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## **SPIRITUAL RESILIENCY: A SELECTION, TRAINING AND EDUCATION STRATEGY FOR STRENGTHENING THE FORCES**

Padre (Major) Gordon Mintz

### **JCSP 45**

#### **Service Paper**

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## **SPIRITUAL RESILIENCY: A SELECTION, TRAINING AND EDUCATION STRATEGY FOR STRENGTHENING THE FORCES.**

### **AIM**

1. It has been said that no one goes to a war and comes back the same. It will be the goal of this paper to examine Mental Health and Spiritual Wellness concerns due to operations and high stress environments, and specifically, to address the question of what more can be done in the areas of selection and recruiting for the Canadian Armed Forces (CAF) as well as in training and education strategies. These will be explored with the aim of improving spiritual resilience as a mitigating factor in the reduction of mental health negative outcomes including Post-traumatic Stress Syndrome Diagnosis (PTSD). The role of the Royal Canadian Chaplain Service (RCChS) in this effort will be discussed using a wholistic view of spiritual wellness and the Chaplain as a member of CAF health and wellness teams.

### **INTRODUCTION**

2. Our nation has been sending our men and women of the Canadian Armed Forces (CAF) into harm's way for generations. All who serve know they do so with the concept of "unlimited liability" as a foundation meaning they may pay the ultimate sacrifice or be seriously injured in the execution of their duties. Sometimes those injuries are psychological and spiritual and can manifest as PTSD which has been described as a "stubborn disorder."<sup>1</sup> Chaplains know this well through their counselling role or "ministry of presence" as well as advising the chain of command which are all functions of the Chaplain Services core doctrine.<sup>2</sup> Providing the most fulsome care possible for our ill and injured is a key component of the strategic direction for the CAF.<sup>3</sup>

3. Life's purpose and meaning are the domain of conversations which chaplains will have. Sometimes these will have a spiritual focus, but not always. This is not surprising as some have theorized that we are at the end of the Industrial Age, and are beginning what is being called the Purpose Age where the desire is for work to be "an individual purpose in life calling".<sup>4</sup> Richard Leider, International Bestselling Author, Executive Coach, and Keynote Speaker further states that "the search for meaning is also the product of a trend toward spirituality."<sup>5</sup> This trend creates opportunities for the RCChS to contribute to the health and wellness of CAF members which will be explored further. It also has direct implications for the military as the "just do as you are

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<sup>1</sup> Bedford, Stewart. *War and PTSD* [War and post-traumatic stress disorder] AmErica House, 2002: 95.

<sup>2</sup> Canadian Armed Forces, *Royal Canadian Chaplain Service Manual*, Volume 1 Chaplain Policy and Doctrine, (2015, A-CG-001-000/JD-000 0), Part 3, para 2.

<sup>3</sup> *Strong, Secure, Engaged – Canada's Defence Policy*. (Copyright Her Majesty the Queen in Right of Canada, as represented by the Minister of National Defence, 2017, Catalog Number D2-386/2017E, ISBN 978-0-660-08443-5), 12,21,25 and 70.

<sup>4</sup> Lorie T. DeCarvahlo, and Julia M. Whealin. *Healing Stress in Military Families: Eight Steps to Wellness* John Wiley & Sons, 2012, 114. Drs DeCarvahlo and Whealin quote Dr Leider's and others work and are studying the implications this will have on stress in the work place and family.

<sup>5</sup> Leider, Richard J. "Leading our Organizations on Purpose." *Leader to Leader* 1998, no. 9 (1998), 11.

told” mantra will no longer motivate and may leave members open to injury if the purpose is not clear and if the mission is not seen as just.

4. Furthermore, research has established that there is a definite positive correlation between a sense of spiritual well-being and positive states of mental and physical health and the capability to endure stress and even thrive in such an environment.<sup>6,7</sup> The ramifications of this research will be explored in two main areas: possible interventions at the level of training and education; and, for Recruiting and Selection for suitability for service within the CAF and perhaps extended to mission specific selection. Specifically, would the CAF benefit from incorporating an adaption of one of the spiritual wellness screening tools currently used in the field either at the point of selection into the CAF or for a specific mission or posting? Regarding training and education, what sort of training could be given at the pre- and post-deployment phases for the member and their families to foster psychosocial resiliency including spiritual coping mechanisms that have proven effective?

