering from the physical and emotional wounds of being a domestic violence victim, this participant reported, “I was able to find healing through art making....” Finally YT-27 added “Art as a form of departure from stress moving into a world where I can go and center my environment”, conveying the contemplative and moving inward that making art allowed.

Yoga and art are closely linked (Franklin, 2001), as both are contemplative practices requiring a solitary understanding and silence (Franklin, 1999), in creating a place where the rational, the mysterious, the unknown and the hidden can become revealed and known (Khalasa, 2011). In regards to the inclusion of both yoga and art making practices, AT-3 incorporated the practice of yoga as an additional source of healing as “expanding my outlook on the power of positive thinking.” AT-20, student included yoga as a means to well-being. In addition, AT-1 explained that not only had art and yoga had a profound impact on healing, but spirituality was also a component. Although there was only one art piece directly related to the use of art in the healing process, it can be seen further in the abstract imagery produced by many art therapy

students and will be addressed later in this paper. Finally, following are images from participants from each group that illustrated several of the conditions they recognized as needed for their own personal healing:



Figure 28. "Untitled" (purple ink)



Figure 29. "Things that make me heal" (marker)

*Process of transformation.* The process of healing, the steps, changes and transformations that occur in the journey to health and well-being, emerged as a significant category for both groups. In Question 1, the yoga therapy group listed “progress”, “comfort” and “relief”, which seem to indicate intrapersonal healing perceptions that may come from within, perhaps related to the process of practicing yoga. Contrarily, the art therapy students included ideas of interpersonal healing and outside sources such as “medicine”, “doctor”, and “hospital.” However, three members of this group included the word “resiliency” which does point to healing that looks to the self. There were several words that illustrated the meeting ground between both groups: “change”, “freedom” and “renewal.” These concepts likely represented not only what

occured during the process of healing, but also the desired result of acquiring improved health and occur within both yoga and art making practices. Furthermore, YT-14 stated, “ I think healing requires a deep desire for personal improvement”, while AT-16 added, “ the healing process can be a time of personal growth.” Although each group identified the process of transformation in the narratives in more general terms, it was within the art that this concept was more recognizable. Both YT-10 and AT-17 were able to express their perceptions of the process of healing more illustratively in the following images:

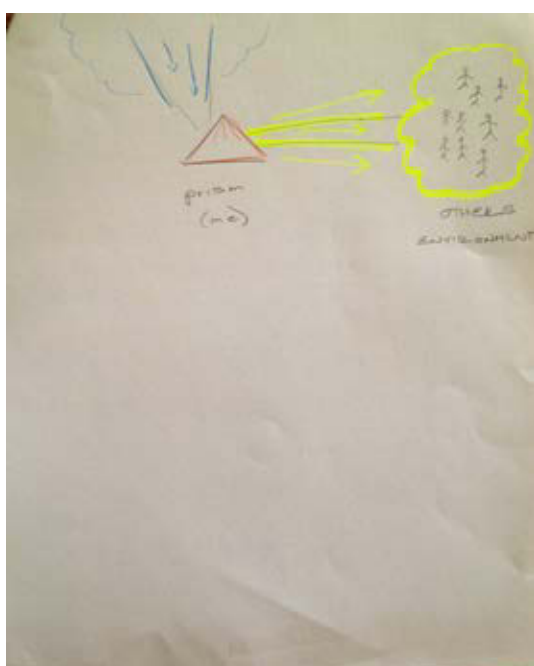


Figure 30. “Healing Agent”  
(colored pencil, black pen, highlighter)

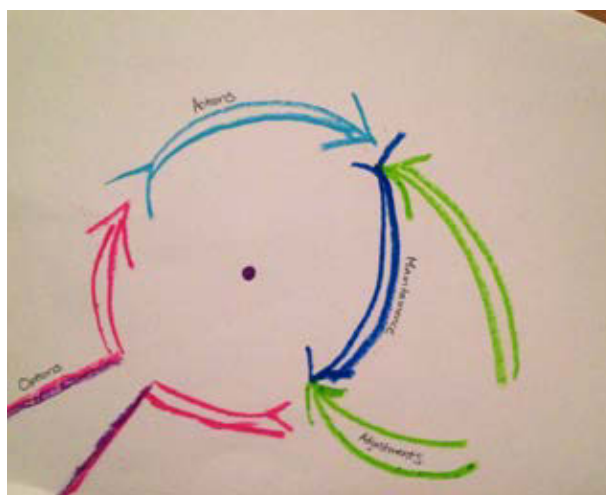


Figure 31. “Untitled” (oil pastels)

Also members of each study group included images that seemed to indicate the process of healing as transitioning from darkness into light as seen in *Figure 38* as well as the following images:



Figure 32. "Rising from Ashes" (oil pastels)



Figure 33. "Untitled" (oil pastels)

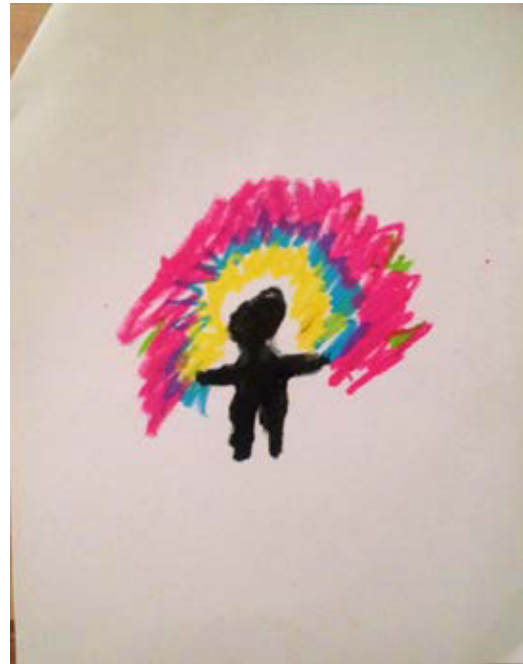


Figure 34. "Untitled" (oil pastels)

*Perceived results of healing.* The outcome of enduring the adversities of illness, and utilizing the qualities needed to heal through the process brought positive outcomes and results to both the yoga therapy and art therapy participants. Yoga therapy students

used the words “empowering”, “rewarding”, “wellness” and “wholeness.” Art therapy students included “health”, “recovery”, “rejuvenation”, and “restoration.” Both groups utilized words pertaining to “growth” and “regeneration.” It seems that the yoga therapy participants focused their results on the positive effects that included the whole person in a more holistic conception and seemingly more indicative of the nature of the traditions of yoga. On the other hand the art therapy participants’ results appeared to emphasize the results that include a more physical outcome, perhaps due to the lack of perceptions that art making is capable of healing holistically. However, members from each group did list words that pointed to a positive change and higher self-improvement. It was through the narrative responses that a variety of outcomes from the transformation of healing emerged. For example, YT-9 reported the alleviation of physical suffering stating, “my heart pain diminished” after many years of heart concerns. Also, in regard to healing from a physical ailment, YT-17 shared that the healing process “made me stronger and more adept to handle difficult situations.” In healing emotionally, YT-4 explained that spending time in a Buddhist monastery soothed his raw and ragged nerves and left him “feeling deeply calm & restored.” In discussing personal transformation as an outcome, AT-11 shared “the healing process brought me closer to finding my truth and my path.” AT- 7 added, “Healing helped me to grow as an individual.” Although the general concept of personal transcendence stemmed mostly from the yoga tradition, it was the art therapy students who reflected this concept in their narratives. The artwork from participants also reflected on the perceived results of healing in the following:

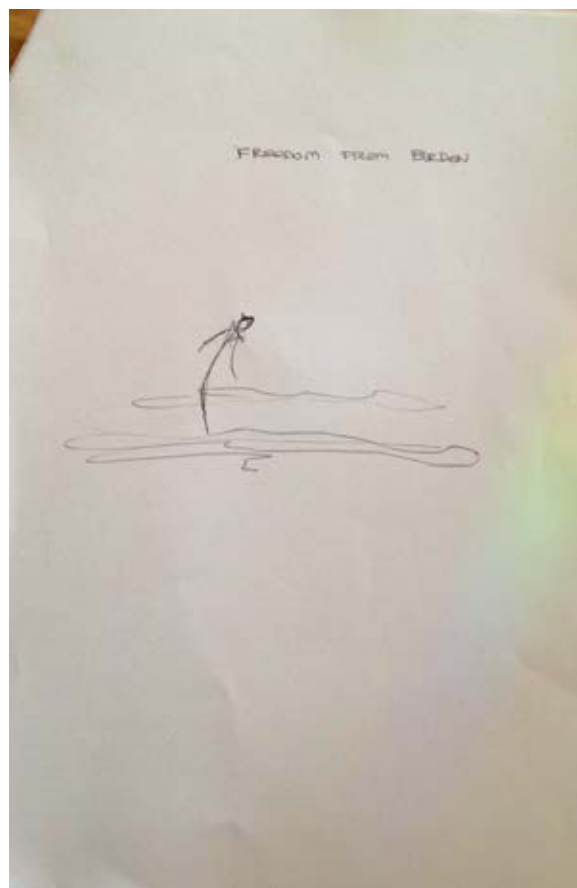


Figure 35. "FREEDOM FROM BURDEN" (black pen)



Figure 36. "Untitled" (black ink)



*Emergent categories informed from the expressive imagery.* The expressive art pieces that emerged from the artwork illustrated possibly the most divergent results between the yoga therapy and art therapy students. Many of the differences can be seen in the above images and will be further reviewed at this time. Although many categories emerged and could be further analyzed, because of the time frame of this paper, the following four will be reviewed more closely: Choice of materials/medium, type of image (illustrative vs abstract) and Scale 1. Prominence of Color and Scale 4. Space from “Formal Elements of the Art Therapy Scale” (FEATS, Gantt; Tabone, 1998). For a more detailed explanation of these scales, please consult this manual.

*Choice of material/medium.* All participants from both groups were provided with a 9”x12” piece of white paper that was attached to the questionnaire. They were also provided with the choice of comparable boxes of oil pastels and colored markers as well as No. 2 pencils. All of the art therapy students utilized the attached paper, while one yoga therapy participant did not provide any art and two used the bottom portion of the last page of the questionnaire. These inclusions can be seen in the following:

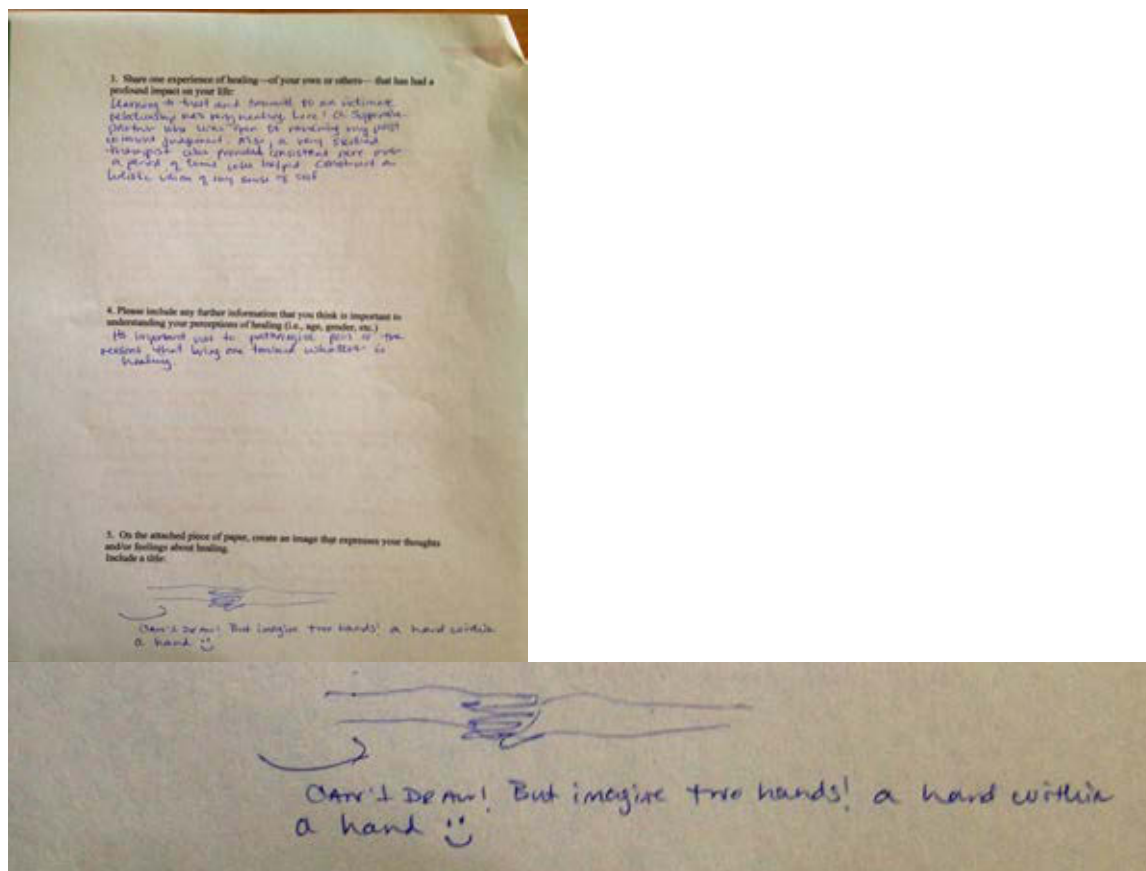


Figure 37. “Untitled” (blue ink)

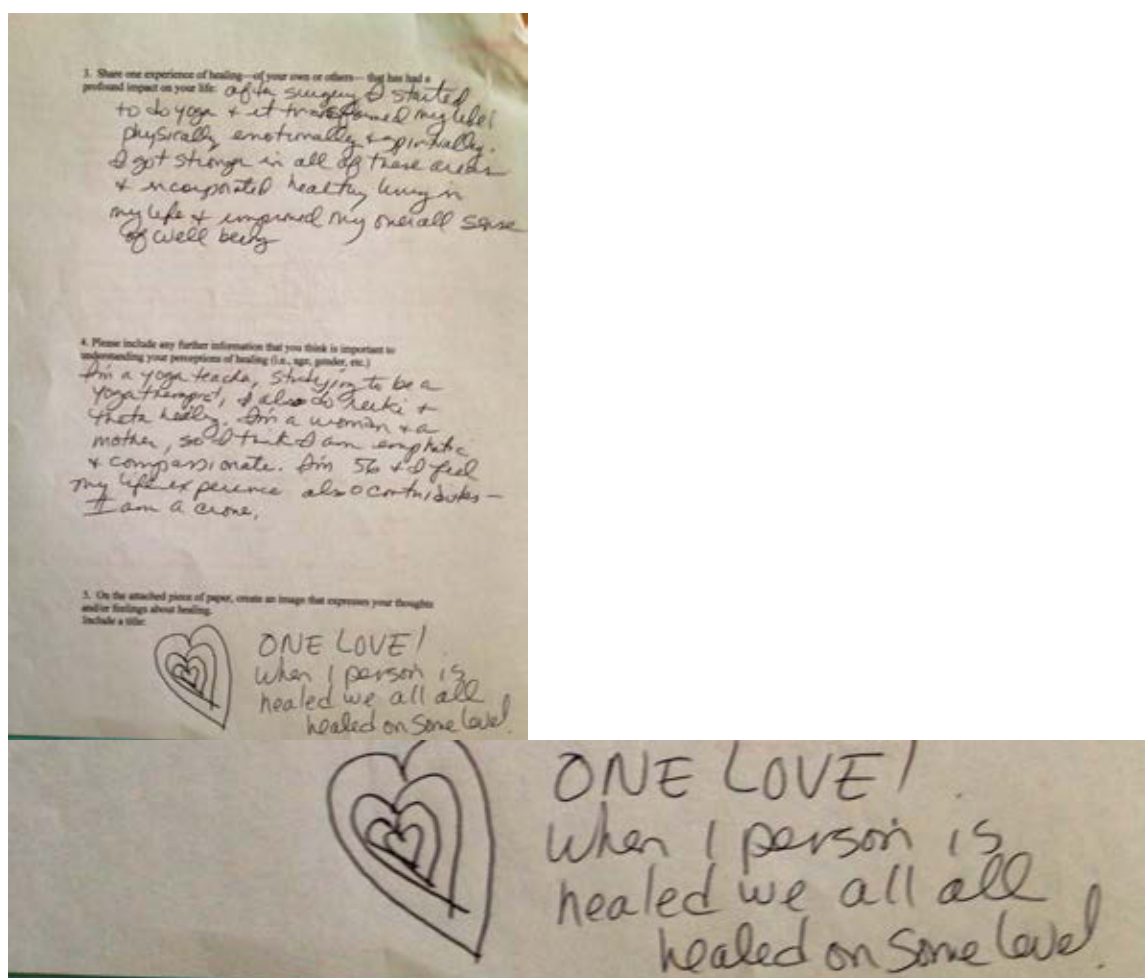


Figure 38. “Untitled” (black ink)

The choice to not include any art, as well as not using the paper attached may point to the fact the these yoga therapy students were unsure or uncomfortable about the use of art and/or abilities as written by YT-26: “I can’t draw! But imagine two hands! a hand within a hand...” Sixty-five percent of the yoga therapy participants chose to use their own materials that included blue, black and purple ink pens, colored pencil and highlighter. Examples of this concept can also be seen in *Figures. 17, 25, 28 and 30* as well as in the images below:



Figure 39. "Untitled" (blue ink)

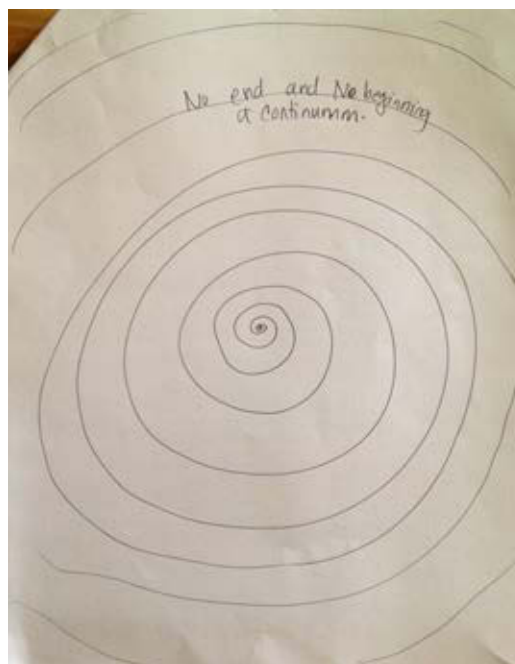


Figure 40. "No end and No beginning a continuum" (black ink)

Furthermore, one yoga therapist participant used a personal colored pencil and highlighter seen in *Figure 33*. Once again, not using the medium provided may be indicative of their lack of comfort and/or experience using other materials in the art expressions. On the other hand, 81% of art therapy participants utilized the medium provided and 71% chose oil pastels. This is perhaps because these students self-identify as artists, have had formal art training, and/or because their classroom curriculum often includes the art making process to express thoughts, ideas and feelings. Examples of their work follow:



Figure 41. "Cause & effect" (oil pastels)



Figure 42. "Untitled" (oil pastels)

Table 4. Use of medium

	YT	AT
<b>Oil pastels</b>	16%	71%
<b>Markers</b>	16%	5%
<b>No. 2 Pencil</b>	0%	4%
<b>Pen</b>	62%	19%
<b>Other</b>	3%	0%
<b>No art</b>	3%	0%

*Type of image.* In this category the type of image, illustrative or abstract were reviewed and analyzed. An image was defined as illustrative if specific shapes and/or actual objects could be recognized. Abstract images were defined by the lack of apparent recognition of specific objects and likely often convey a thought or feeling. Within each group symbolism was ascertained. One hundred percent of the yoga therapy participants' imagery was illustrative. All of the art done by this group was recognizable as

illustrations of scenes, settings, objects or symbols. This concept can be found in all the previous images. On the other hand, only 57% of the art therapy participants chose to expressive themselves illustratively, while 43% chose to do so abstractly, as seen in the following art:



Figure 43. "Untitled" (oil pastels)



Figure 44. "Untitled" (oil pastels)

*Prominence of color.* The prominence of color, Scale 1 in the FEATS manual, is rated on the amount of color used in the image from "0", no image or provided materials not use to "5", where color is used to outline, color them in, and to fill in the space around the forms (Gantt & Tabone, 1998). The average for this scale was .88 for the yoga therapy students and 2.6 for the art therapy students. This average for the yoga therapy participants is extremely low due to the fact that 68% of these students chose to use other medium than was provided, or decided not to include an art piece at all. However sparingly utilized, the prominence of color used by a yoga therapy student can be seen in the following image, a mandala:



Figure 45. "Untitled" (oil pastels)

The vibrancy of color that the art therapy students utilized is represented in *Figures 8, 33, 43, 44*, as well as in the image that follows:





Figure 46. "Untitled" (oil pastel)

As seen in the previous art expression categories, the comfortableness with the use of color seems more represented in the images provided by the art therapy students.