## DISCUSSION

5. Much of the research in the area of the effect of religion and/or spirituality is in the medical field and often with chronic or terminal patients.<sup>8</sup> While there are ample parallels that can be drawn, specific military studies have also come to the same conclusion. The Rand Corporation was contracted by the US Air Force to research this field and they concluded “personal religious and spiritual practices are linked to improved health and functioning.”<sup>9</sup> The RCChS would therefore be remiss not to be active in this field promoting spiritual and mental health and well-being of CAF members and their families.

6. Before proceeding some definitions for terms used herein would be helpful. From the *Psychological Treatment Handbook for the Pre- and Post- Deployment of Military Personnel* religion is defined “as a system of beliefs, values, rituals, and practices shared in a common way by a social community as a means of experiencing and connecting with the sacred or divine.”<sup>10</sup> The broader term spirituality is defined as “an individual’s understanding of, experience with, and connection to that which transcends the self.”<sup>11</sup> Others have defined spirituality in contrast to religiosity. Many CAF members have described themselves to chaplains as spiritual but not religious. It has been described simply as “a space to be located”<sup>12</sup> giving a connection to higher

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<sup>6</sup> Jason M. Bredle, John M. Salsman, Scott M. Debb, Benjamin J. Arnold, and David Cella. "Spiritual Well-being as a Component of Health-Related Quality of Life: The Functional Assessment of Chronic Illness Therapy—Spiritual Well-being Scale (FACIT-Sp)." *Religions* 2, no. 1 (03/, 2011): 90-91

<sup>7</sup> Douglas Yeung, Margret T. Martin, Rand Corporation, and Project Air Force, (U. S.). *Spiritual Fitness and Resilience: A Review of Relevant Constructs, Measures, and Links to Well-Being*. Santa Monica, Calif: Rand Corporation, 2013: ix,21

<sup>8</sup> Bredle, et al ... "Spiritual Well-being as a Component of Health-Related Quality of Life: The Functional Assessment of Chronic Illness Therapy—Spiritual Well-being Scale (FACIT-Sp).", 77

<sup>9</sup> Douglas Yeung, et al ... *Spiritual Fitness and Resilience: A Review of Relevant Constructs, Measures, and Links to Well-Being.*, 21

<sup>10</sup>Sharon Morgillo Freeman, Bret A. Moore, and Arthur Freeman. *Living and Surviving in Harm's Way: A Psychological Treatment Handbook for Pre- and Post-Deployment of Military Personnel* Routledge, 2009, 439

<sup>11</sup> *Ibid*

<sup>12</sup> Bredle, et al ... "Spiritual Well-being as a Component of Health-Related Quality of Life: The Functional Assessment of Chronic Illness Therapy—Spiritual Well-being Scale (FACIT-Sp).", 82

meaning and purpose which “may be a connection to God, nature, or a higher power, or something else relevant and important to a particular individual.”<sup>13</sup>

7. Resiliency can be understood to refer “to the ability to withstand, recover from, and grow in the face of stressors.”<sup>14</sup> The US Air Force defines spiritual fitness as “the ability to adhere to beliefs, principles, or values needed to persevere and prevail in accomplishing missions”.<sup>15</sup> This is useful in that “spiritual fitness does not require any degree of religiosity or belief in the supernatural.” There is still a propensity to include religion in the concept of spirituality which may or may not be helpful. The Rand research does seem to contradict itself in that it presents a Total Force Fitness model which defines the spiritual fitness domain as “fitness of the spirit or soul, especially from a religious aspect.”<sup>16</sup> Given the secular nature of Canadian society and the CAF the broader concept of spiritual resiliency as “beliefs, principles, or values needed to persevere and prevail” is more useful and will be adhered to.

8. **Recruiting and Selection.** Given that spiritual wellness is a predictor of resiliency and that spiritual well-being has been shown to reduce the occurrence of PTSD and suicidal ideation and attempts in many but not all cases,<sup>17</sup> consideration should be given to if the CAF would profit from using a spiritual wellness test to aid in the screening process of recruits. While not a litmus test for PTSD it would give a fuller picture of the candidate in addition to the medical data. There may some managed risk depending on the trade. The Canadian Forces Aptitude Test (CFAT) is already administered as part of the normal intake and screening of potential CAF members so an addition of some questions from empirically verified screening tools could be a possible course of action. Clearly this is not the domain of the RCChS but we can advise the recruiting group on the issues.