*Space.* Scale 4 in the FEATS manual, measured the amount of space on the page occupied by the image. This scale ranged from "0", no image provided to "5", where the entire page is included (Gantt & Tabone, 1998). In this category, once again there was a significant difference between each group. Over 50% of the yoga therapy students used 25% or less of the page, with 15 of these students using less than 25% of the provided space and is illustrated in *Figures 5, 9, 12, 15* and the following images:





Figure 47. "Blue Orb" (marker)



Figure 48. "Continuous depth" (black ink)

Conversely, only 20% of the art therapy students utilized 25% or less of the page, while the images of seventy percent of this group occupied more than 75% as represented in Figures 6, 14, 43, 44 and the following:



Figure 49. "Untitled" (oil pastels)



Figure 50. "Untitled" (oil pastels)

This information seems to further indicate the increased comfort and acceptance the art therapy participants felt in the use of art making in self-expression.

It was in the images made in the expressive art pieces that provided the greatest differences between the art therapy and yoga therapy participants. Including both groups there was 98% participation, with only one yoga therapy student choosing not to include any artwork and one art therapy student only included the expressive art piece. However, it was the images incorporated by the art therapy that utilized more of the provided materials/medium, incorporated more prominence of color, occupied more space on the page and included abstract images as well as illustrative ones. On the other hand, the following symbols emerged from both groups: suns, hearts, birds, circular forms, hands and concentric/spiral images

Following the analysis of all categories, they were further reviewed to create themes and discussions of findings and meanings.

## **Discussion of Findings and Meanings**

From the analysis of the thirty-two yoga therapy students and the twenty-one art therapy students, clusters of meaning, similarities and unique experiences emerged, creating 20 categories. While exploring and examining these categories that were informed by the Literature Review, and those that emerged from the questionnaire and the expressive art pieces in regards to perceptions of healing, three organizing themes emerged: The Journey of Healing; Comparison of the Perceptions of Healing Between the Yoga and Art Therapy Students; and Art as a Reflective Tool.

### **The journey of healing.**

The journey of healing, the path that leads to the outcome of wellness and well-being emerged as a prevailing theme. The category of adversity, including illness, death, loss and grief, and relationships began this voyage. Secondly, factors contributing to healing including, intrapersonal qualities of healing, calmness, feelings and relationships, as well as the interpersonal qualities of healing, safety, support and relationships were explored. Also the categories of modalities of healing, the natural world, yoga philosophy and expressive were included. Finally, the process of transformation and perceived results of healing completed this journey. This process of healing, moving from adversity through transformation with resiliency and into the growing self, demonstrated the perceptions of healing of the participants in both the yoga therapy and art therapy study groups.

People who have known defeat, struggle, loss and suffering as described by Kübler-Ross share adversity. In addition, Golden stated:

“Adversity is like a strong wind. I don't mean just that it holds us back from places we might otherwise go. It also tears away from us all but the things that

cannot be torn, so that afterward we see ourselves as we really are, and not merely as we might like to be (p. 232).

Adversity was a key factor leading to experiences that had a profound impact for many participants. Being faced with the hardships of their own or dealing with those of friends and family led them to their own personalized and individualized paths to becoming whole. Such experiences included illness, both physical and mental. West (2011) suggested that the experience of illness could be seen as revealing itself at a cellular and emotional level. He claimed that illness “encapsulates the body’s systems, producing symptoms manifesting at many levels and also in liminal spaces” (p. 116). Regarding physical adversities, YT-16 explained that “suffering from back spasms” made it difficult to move, resulting in loss of work, which in turn “fueled the dis-ease.” In describing the emotional toll, AT-9 stated, “I guess in my case, it was only once that I acknowledged that I was in pain & my pain was valid that I was even able to entertain the concept of healing.” This participant also included the following image of a bird with a broken wing:



*Figure 6. "A safe space" (oil pastels)*

Death, loss and grief represented pain and suffering as well as a place of great healing for several. The following excerpt from "When Death Comes" a poem by Mary Oliver (1992) not only explored the embracing of life through the acceptance of death but also encouraged making the best of your time in the here and now:

When it's over, I want to say: all my life  
I was a bride married to amazement.  
I was a bridegroom taking the world into my arms.

When it's over, I don't want to wonder  
if I have made of my life something particular and real.  
I don't want to find myself sighing and frightened  
or full of argument.  
I don't want to end up simply having visited this world. (pp. 10-11)

Furthermore, after the sudden and recent loss of a close family member, AT-21 reported that healing "has at times felt impossible, and healing seems to me that it can often be a life-long process." On the other hand, in recognizing the negative similarities between he and his father, YT-14 claimed the death of his father served "as a catalyst" for self -

reflection, which in turn saved his life. The strife experienced from painful relationships included the emotional and physical adversities resulting from domestic violence, unsuccessful marriages, and ending relationships that did not meet mutual expectations. YT-6 recounted the story of contracting shingles resulting from the stress of a painful relationship with her husband. She claimed that after leaving her husband her “shingles cleared up” while AT-16 discussed “overcoming a painful breakup” as areas that caused a strong sense of non-wellness.

However it was through intrapersonal, interpersonal, and specific modalities that emerged as factors that began their perceived path to healing holistically in mind, body and spirit. As reminded by Rumi (1995) “ We come spinning out of nothingness, scattering stars like dust, We are the unconditioned spirit that's trapped in conditions for a while like the sun in eclipse.” It is during these times of the eclipse or darkness that one must rely on the qualities that lie internally.

Those qualities that participants found within themselves, strength, forgiveness, compassion, calmness, nurturance and self-love became cornerstones for the healing process. Intrapersonal properties played a significant role in personal healing experiences, as AT-14 explained, “Healing comes from within.” In addition, YT-30 stated, “A person needs to be open enough to do their own homework. Their own exercise” in order to find their personal healing strengths. Finally, *Figures 7 and 8* also illustrated the importance of intrapersonal qualities.

The sense of calmness emerged as a significant personal characteristic especially by the yoga therapy participants. In practicing yoga, it is going beyond the calmness of the mind and the physical ability to execute challenging poses (Smith, 2007), the body is freed

from the mind (Sturgess, (2002) and a true step towards surrendering to a spiritual practice occurs (Fahri, 2006; Smith, 2002). Finding ease, tranquility and peace became essential factors in allowing the healing process to take place. Furthermore, AT-9 stated that having a “place to rest” aided in her ability to heal. Finally, although relationships seemed to be a matter of strife for many, contrarily they became the source of healing for others. Repairing hurtful relationships provided a healing pathway to healing as YT-11 stated, “My relationship w/my father was nonexistent in my late childhood but was healed as we reconnected...”

This sense of looking within and relying on one’s personal qualities proved integral in perceived conditions of healing, on the other hand interpersonal conditions also played a pivotal role in this journey. Looking outside of oneself to find a safe environment to accept their adversity as well as explore their process was an important condition. AT-9 wrote about a personal healing process that included the need of a “safe space” in able to be heard and accepted on her journey to wellness and included the image in *Figure 6*.

Also finding support from friends, family, community, religion and spirituality served major roles in allowing and assisting the healing process. AT-20 offered that the healing modalities that work best for an individual is more effective in a “strong support system.” In sharing the story of the healing path of a loved one suffering through grief and loss, YT-7 stated, “It wasn’t until he was able to go to talk therapy and a support group....that he was able to begin the healing process.”

Furthermore, looking to outside sources for inspirations, including aspects of the natural world, yoga and its philosophies and the expressive arts increased perceived

healing experiences. Developing a deeper relationship with nature claimed Farrelly-Hansen (2001), presumes a relationship to one's body, and connects people with spirit, developing "understanding, problem-solving and guidance" (Rugh, 2001, p. 160.) The important contributions that the natural world offered in perceptions of healing can be seen in the following statement by Achterberg (1985):

Health involves an intuitive perception of the universe and all its inhabitants as being of one fabric. Health is maintaining communication with the animals, plants, minerals and starts...seeking out all the experiences of Creation and turning them over and over, felling their texture and multiple meanings. Health is expanding beyond one's singular state of consciousness to experience the ripples and waves of the universe. (p. 19)

Although elements of the natural world were included verbally, it was the art expressions that profoundly addressed the importance of this concept. Over one quarter of the participants used elements from the natural world as a vehicle along the pathway to healing in images, two of which follow:





Figure 20. "Waves" (oil pastels)

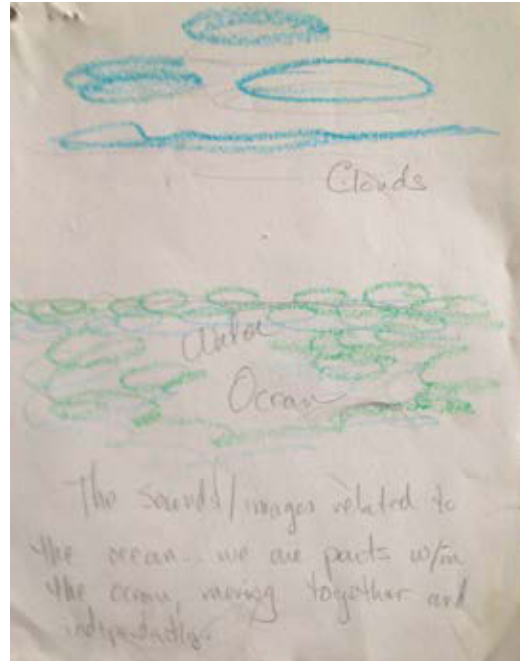


Figure 18. "Untitled" (oil pastels, pencil)

Yoga and its philosophy also served as a means to health and well-being. As reminded by Franklin, (1996) and Mehta, (2002) the practice of the principles of yoga provide the opportunity to utilize the body to facilitate a pathway of moving inward by quieting the mind and experiencing calmness, inner peace and wholeness (Inyengar, 1979; Sturges, 2002; Svoboda, 2002). In addition, Fahri (2000) added that the unified body-mind aspect of yoga allows for healing all parts of the individual, as well as vigorous health, flexibility, stamina. The impact of yoga philosophy as a conduit for healing was found in the word lists, narratives and artwork within both groups.

Explaining an impactful healing experience resulting in stress, anxiety and depression, YT-31 stated, "I used self-healing techniques like yoga and chanting to raise my vibration back to normal.....and revolutionized how I view emotional health and well being."

Furthermore YT-29 explained "that after surgery I started doing yoga + it transformed my life! ...I incorporated healthy living in my life + improved my overall sense of well

being.” Finally, the practice of yoga and its symbols can be seen in the imates created in *Figures 25, 26 and 27*.

The category of expressive arts served as an insturment of healing through the process of creativity in dance, music, poetry and making visual art images.

According to Keyes (1983), Malchiodi (2012), Moon (2001) and (Mulhern 2011), imagination and creativity, in all its forms, allow expression for what cannot be put into words. In addition, Malchiodi (2007) suggested that creativity is about problem solving and finding new ways to solutions by providing new understanding, insight and awareness. AT-14 exemplified such senitiments in explaing recovering from cancer stated, “I think that my healing happened through the art making process and was an emotional and spiritual journey.” ....” YT-27 added “Art as a form of departure from stress moving into a world where I can go and center my enviornment”, conveyed the contemplative and moving inward that making art allowed.

The process of transformaton , the steps, changes and growth became a significant focus in the journey to health and well-being for many participants. Rilke (2009) provided hope for transformation writing, “Want the change. Be inspired by the flame where everything shines as it disappears.....Is it safer to be numb?...Pour yourself out like a fountain. Follow into the knowledge that what you are seeking finishes often at the start, and, with endings, begins...” Leofsky (2000) wrote that it is often through the adversitits of illness that true growth can be found. He explained that there were many issues to be explored and understood as a result of unwellness. Pert (1997) claimed that healing involves enhancing and enlightening these “dark, blocked off areas” (p. 120) to

allow for emotional release. This concept of transformation, moving from darkness to light can be seen in *Figures 31, 32, and 33*.

Furthermore, in speaking of this process of change and growth that occurred during healing, AT-7 stated, “I think everyone has their own way of approaching how they recover and/or react to situations/events..No one correct way exists...” In addition, YT-14 offered, ““healing requires a deep desire for personal improvement while AT-16 agreed “the healing process can be a time of personal change. Both YT-10 and AT-17 expressed their perceptions of the transformation that occurs from healing more illustratively in the following images:

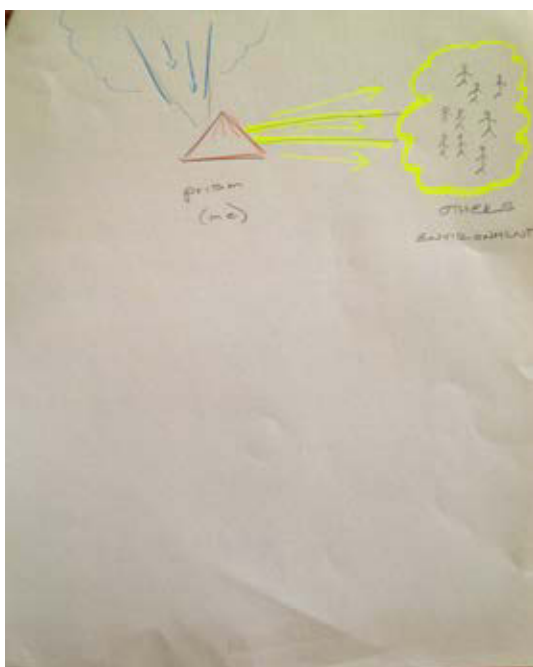


Figure 30. “Healing Agent”  
(colored pencil, black pen, highlighter)

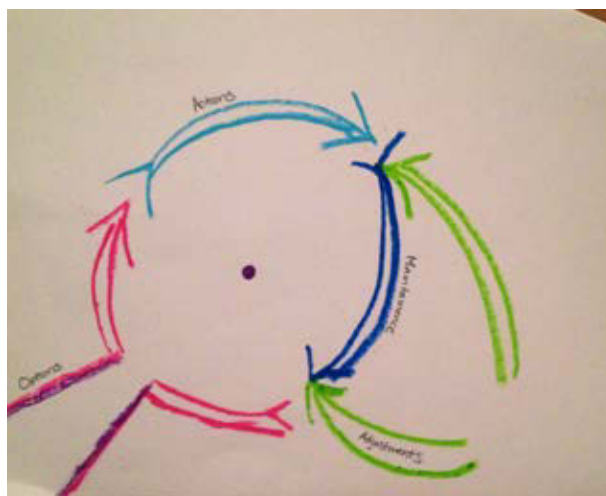


Figure 31. *Untitled*” (oil pastels)

Perceived results in healing, and the outcome of enduring the adversities of illness, and utilizing the qualities and modalities needed to heal through the process brought positive outcomes to many participants. In defining healing, Kafka (1992) and

Lerner (1996) suggested that curing was ridding oneself of disease or the dark side of self, whereas Kafka (1992) and Malchiodi (2012) believed healing was an inner process that is more closely related to restoring a person's sense of self and self-hood. AT-14 agreed, claiming that healing is not trying to "fix a disease or illness", but that "healing comes from within." Participants shared the outcomes of their individual journeys of healing that included alleviation from physical and emotional adversities and recollections of personal transformation. YT-9 reported the alleviation of physical suffering, stating, "my heart pain diminished" after many years of heart concerns. In healing emotionally, YT-4 explained that spending time in a Buddhist monastery soothed his raw and ragged nerves and left him "feeling deeply calm & restored." Furthermore, AT-11 shared "the healing process brought me closer to finding my truth and my path." Finally, YT-26 incorporated the idea of change and growth in the following art expression:

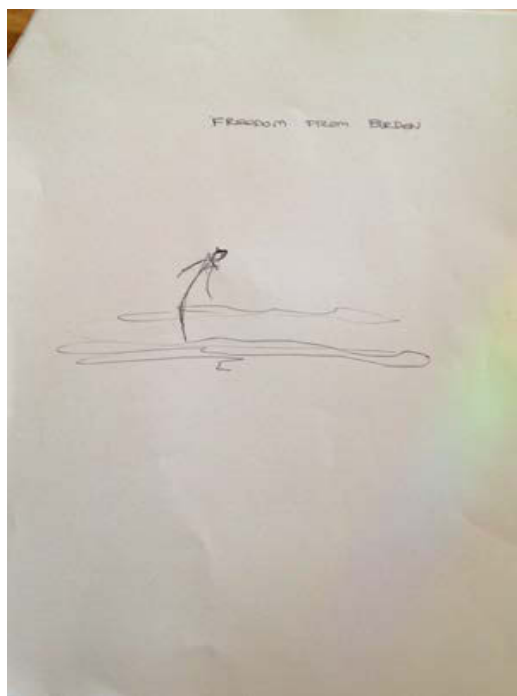


Figure 35. "FREEDOM FROM BURDEN" (black pen)

Even though the trails along the journey to healing varied, resiliency appeared to be a key component that emerged as a significant road map to the process. Resiliency “the process of bending and rebounding to overcome adversity”(Hunter 2001, p. 172) is a process that allowed for adjustments in the face of being confronted with adversities (Metzl, 2009). Wolin and Wolin (1993) devised a model that they believe to be imperative to finding and maintaining resilience. These “Seven Resiliencies” (p. 65) included: insight, independence, relationships, initiative, creativity, and morality. In addition, Dingley, Roux and Bush (2000) claimed that to overcome problems, inner strength, the ability for the examination of self and in relationships with others, was essential. Finally, Metzl (2009) explained that the level of competence to overcome adversity included creativity, flexible thinking, intrapersonal characteristics and interpersonal factors. As seen in this study, participants demonstrated many of these qualities themselves, witnessed the trials of loved ones and/or have aided others along their journey to healing. Perhaps, because of such resiliency, these students have chosen to be an inspiration to others’ paths of healing by choosing to be healers in their respective fields of yoga therapy and art therapy.

### **Comparison of the Perceptions of Healing Between the Yoga and Art Therapy Students.**

The second theme emerged from the following categories: categories informed from the Literature Review, including mind, body and spirit; factors contributing to healing, intrapersonal qualities of healing, especially calmness; interpersonal qualities of healing including safety, support and modalities of healing, the natural world, yoga

philosophy and expressive arts; process of transformation; and perceived results of healing. It was within in this theme that the similarities and differences of the perceptions of healing between the yoga therapy and art therapy students were explored. Both groups expressed similar experiences in their journeys to healing and conveyed the importance of change and growth in their perceptions. However, the yoga therapy participants appeared to take a more concrete approach that was directly related to the practice of yoga and its philosophy and could be seen in the word lists, narratives and especially the art whereas, the art therapy participants seemed demonstrate a broader and more intuitive view that was specifically demonstrated in their artwork.

Illness involves the disharmony between the mind, body, and spirit (Emerson et al., 2009; Horowitz & Halpren, 2002); therefore, to achieve wholeness and optimal health, the holistic approach of integrating these three aspects must be engaged in healing (Kafka, 1992; Zammit, 2001). Furthermore, Braheny and Halperin (1989) suggested that each person is a unity, an open system in which the mind, body and spirit are constantly interpenetrating the other to find wholeness and balance.” It is here, in the integration of holistic approaches to healing that both groups shared similar outlooks. Regarding overcoming physical ailments YT-23 shared, “...coming together as a whole person. Mind. Body. & Spirit. Not just Adjusting my back.” AT-7 explained that while accepting the death of a close friend, “it helped focus my spiritual beliefs which had never been really explored.” Finally, while no yoga therapy students included art in their narratives two art therapy participants offered images in explaining their perceptions of healing in theirs. AT-1 offered, “If all is working together the results are amazing.” The following diagram was also included:

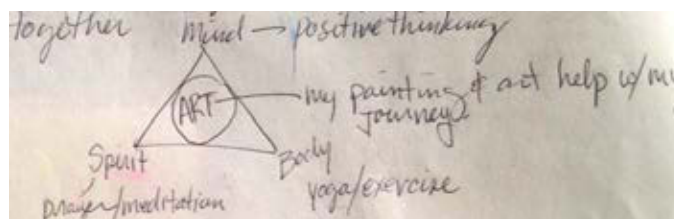


Figure 3. "Untitled" (black ink)

AT-2 concurred, stating, "I think all three are related. It will be hard to say 'healed' when only one of them is" and included this illustration:

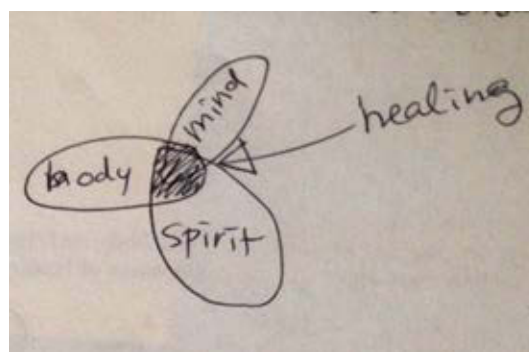


Figure 4. "Untitled" (black ink)

The use of imagery in the narratives by these two art therapy participants possibly point to the fact these students may often find it more helpful to express their thoughts through producing images. In *Figure 5*, the expressive art piece offered by YT-5 included "All elements of mind body and spirit smoothly linked up and functioning in perfect balance harmony." Dossey et al. (2000) wrote "healing is a process of bringing parts of one's self together at a deep level of inner knowledge, resulting in an integrated, balanced whole with each part having equal importance and value" (p. 6). It is here, in the holistic approach to healing perspectives that the yoga therapy and art therapy found similar meanings.