9. Most spiritual wellness assessment tools were developed in medical community. The most common is the Functional Assessment of Chronic Illness Therapy-Spiritual Well-Being (FACIT-Sp) which “is a 12-item questionnaire that measures spiritual well-being in people with cancer and other chronic illnesses.”<sup>18</sup> This tool (Annex A, B) has been proven to be “a psychometrically sound measure of spiritual well-being”<sup>19</sup> It has been further refined and linguistically validated in 15 languages and “has been used in dozens of studies examining the relationships among spiritual well-being, health, and adjustment to illness.”<sup>20</sup> It has been adopted as “part of the larger FACIT measurement system that assesses multidimensional health related

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<sup>13</sup> Sharon Morgillo Freeman, et al . . . *Living and Surviving in Harm's Way: A Psychological Treatment Handbook for Pre- and Post-Deployment of Military Personnel* Routledge, 2009, 441

<sup>14</sup> Douglas Yeung, et al ... *Spiritual Fitness and Resilience: A Review of Relevant Constructs, Measures, and Links to Well-Being.*, ix

<sup>15</sup> *Ibid*, 1

<sup>16</sup> *Ibid*, 5

<sup>17</sup> *Ibid*, 27

<sup>18</sup> Bredle, et al ... "Spiritual Well-being as a Component of Health-Related Quality of Life: The Functional Assessment of Chronic Illness Therapy—Spiritual Well-being Scale (FACIT-Sp).", 77

<sup>19</sup> Amy H. Peterman, George Fitchett, Marianne J. Brady, Lesbia Hernandez, and David Cella. "Measuring Spiritual Well-being in People with Cancer: The Functional Assessment of Chronic Illness Therapy—spiritual Well-being Scale (FACIT-Sp)." *Annals of Behavioral Medicine* 24, no. 1 (02/, 2002), 49

<sup>20</sup> Bredle, et al ... "Spiritual Well-being as a Component of Health-Related Quality of Life: The Functional Assessment of Chronic Illness Therapy—Spiritual Well-being Scale (FACIT-Sp).", 77

quality of life (HRQOL).”<sup>21</sup> The critiques of this tool have theorized that perhaps it is measuring only positive mood states, but, this has been disproven.<sup>22</sup> In our context the question becomes is this a better selection or education tool? Also, given the realities of the ambitious recruiting targets of *Strong, Secure, Engaged* (SSE) it is fair to assume that such a tool would not likely be used to screen a prospective candidate out of the Forces. Since no test can be an accurate screening for PTSD or like symptoms, a modified FACIT-Sp-12 tool may make a greater contribution to the overall health and well-being of the CAF if used as an educational tool.

10. **Education and Training.** How can the CAF or RCChS train spiritual resilience as part of forces wide resilience and strength conditioning? A lower-threshold point of entry might be the psychologist Abraham Maslow’s hierarchy of levels of need scale.<sup>23</sup> This has the advantage that it is known and accepted in the helping professional world and even popular psychology. A caution is warranted as Maslow’s needs scale has been criticized for being far too Christocentric and dualistic.<sup>24</sup> Judaism and Muslim theology are known to be much more holistic and integrated. As Muslim authors and researchers, Iman Anke Bouzenti and Dr. Aisha Wood Boulanouar have pointed out, “the Islamic idea of self-transcendence permeates the entire human life in any of its aspects, by continuously establishing the link towards the Creator.”<sup>25</sup> Islam is understood as more of a way of life than a way of being or acting and freely “acknowledges the different human needs and instincts, the instinct for survival and procreation, just like the instinct of worship. It does not negate or neglect any of these instincts and needs.”<sup>26</sup>

11. Rabbi Fred Davidow, an institutional chaplain and educator in the U.S. noted that “Maslow's formulation has a remarkable correspondence to the Priestly Benediction of May God bless you and protect you. May the light of God's face shine toward you and show you favor. May God look upon you with favor and grant you peace,” which concludes most Jewish and many Christian rites. He writes that it “has played a central role in Jewish ceremony because it articulates our most basic and highest aspirations” in parallel to Maslow’s depiction. However, he too is critical of the fact that the movement through Maslow’s levels is produced by human effort alone whereas he contends “the Torah views the blessings that enrich human life as emanating from God” and at every level.<sup>27</sup> As RCChS doctrine reflects a pluralistic spiritual landscape, there is a balancing teaching point to be made about spiritual well-being and health promotion for CAF members. Learning from the Muslim and Jewish helpful correctives, this pluralistic perspective (including atheistic views) should be embraced and underpin spiritual well-being training and education by the RCChS for CAF members.

12. As part of preparations for deployments there is a process of pre- and post-deployment screenings scaled to the size of the group deploying in which Chaplains play a contributing role.