Both groups shared similarities in the mind, body, spirit integration to healing; however, the narratives of the yoga therapy students included adversities of a more physical and/or mental nature. On the other hand, the art therapy students shared

experiences of hardship that were of a more general concept that identified culture and community as important and impactful and provided more intuitive perceptions of healing. Regarding intrapersonal factors in overcoming adversities, yoga therapy participants seemed to look to qualities incorporated in traditional yoga practices, including “awareness”, “grace”, “compassion” and “groundedness.” On the other hand, the art therapy students shared concepts of “courage”, “mindfulness”, and “mercy”, all words that are perhaps utilized in the practices of both yoga and art making. The word “mindfulness”, which is often considered a concept of spirituality was included four times by the art therapy group and was not mentioned in the word list by the yoga therapy participants. This is perhaps indicative of the focus and spirituality that the art therapy participants find in the process of making images and art.

The most significant difference in regard to intrapersonal qualities was seen in the need for calmness in healing. The sense of calmness and serenity were included in the word lists of both groups, however this concept was utilized 32 times by the yoga therapy students and only eight times by the art therapy students. Perhaps this sense of calmness was highlighted more by the yoga therapy students than the art therapy students because the practice of yoga not only requires such elements while engaging in meditation and asanas, but also is often the end result of such a practice.

Considering interpersonal factors required for the healing process, both groups included the concepts of safety and support. In the narrative, AT-9 wrote about a personal healing process that included the need of a “safe space” in able to be heard and accepted on the journey to wellness. The accompanying expressive artwork can be seen previously in *Figure 6*. In sharing the story of the healing journey of a loved one



suffering through grief and loss, YT-7 stated, “It wasn't until he was able to go to talk therapy and a support group....that he was able to begin the healing process.” Finally, in expressing healing perspectives, YT-19 offered “Your surroundings and support system are very important.” It seemed likely that both the yoga and art therapy students found the comfort that safety and support offered to enhance their healing experiences.

Although both study groups incorporated the modalities of the natural world, yoga philosophy and expressive arts in their perceptions of healing, the degree to which each of these were expressed varied greatly. In the category of the natural world, both groups utilized words and concepts in their explanations; however it was the art expressions that profoundly addressed the differences between the yoga and art therapy participants.

Thirty-four percent of the the yoga therapy students used images of the natural world while 14% of the art therapy students incorporated such elements. The high percentage of yoga therapy participants utilizing natural elements in their art was perhaps due to the the fact that of the eleven art pieces, five of them included the sun, while this image was exclusive in three of their art works. On the other hand, only one art therapy student included a representation of the sun as seen in *Figure 2*. This difference may be because the sun plays an integral part in yoga philosophy (Sturgess, 2002) and the sun salutation is a sequence of postures that is well known in yoga practices (Kraftsow, 2002).

The yoga tradition was developed in the context of the spiritual traditions of India (Kraftsow, 2002) and has grown over thousands of years as a scientific and pragmatic approach to bringing the physical, moral, mental, and spiritual aspects of Self into harmony and well-being (Iyengar, 1979; Lee 1997). The practice of yoga and its philosophies played an integral role in perceived healing by both groups; however it was

among the yoga therapy students that this modality was most shared. YT-21 reported, “I have been doing yoga for 40 years and it has/is the single biggest influence in my life re: health + happiness.” Also, among this group, many participants explained not only the importance of yoga as a tool for their own healing experiences, but also included the knowledge of this modality in the use as healers in assisting others to find health and wellness. On the other hand, several of the art therapy participants did include the principles of yoga as one art therapy student alone included “light”, “aura” and “chakra”, all concepts linked to the philosophies of yoga. Franklin (2001) declared meditation, an integral part of all yoga systems, is an ancient, cross-cultural, transformational experience and a primary tool for spiritual growth. Although meditation, a strong component of yoga, was included by a sole yoga therapy student, it was listed by five art therapy students, perhaps pointing out the thoughtfulness and intention that the art making process requires. The actual practice of engaging in yoga if included by the art therapy students, was often mentioned in conjunction with art making. AT-11, while recovering from an eating disorder claimed, “I did yoga regularly and created art to help balance myself through the process.” The dynamics of yoga that combines body, mind and spirit seemed to have allowed for the decrease of the ego on the personality (Iyengar, 1979; Simpkins & Simpkins, 2011) and provided a means to overcome suffering (Iyengar, 1979). It appeared that the long tradition of practicing yoga, both in its philosophies and asanas was a well accepted form of healing for both groups, perhaps because of the recent popularity in the Western world, thus having its therapeutic properties more well established.

Within the category of expressive arts, including dance, music, poetry, writing and art it was the art therapy students that were more inclusive of using art making as a source of healing. Art and healing are closely aligned agreed Ganin (1999) and Malchiodi (2002), as the act of creating images provides the opportunity for taking the journey inward and expanding the paths of becoming whole (Allen, 2005; Ganin, 1999; Malchiodi, 2002). AT-11, while recovering from an eating disorder claimed, “I did yoga regularly and created art to help balance myself through the process.” Although this category did emerge through language, it was most strongly associated with the types of images incorporated by the art therapy participants and will be addressed in the next theme. Regarding the utilization of yoga philosophies and expressive arts, the yoga therapy and art therapy students recognized and relied on the modalities respective of their chosen field of studies. Perhaps this pointed to the comfortableness and passion in continuing educational endeavors in yoga therapy and art therapy respectively.

While engaging in the process of transformation, the yoga therapy and art therapy participants seemed to rely on different sources to find healing. The yoga therapy participants appeared to depend on more intrapersonal qualities of healing, perhaps related to the process of practicing yoga. Conversely, the art therapy participants listed interpersonal sources such as “medicine”, “doctor”, and “hospital.” There were several words that illustrated the meeting ground between both groups: “change”, “freedom” and “renewal.” These concepts likely represented not only what occurred during the process of healing, but also the desired result of acquiring improved health and occur within both yoga and art making practices. Furthermore, participants from each group included illustrative images as seen in *Figures 30 and 31*.

The perceived outcomes in healing that resulted in enduring and overcoming the adversities associated with the mind, body and spirit was a prevailing theme in both the yoga therapy and art therapy students. In word lists, the use of such concepts as empowering, rewarding, wellness and wholeness used by the yoga therapy participants appear to indicate the inclusion of the whole person in a more holistic approach, while the art therapy participants used concepts that seemed to include more physical concerns such as health and recovery, perhaps due to the lack of perceptions that art making is capable of healing holistically. However, members from both groups utilized concepts of growth, renewal, and regeneration, ideas which point to positive change and higher self-improvement. Contrarily, in the narrative responses, the yoga therapy participants seemed to focus on physical concepts. On a physical level, yoga increases overall health (Kriyananda, 2002) by removing tension, toxins and impurities while freeing and awakening the inner energies of the body (Sturges, 2002 and Kriyananda, 2002) thus creating a steadiness that produces harmony and mental stability (Iyengar, 1979). Yoga therapy students reported the alleviation of physical suffering stating, “my heart pain diminished” after many years of heart concerns and the healing process “made me stronger and more adept to handle difficult situations.” Perhaps the focus on the physical aspects by the yoga therapy students indicated the emphasis that is placed on the body while practicing yoga asanas (body postures) and its relevance to the all-encompassing aspects of this philosophy. The process of doing yoga involves a change in the direction and quality of one’s attention by becoming internalized and deepened (Kapsali, 2012) with the use of “attentional skills and non-ordinary uses of the body” (Nevin, 2008, p. 123) that marks the beginning of this change of mind (Fahri, 2006). In the narratives

provided by the art therapy students there appeared to incorporate these ideas of a deeper transcendence claiming “the healing process brought me closer to finding my truth and my path” and “healing helped me to grow as an individual.” The exploration and acknowledgement of such deeper concepts may demonstrate the understanding and growth that is likely provided by the process of making art. Although the perceptions of healing were illustrated in different areas on the questionnaire, both groups decidedly demonstrated the importance in personal change and growth in their perceived healing experiences and can also be seen in *Figures 35* and *36*. It was however, in the art pieces that the two study groups differed greatly in expressing perceptions of healing.

#### **Art as a reflective tool.**

London (1989) expressed, “Art can be said to be—and can be used as—the eternalized map of our interior self” (p. 24). In this sense, art becomes more than making pictures (Marek, 2009) as the images made in the process reveal, clarify and provide hope and an enlightened path (Allen, 2005). Furthermore, Wadeson (2010) suggested that life, meaning and creativity are all one. (2010) Utilizing art as a reflective tool, the third theme, was derived from emergent categories informed from the expressive imagery, including choice of materials/medium, type of image (illustrative vs abstract) and Scale 1: Prominence of Color and Scale 4: Space from “Formal Elements of the Art Therapy Scale” (FEATS, Gantt; Tabone, 1998). All the participants in this study were invited to include an image that expressed their thoughts and feelings about healing in order to explore the possible similarities and differences in regard to intuition as well as a visual and less linear aspect in their perceptions.

McNiff (1998, 2008), in applying epistemological and philosophical traditions to healing therapies believes that science and art are complimentary modes of human understanding and there is the need to “reduce one to the other and the assumption that one is more truthful (2008, p. 34). Although there is this knowledge-based theory on the place arts holds in healing, the existential viewpoint is also an important element. When people’s basic needs—food, shelter, and security—are met they show a strong desire for self-expression (Maslow, 1968) and allows for the expression of fear, anxiety and other stressful emotions as well as revealing the soul or spirit (Malchiodi, 2007). Furthermore, Moon (1997) contended that history has shown that while under significant stress have been known to make art as a way to express and transform inner conflicts by promoting simultaneous reflection on the inner and outer worlds and the thoughts, feelings, and sensations connected to them. The “soul” of an artist is a viewpoint that is contemplative and introspective (Moon, 1997, p. 19) and happens when the art maker disappears into the making of images, knowing some internal force has been a catalyst (Osho, 1999). Art as a reflective tool was demonstrated by 52 of the 53 participants. Their images revealed aspects of their individual perceptions of healings and will be discussed in regard to materials/medium chosen, type of image, prominence of color and the amount of space on the page. It was here in this theme of art as a reflective tool that the differences between the two study groups became most relevant and highlighted how the yoga therapy students and art therapy students utilized art making as a tool for healing and a path toward spirituality.

***Choice of medium/materials.*** All participants from both groups were provided with a 9”x12” piece of white paper that was attached to the questionnaire. They were

also provided with the choice of comparable boxes of oil pastels and colored markers as well as No. 2 pencils. Oil pastels are soft, greasy drawing sticks, that come in a variety of colors and allow for the blending or mixing of colors. This medium often provides for bolder and less contained expression. Markers, also in a variety of colors, frequently allow for more precision and containment of the image. Finally, No. 2 pencils offered familiarity as well as containment.

All of the art therapy students utilized the attached paper, while one yoga therapy participant did not provide any art and two used the bottom portion of the last page of the questionnaire. These inclusions can be seen in the following:

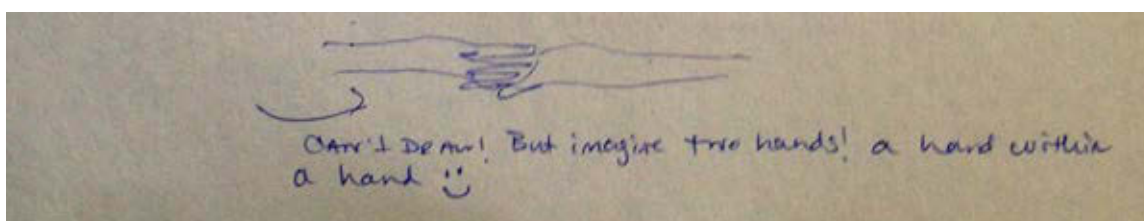


Figure 37. "Untitled" (blue ink)

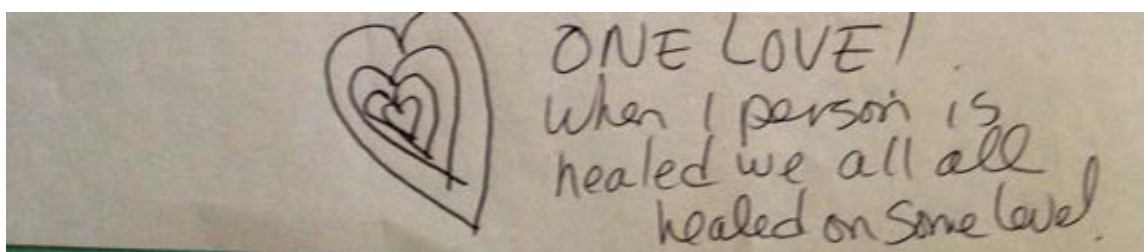


Figure 38. "Untitled" (black ink)

The choice to not include any art, as well as not using the paper attached may point to the fact the these yoga therapy students were unsure or uncomfortable about the use of art and/or abilities as written by YT-26: "I can't draw! But imagine two hands! a hand within a hand..."

In regards to the specific breakdown of the use of medium, refer to *Table 4*.

Sixty-five percent of the yoga therapy participants chose to use their own materials that included blue, black and purple ink pens, colored pencil and highlighter. Examples of this concept can be seen in *Figures 17, 25, 28 and 30*. On the other hand, 81% of art therapy participants utilized the medium provided and 71% chose oil pastels. This is perhaps because these students self-identify as artists, have had formal art training, and/or because their classroom curriculum often includes the art making process to express thoughts, ideas and feelings and were included in *Figures 33, 42, 43, and 50*. Also almost all of the images produced with oil pastels seemed to elicit a more dramatic and emotional expression as seen in the following:



Figure 32. "Rising from Ashes" (oil pastels)



Figure 34. "Untitled" (oil pastels)

The use of markers seemed to convey less energy and showed more containment as demonstrated in the images below:





Figure 51. "Untitled" (markers)



Figure 29. "Things that make me heal" (marker)

Gantt and Tabone (1998) suggested that pastels and markers may yield different results, but does not necessarily rule out correlation between the images produced. Therefore, they claimed that the type of materials used should be looked at as an important variable.

**Type of image.** In this category the type of image, illustrative or abstract were reviewed and analyzed. An image was defined as illustrative if specific shapes and/or actual objects could be recognized. *The Merriam-Webster Dictionary* defined "abstract art" (n. d.) as "expressing ideas and emotions by using elements such as colors and lines" while Gantt and Tabone explained this concept to include imagery that was non-representational. One hundred percent of the yoga therapy participants' imagery was illustrative. All of the art done by this group was recognizable as illustrations of scenes, settings, objects or symbols. On the other hand, only 57% of the art therapy participants chose to expressive themselves illustratively, while 43% chose to do so abstractly, as seen in the. It is often explained that abstract imagery is more a felt experience allowing for expression of the unconscious. Examples of illustrative drawings (left) and abstract imagery (right) can be compared below:



Figure 22. "Untitled" (black ink)



Figure 43. "Untitled" (oil pastels)

**Scale 1. Prominence of Color.** According to Malchiodi (2007), color may express thoughts, perceptions and physical sensations, it is most often associated with emotions. On the FEATS Scale prominence of color measures how much color is used in the entire picture from a score of "0", where there was no art provided, or the required materials were not used, to "5", where color is used to outline the forms and objects, to color them and to fill in the space around forms (Gantt & Tabonne, 1998). The average for this scale was .88 for the yoga therapy students and 2.6 for the art therapy students. This average for the yoga therapy participants is extremely low due to the fact that 68% of these students chose to use other medium than was provided, or decided not to include an art piece at all. The use of more color by the art therapy students may indicate the higher comfort level they had in expressing emotions. The making of art and images is traditionally known to access the exploration and expression of feelings and emotions

more than the practice of yoga, where there is more a sense of moving inward. Examples of the prominence of color follow, the image on the left is rated “2” where color is used only to outline and the one on the right is rated “4” where color is used for both outlining the forms and filling them in:

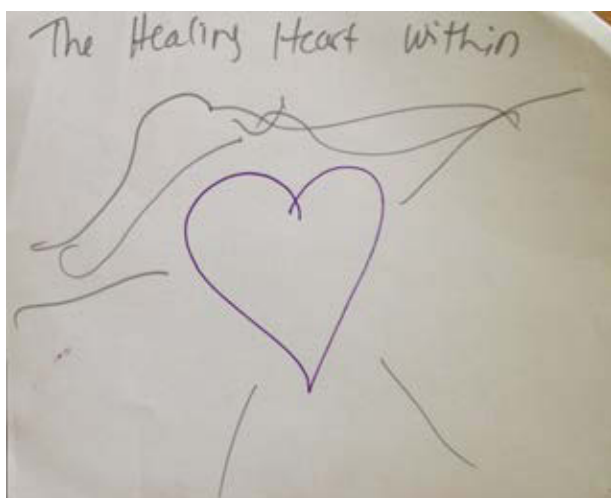


Figure 11. “The Healing Heart Within” (markers)



Figure 49. “Untitled” (oil pastels)

**Scale 4. Space.** Gantt and Tabone (1998) assumed that the amount of space used in the drawing generally correlated to the art maker’s energy. On the FEATS scale space measures how much space the image occupies in relation to the entire piece of paper from “0” when no art was presented to “5” where 100% of the piece of paper is utilized. This scale then assumes that the implied energy increases as more of the paper is incorporated by the image. In this category, once again there was a significant difference between each group. Over 50% of the yoga therapy students used 25% or less of the page, with 15 of these students using less than 25% of the provided space. Examples of the space occupied by the drawing follow, the image on the left is rated “2” where less

than 25% of the space is used and the one on the right is rated “5” where 100% of the paper is utilized:



Figure 9. “Untitled (black ink)”



Figure 48. “Untitled” (oil pastels)

Considering the above findings, the use of symbols emerged as an important factor. Moon (1997) suggested that art is “the meeting ground of outer and inner vision (p. 15) where the exploration of the outer world and the exploration of the self merge. He explained that it is the art making process that gives visible form to the bonding of external experience with the internal meaning and “shapes our encounter with life into symbols (p.15). Malchiodi (2007) reminded that there is strong evidence that throughout human history there has been a universal meaning for images in visual symbols. These occurrences that have been seen in different cultures and locations around the world point to the significance of the common bond that humanity has through the visual language of art. Symbolism was seen in this study in the use of circular forms, concentric images, hands, suns and hearts and was shared by each group in both the illustrative and abstract images and were utilized in both illustrative and abstract forms. It was here in this theme

of art as a reflective tool that included choice of medium, type of image, prominence of color, the amount of space used on the page, and symbolism that the differences between the two study groups became most relevant as the images of the art therapy participants appeared more intuitive and evocative and illustrated a more emotionally felt experience.

Finally, it was through these three themes, the journey of healing, the comparison of the perceptions of healing between yoga therapy and art therapy students and art as a reflective tool that clinical applications of these findings became evident. In regard to providing yoga and/or art therapy, the recognition of personal and cultural perceptions of healing proved to be instrumental in assisting and guiding others through their own personal journey of healing. Furthermore, determining an individual's spiritual, philosophical and social constructs, as well as identifying intrapersonal and interpersonal resources was paramount in assisting others to wholeness and well-being. Finally, the usefulness and understanding of these reflections through art making became invaluable.

## Conclusions

This study utilized a mixed method questionnaire with an expressive arts-based component to explore perceptions of healing of students in the Art Therapy and Yoga Therapy programs at Loyola Marymount University. The information gathered was used to explore, compare and contrast these perceptions of healing within and between the two groups. The choice of a mixed method research design allowed for both quantitative and qualitative data collection and analysis (Creswell, 2014), providing a more comprehensive and complete understanding of the research inquiry (Creswell, 2014; Metzl, 2007). The questionnaires were personally delivered and the responses of thirty-two yoga therapy and twenty-one art therapy students were collected. The responses to the questionnaire were charted, analyzed vertically and horizontally (Creswell, 1998), and then organized into emergent categories: categories informed by the Literature Review, including Mind, Body and Spirit as well as emergent categories including Adversity: Illness, Death, Loss and Grief, Relationships, Factors Contributing to Healing: Intrapersonal Qualities of Healing, Calmness, Feelings, Interpersonal Qualities of Healing: Safety, Support, Modalities of Healing (The Natural, Yoga Philosophy and Expressive Arts). The expressive art pieces were also charted and analyzed utilizing “Formal Elements of the Art Therapy Scale” (FEATS, Gantt; Tabone, 1998) as well as choice of material/medium and type of image. Further thematic exploration produced three overarching themes: The Journey of Healing, Comparison of the Perceptions of Healing between the Yoga and Art Therapy Students, and Art as a Reflective Tool.

This study found that participants shared varied and rich perceptions of healing with implications of mind, body and spirit. The word lists, narratives and

expressive art pieces solicited a range of experience both in describing adversities and offering pathways to healing. Although there were vast differences in the art expression between the yoga therapy and art therapy students, the general perceptions of healing were more similar. The largest difference was between individuals within in each study group, indicating that healing through adversities is a very individual and personal journey. The findings suggested that both study groups shared similar concepts about the integration of the mind, body and spirituality in their healing journeys while decidedly demonstrating the importance in personal change and growth in their perceived healing experiences. However the yoga therapy participants appeared to take a more concrete approach that was directly related to the practice of yoga and its philosophy, whereas the art therapy participants seemed to take a broader and more intuitive path. These differences were especially noted in the expressive art pieces. Because of the time demands on this paper, many other findings and meanings were not addressed, but offer further exploration.

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**Appendix A: IRB Approval Letter/Application**

Dear Dr. Metzl,

Thank you for submitting your IRB application for your study titled *Perceptions of Healing in Yoga and Art Therapy Graduate Students*. All documents have been received and reviewed, and I am pleased to inform you that your study has been approved.

The effective date of your approval is **September 19, 2013 – September 18, 2014**. If you wish to continue your project beyond the effective period, you must submit a renewal application to the IRB prior to **August 1, 2014**. In addition, if there are any changes to your protocol, you are required to submit an addendum application.

For any further communication regarding your approved study, please reference your new protocol number: **LMU IRB 2013 FA 05**.

Best wishes for a successful research project.

Sincerely,

Julie Paterson

Julie Paterson | IRB Coordinator | Loyola Marymount University | 1 LMU Drive | U-Hall #1718 | Los Angeles, CA 90045 | (310) 258-5465 | [jpaterso@lmu.edu](mailto:jpaterso@lmu.edu)



Received\_\_\_\_\_

## LOYOLA MARYMOUNT UNIVERSITY

## Human Subjects Research

## APPLICATION TO THE LMU INSTITUTIONAL REVIEW BOARD (IRB)

Principal Investigator (P.I.): **Einat Metzl & Robin Kusilka**Title of Project: **Journeys Toward Healing: Comparative Exploration of Yoga Therapy and Art Therapy Students' Perceptions**P.I. Type: (check one) ☒ Faculty ☐ Graduate ☐ Undergraduate ☐ OtherDepartment: **Marriage, Family Therapy**  
Campus Address: **1 LMU Drive, Suite 2516, Loyola Marymount University, Los Angeles, CA 90045**Telephone: **310-338-4561** E-mail: **Einat.metzl@lmu.edu**Faculty Sponsor (if applicable): **Einat Metzl (research mentor)**Submission: ☐ New ☐ Renewal ☒ Addendum ☐ Staff ☐ Other Previous IRB No. **LMU IRB 2013 FA 05**

For evaluation of your project, indicate involvement of any of the following:

- |   |  |
|---|--|
| <input type="checkbox"/> Audio recording of subjects                                | <input type="checkbox"/> Non-English speaking subjects |
| <input type="checkbox"/> Charges incurred by subjects                               | <input type="checkbox"/> Non-patient volunteers        |
| <input type="checkbox"/> Deception  | <input type="checkbox"/> Patients as subjects          |
| <input type="checkbox"/> Elderly Subject (over 65)                                  | <input type="checkbox"/> Placebos                      |
| <input type="checkbox"/> Establishment of a cell line                               | <input type="checkbox"/> Psychology Subject Pool       |
| <input type="checkbox"/> Experimental devices                                       | <input checked="" type="checkbox"/> Questionnaires     |
| <input type="checkbox"/> Experimental drugs   | <input type="checkbox"/> Sensitive Topics              |
| <input type="checkbox"/> Fetal tissue   | <input type="checkbox"/> Subjects studied off campus   |
| <input type="checkbox"/> Mentally disabled subjects                                 | <input type="checkbox"/> Subjects to be paid           |
| <input type="checkbox"/> Minor subjects (younger than 18)                           | <input type="checkbox"/> Surgical pathology tissue     |
| <input type="checkbox"/> Approved drugs for "Non-FDA" approved conditions           |  |
| <input type="checkbox"/> Charges incurred by third party carriers                   |  |
| <input type="checkbox"/> Data banks, data archives, and/or medical records          |  |
| <input type="checkbox"/> Filming, photographing, and/or video recording of subjects |  |
| <input type="checkbox"/> Pregnant women, human fetuses, and neonates                |  |
| <input type="checkbox"/> Prisoners, parolees, or incarcerated subjects              |  |
| <input type="checkbox"/> Subjects in Armed Services (Active Duty)                   |  |

The principal investigator assures the Committee that all procedures performed under the project will be conducted by individuals legally and responsibly entitled to do so and that any deviation from the project (e.g., change in principal investigatorship, subject recruitment procedures, drug dosage, research methodology, etc.) will be submitted to the review committee for approval **prior** to its implementation.

What do you plan to do with the results? Please provide a brief summary statement below:

The results from this research will be compiled and comparatively studied between the art therapy and yoga therapy students to explore similarities and differences regarding perceptions in healing. The sample will allow for such comparison.

This is being submitted as an addendum to previous approved IRB No. LMU IRB 2013 FA 05, as the names of the mentees have been amended (research team now includes Einat Metzl and Robin Kusilka) and the means of gathering data has changed from interview to questionnaire.

NOTE: Applications and any additional material requested by the IRB will not be processed unless **signed personally** by the principal investigator.

_____	_____	_____
Date	Signature of Principal Investigator (Required)	Name (printed)
_____	_____	_____
Date	Signature of Faculty Sponsor (Required)	Name (printed)
_____	_____	_____
Date	Signature of Department Chair or Dean (Required)	Name (printed)

**For ORSP Dept. Use Only**

_____	_____	_____
Date	IRB Approval (Signature)	Name (printed)
	_____	
	IRB Approval Number	

Please deliver to: Julie Paterson, IRB Coordinator, University Hall, Suite 1718 or  
jpaterso@lmu.edu.

**LOYOLA MARYMOUNT UNIVERSITY****Journeys toward Healing:****Comparative exploration of yoga and art therapy students' perceptions**

(Einat Metzl - primary investigator, Robin Kusilka, as supporting researcher /  
research mentee

**IRB Application Questionnaire****1. RESEARCH BACKGROUND**

In the medical arena, more and more research is providing evidence that the relationship between spirituality and health is impactful (Curlin et al, 2007), and many – such as Yurkovich and Lattergrass (2008) discuss the importance of defining health on a multicultural level. In fact, Portman and Garret (2006) suggest that healing traditions may differ greatly and offer very different perspectives of healing and journeys toward that goal. In the art therapy field, connections made between spirituality and healing through art making have become more prevalent (Allen, 2005; Horovitz & Halpern, 2002 ; Farrelly-Hansen, 2009) and in the yoga field as it is practiced in the US more discourse relates healing through yoga to common mental and physical concerns (Telles, Gaur, & Balkrishna, 2009) With that in mind, and since LMU now has two degree programs that offer distinct models of healing, both alternative to traditional western medicine –yoga therapy and art therapy – this investigation aims to thematically explore perceptions of students enrolled in these programs. The hypotheses is that both groups will demonstrate some similarities in perceptions of healing as a holistic journey, yet that the manifestations and tools utilized or paths toward achieving such healing may be different.

The PI and research mentee hope to recruit willing students from the cohorts of the MFT / Art Therapy Dept. and from the Yoga Therapy Dept. to participate in a questionnaire and art making experience. The questionnaire will explore participants' perspectives of healing and experiences related to their respective fields of studies. Specifically, the research aims to compare these perceptions of healing expressed by students of these two groups through



thematic and comparative analyses of written and creative expression connecting the healing experiences of the mind, body and spirit with practices such as art therapy and yoga therapy. Participants will be asked to sign a consent form for their participation, allowing for analyzing their responses and a digital photography of their art response. Participants will engage in this research on a voluntary basis and the researcher will offer no incentives. The participants' identities will remain confidential to the extent allowed by law, unless they request that it be included in the report.

## 2. SUBJECT RECRUITMENT

Potential participants will be approached via verbal invitation after class time in both programs' cohorts. When indicating interest in participation, researcher and/or research mentee will explain the research procedure more in depth and go over consent forms. Participants will be notified of the study intent, design, risks and benefits, and a copy of the full consent form to participate in the study (see Appendices). Only after the informed consents are explained and signed will the researchers provide the questionnaire packets for participants to fill out. Given the academic levels of students (all students at LMU) no literacy or language concerns are expected.

Participating in the questionnaire about experiences and perceptions of healing within the context of their respective fields of study, will allow students to reflect and express their understanding of healing in a fuller and meaningful way (Seidman, 2006), and will allow for between and within group comparative analysis of emerging themes. Before the questionnaire is handed out researcher and assistant will again verbally confirm interest in participation, go over the informed consent and remind that participation is voluntary and they can choose to withdraw at any time prior to publication. The questionnaire process will follow the questionnaire guideline (see appendix) and be conducted by the second researcher, Robin Kusilka, after she has been trained and continues to be under the guidance of the mentoring professor, Einat Metzl.

### 3. PROCEDURES

Interested participants from the two comparative samples (students of the Yoga Therapy and Art Therapy programs at LMU respectfully) will be notified of the study intent, design, risks and benefits, and a copy of the full consent form to participate in the study (see Appendices). The questionnaire process will begin with a brief explanation of the research purposes (See appendix B), risks and benefits, and reading of the signed consent again with the participants reiterating their verbal agreement to the study procedure.

The second researcher will be available for assistance with literacy and clarifications of instructions / language concerns, if needed. Only once the participants have given both verbal and written consents to researchers, will the questionnaire be handed out.

After this verbal agreement, the questionnaire will begin, consisting of open-ended questions, rating questions, and an art experience (see Appendix). Following the questionnaire process, participants will be able to ask more questions about the research, and will again be asked for their consent to include or exclude materials (verbal and image based) that came up in the questionnaire. The researcher will also offer contact information for participants who wish to get further information after the questionnaires are analyzed. The questionnaires would then be coded and thematically analyzed to answer the research questions. All data will be stored digitally in secure and coded folders on IP's computers. All identifying information will be concealed unless participants request otherwise.

### 4. RISKS / BENEFITS

The general literature regarding exploring concept of healing is vast, but a comparison of experiences of the two disciplines sampled here – yoga therapists and art therapists, is limited. This study is intended to 1) Explore understanding and perceptions of healing through thematic exploration of words and images. 2) Compare and contrast the concept of healing as experienced by students in these two fields of studies, augmenting the concept beyond wellness studies

(corresponding to body-mind / yoga models) or the context of therapy (corresponding to therapy models).

### **Potential Risks**

The risks involved in this research proposal are minimal. Following their participation all participants will have the right to withdraw their collected data at any time. Also, if a participant indicates any distress was caused by participation in the study, the research team will provide referrals to professional guidance and local mental health services (see appendix for referral list).

All participants in this study are adults who will be participating in this research willingly and voluntarily, and who will be fully informed regarding the nature and use of the information they impart. Also, participants will be asked verbally and through a signed consent for their willingness to accept the suggested design and instrumentation (see consent forms). In the case that any participant declines to sign consent or to accept any part of the suggested measures, the researcher will end the engagement and will not use any data collected from that participant.

## **5. CONFIDENTIALITY**

The questionnaire is anonymous and participants will be invited to include any demographic information at their own digression. To maintain privacy, Robin Kusilka, second researcher, and second year MFT/Art Therapy student will administer questionnaire and collect all data. She has no personal relationship with either cohort. All collected data will be kept in the primary researcher, Dr. Einat Metzl's office, on her computers, at University Hall, Suite 2518, Loyola Marymount University. The researcher will keep these recordings for five years. After a period of five years, the recordings and images will be discarded.

## **6. INFORMED CONSENT**

See Appendices.

## 7. STUDENT RESEARCH

N/A

## 8. RENEWAL APPLICATIONS

N/A

## 9. PAYMENTS

N/A

## 10. PSYCHOLOGY SUBJECT POOL

N/A

## 11. QUALIFICATIONS AND TRAINING

The researcher (primary investigator) has her doctorate degree from Florida State University, and her MA from Loyola Marymount University. During her academic career she has successfully completed numerous research courses, including Research Methodology (LMU), and Research/Clinical Paper (LMU), qualitative research, quantitative research methods (I and II), and completed a mixed methodology study as part of her dissertation research, studying resilience and Creativity in New Orleans after hurricane Katrina. The researcher is a licensed marital and family therapist, registered and board certified art therapist and is a registered yoga instructor.

The second researcher for this project, Robin Kusilka, is an art therapist in training, currently in the final year of her MFT / art therapy degree program at LMU and this research project is part of her focus for her final research paper. Robin Kusilka is working under the mentorship of Professor Metzl, is currently enrolled in research methodology courses, completing a relevant literature review, and will receive specific training as she prepares the questionnaire process and thematically analyze the material gained through this exploration.

Robin Kusilka has completed the online training course, "Protecting Human Research Participants" through the National Institutes of Health Office of Extramural Research, and has been trained throughout her MFT degree program

to engage in respectful and supportive dialogue with people coming from different experiences and belief systems.

12. RANDOMIZATION

N/A

13. USE OF DECEPTION

N/A

14. QUESTIONNAIRES AND SURVEYS

N/A

15. PHYSICIAN INTERACTIONS

N/A

16. SUBJECT SAFETY

All data collected via questionnaires will be kept confidential. Data will be stored physically and digitally in secure and coded folders in researcher's office and computers. All identifiable information will be removed before narratives are analyzed unless otherwise preferred by the participants (if they indicated a wish to be identified by first name with their personal narratives and / or artwork). All data will be stored for the duration of five years after this study, and be used per consents for data analysis and potential subsequent publications.

17. REDUNDANCY

N/A

18. COUNSELING

There is no foreseeable need for counseling, however if the research does trigger feelings that are painful, embarrassing or uncomfortable the researcher will remind participants they may withdraw participation at any time, and will provide further debriefing regarding the research focus and intent, following the

questionnaire process. In addition the research team will work with local agencies and provide referrals for additional support in case participants report feeling that discomfort or harm evolved for them out of their participation in this study.

19. SAFEGUARDING IDENTITY

N/A

20. ADVERTISEMENTS

N/A

21. FOREIGN RESEARCH

N/A

22. EXEMPTION CATEGORIES (45 CFR 46.101(b) 1-6)

N/A

**Please deliver to: Eileen Wojahn, IRB Coordinator, U-Hall, Suite 3000 or**

[eileen.wojahn@lmu.edu](mailto:eileen.wojahn@lmu.edu).

## **Appendix B: Explanation of Study and Intent**

### **“Journeys toward Healing: Experiences and perceptions of yoga / art therapy students”**

Dear Potential Research Participant:

My name is Robin Kusilka and I am a second year student in the in Family and Marital Therapy Masters program specializing in art therapy at Loyola Marymount University, Los Angeles, CA, USA. I am a practicing art therapist trainee and happen to also be a yogi. Together with my mentoring research professor, Einat Metzl, PhD, LMFT, ATR-BC we are inviting you to participate in a thematic exploration of the journeys toward healing. Your participation will involve a questionnaire with an invitation to share your experiences and perceptions about healing through words and art making. The process will take about 15 minutes of your time and will take place immediately after your art therapy/yoga therapy class with the consent of your professor. Your participation in this study is voluntary. You may choose not to participate or to withdraw from the study at any time, and with no penalty.

The results of the research study will be thematically analyzed and published as part of this research and subsequent studies. In case of publication your name will not be used, and your identity will remain confidential and be protected as best as possible, unless you request to include your personal information in the report. You will have the opportunity to discuss any concerns you might have regarding confidentiality following the questionnaire process. Data collected for this study will be kept confidential to the extent allowed by law and will be stored at the locked office of the Einat Metzl. Only the research team will have access to the data. Data will be discarded five years after the study is completed.

There are minimal foreseeable risks or discomforts if you agree to participate in this study. Although there may be no direct benefit to you, a possible benefit of your participation is the ability to reflect on you experiences and perceptions about healing and express your feelings in narrative and art forms.

If you have any questions about your rights as a participant in this research, or feel you have been placed at risk, you can contact David Hardy, Ph.D. Chair, Institutional Review Board, 1 LMU Drive, Suite 3000, Loyola Marymount University, Los Angeles CA 90045-2659 (310) 258-5465, [david.hardy@lmu.edu](mailto:david.hardy@lmu.edu). If you have any questions concerning this research study, please contact Dr. Einat S. Metzl at [Einat.Metzl@LMU.edu](mailto:Einat.Metzl@LMU.edu) or (310) 338-4561 (office).

**Thank you,**

**Einat S. Metzl, PhD, LMFT, ATR-BC**

**Robin Kusilka, MFT Trainee**

## Appendix C: Questionnaire

### PERCEPTIONS OF HEALING

#### QUESTIONNAIRE

Throughout centuries, perceptions of healing have changed and evolved. This questionnaire will address your personal journey toward healing.

1. List **UP** to 10 words that you personally associate with your perceptions of healing:

1.	_____
2.	_____
3.	_____
4.	_____
5.	_____
6.	_____
7.	_____
8.	_____
9.	_____
10.	_____

Personal Comments:

Today much literature addresses the benefits of a more holistic approach to healing, which includes the mind, body, and spirit (Mulhern, 2012).

2. Some people consider healing to include the mind, body and spirit. On a scale of 1-5, rate how each of these apply to your perceptions of healing.

Mind:	1	2	3	4	5	no
t at all	little	somewhat	very much	completely		
Body:	1	2	3	4	5	no
t at all	little	somewhat	very much	completely		
Spirit:	1	2	3	4	5	not at all
	little	somewhat	very much	completely		

Personal Comments.



3. Share one story of healing—of your own or others— that has had a profound impact on your life:

4. Please include any further information that you think is important to understanding your perceptions of healing (i.e., age, gender, beliefs, background, etc.)

4. On the attached piece of paper, create an image that expresses your thoughts and/or feelings about healing.

Include a title:

**Appendix D: Informed Consent/Experimental Subjects Bill of Rights****LOYOLA MARYMOUNT UNIVERSITY:** Informed Consent Form

Date of Preparation \_\_November 27, 2013\_\_

**Journeys toward Healing:**

- 1) I hereby authorize Einat Metzl, Ph.D., LMFT, ATR-BC, and her research mentee, Robin Kusilka, to include me in the following research study: Narratives of Healing – experiences and perceptions of yoga therapy and art therapy students.
- 2) I have been asked to participate in a research project, which is designed to explore my experiences and perceptions of the journey toward healing through an in-depth questionnaire. My participation is expected to last 15 minutes over all.
- 3) It has been explained to me that the reason for my inclusion in this project is that I am a student in either the art therapy or yoga therapy programs at LMU.
- 4) I understand that if I am a participant of this research, I am invited to answer questions and create an art piece about my perceptions and experiences of healing in my life and as a student currently enrolled in a yoga therapy / art therapy program. I understand that I will be invited to participate in this study at the end of an art therapy/yoga therapy class that has been arranged by professor.
- 5) I understand that my artwork, if I choose to add one, will be digitally photographed in the process of these research procedures. It has been explained to me that these questionnaires will be used for teaching and / or research purposes only and that my identity will not be disclosed, unless I explicitly ask to be identified when my artwork and / or healing narratives are presented.
- 6) I understand that the study described above may involve the following risks and/or discomforts: I may experience discomfort, frustration, sadness, or other feelings of distress due to recalling and reflecting on experiences related to my journey toward healing. The likelihood of experiencing these are minimized as the questions will focus on strength-based coping, values, perceptions, and experiences related to healing and researchers will attempt to explore my narrative at the participant's comfort level. Nevertheless, should I experience distress I am aware that I should let members of the research team know, and that I can stop my participation in the study at any time. Also, I understand that

the researchers can provide a list of local mental health resources for further support, if I wish.

- 7) I also understand that the possible benefits of the study are 1) collect information regarding perceptions and experiences of healing. 2) This exploration will also offer a comparison of themes and experiences from two different disciplines / models. 3) In addition, this study hopes to offer a supportive and reflective space for participants to share their journey towards healing, which might be by itself meaningful and useful for participants.
- 8) I understand that Einat Metzl (PI) can be reached at [Einat.metzl@lmu.edu](mailto:Einat.metzl@lmu.edu) and will answer any questions I may have at any time concerning details of the procedures performed as part of this study.
- 9) If the study design or the use of the information is to be changed, I will be so informed and my consent re-obtained.
- 10) I understand that I have the right to refuse to participate in, or to withdraw from this research at any time without prejudice.
- 11) I understand that circumstances may arise which might cause the investigator to terminate my participation before the completion of the study.
- 12) I understand that no information that identifies me will be released, except as specifically required by law, unless I explicitly indicate my wish to be identified and name how I would like to be identified at the bottom of this consent form.
- 13) I understand that I have the right to refuse to answer any question that I may not wish to answer.
- 14) I understand that if I have any further questions, comments, or concerns about the study or the informed consent process, I may contact David Hardy, Ph.D. Chair, Institutional Review Board, 1 LMU Drive, Suite 3000, Loyola Marymount University, Los Angeles CA 90045-2659 (310) 258-5465, [david.hardy@lmu.edu](mailto:david.hardy@lmu.edu).
- 15) In signing this consent form, I acknowledge receipt of a copy of the form, and a copy of the "Subject's Bill of Rights".

Subject's Signature (initials)\_\_\_\_\_ Date \_\_\_\_\_

Witness (corresponding researcher)\_\_\_\_\_ Date \_\_\_\_\_

Notes:\_\_\_\_\_

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**Loyola Marymount University - Experimental Subjects Bill of Rights**

Pursuant to California Health and Safety Code §24172, I understand that I have the following rights as a participant in a research study:

1. I will be informed of the nature and purpose of the experiment.
2. I will be given a description of any attendant discomforts and risks to be reasonably expected from the study.
3. I will be given an explanation of any benefits to be expected from the study, if applicable.
4. I will be informed of the avenues of counseling services available after the study is completed if complications should arise.
5. I will be given an opportunity to ask any questions concerning the study or the procedures involved.
6. I will be instructed that consent to participate in the research study may be withdrawn at any time and that I may discontinue participation in the study without prejudice to me.
7. I will be given a copy of the signed and dated written consent form.
8. I will be given the opportunity to decide to consent or not to consent to the study without the intervention of any element of force, fraud, deceit, duress, coercion, or undue influence on my decision.

**Appendix E: Photo of Organization of Data**