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<sup>21</sup> *Ibid.*

<sup>22</sup> *Ibid.*, 90

<sup>23</sup> Edward S. Neukrug, "Existential-Humanistic Therapies: Overview." In *The SAGE Encyclopedia of Theory in Counseling and Psychotherapy*, edited by Edward S. Neukrug, 375-379. Thousand Oaks, CA: SAGE Publications, Inc., 2015, xxx.

<sup>24</sup> Iman Anke Bouzenita, and Aisha Wood Boulanouar. "Maslow's Hierarchy of Needs: An Islamic Critique." *Intellectual Discourse* 24, no. 1 (2016), 76

<sup>25</sup> *Ibid.*, 74

<sup>26</sup> *Ibid.*

<sup>27</sup> Davidow, Fred V. "The Hierarchy of Needs and Priestly Benedictions." *Jewish Exponent*, May 31, 2012, 111

This presents a logical opportunity to enrich the spiritual well-being training given as part of the mental health briefings. Importantly, Departure Assistance Groups (DAGs) involve the family (as defined by the member). Doctor's Lorie DeCarvalho, and Julia Whealin, PhD<sup>28</sup> have noted that the "families are the silent witnesses to their loved ones sacrifice and pain"<sup>29</sup> and can be their greatest allies and supports on the path to healing.<sup>30</sup> Their writings refer to humanistic psychologists Doctors Alfred Adler and Abraham Maslow stating that "as human beings, we all need to give love and to be loved... to love unconditionally means that we love someone regardless of their qualities or actions."<sup>31</sup> They note that this happens most often within the context of healthy families (however socially constructed) and is a significant contributor to emotional and spiritual resilience.<sup>32 33</sup> Many well-researched strategies to strengthen family wellness are iterated in their book including open and vulnerable communication exercises, stating core values, and the positive effects of cultivating an attitude of gratitude.<sup>34</sup> Families would be able to build resiliency by completing these exercises at the DAG or at home.

13. It has been shown that meaning and purpose begets resiliency. Greater resiliency occurs "when service members are able to find a broader significance of their role in the mission."<sup>35</sup> In those cases "they find it easier to justify hardships or sacrifices that they make"<sup>36</sup> and some will thrive under stress finding meaning and purpose in the adversity.<sup>37</sup> DeCarvalho and Whealen's research points back to Purpose Driven Age espoused by Leidl and the search for meaning that psychologist Viktor Frankl researched and wrote about. . According to Frankl, "striving to find meaning in one's life is the most powerful and healing force driving human behavior."<sup>38</sup> Helping members to explore the meaning and purpose of their life by accompanying and not directing can thereby contribute to the resiliency and spiritual wellness of CAF members and their families.

14. The role of Spirituality in increasing resiliency to PTSD is multilayered but operates mostly in the supporting, protective and coping functioning.<sup>39</sup> This is accomplished on an individual basis, but, the effects are magnified if spiritual meaning entails belonging to a positive social support network such as a church, temple mosque or group as shown by several studies.<sup>40;41</sup> Because of its mental health and coping benefits, spirituality is often seen to be a key

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<sup>28</sup> Drs Lorie DeCarvalho, PhD (Director of Behavioral Health Science, Central Valley General Hospital, California) and Julia Whealin, PhD (Research Health Scientist, US National Center for PTSD) assembled the widely used Military Stress in Military Families workbook.

<sup>29</sup> Lorie T. DeCarvalho, and Julia M. Whealin. *Healing Stress in Military Families: Eight Steps to Wellness* John Wiley & Sons, 2012, 100.

<sup>30</sup> *Ibid*, ix.

<sup>31</sup> *Ibid*, 100.

<sup>32</sup> *Ibid*, 97.

<sup>33</sup> Sharon Morgillo Freeman, et al . . . *Living and Surviving in Harm's Way: A Psychological Treatment Handbook for Pre- and Post-Deployment of Military Personnel* Routledge, 2009, 447

<sup>34</sup> *Op cit.*, 133-137.

<sup>35</sup> *Ibid*, 132

<sup>36</sup> Sharon Morgillo Freeman, et al . . . , 455

<sup>37</sup> *Op cit.*, 132

<sup>38</sup> Viktor E. Frankl, *Man's Search for Meaning* [English] Beacon Press, 2006, 12.

<sup>39</sup> Sharon Morgillo Freeman, et al . . . *Living and Surviving in Harm's Way: A Psychological Treatment Handbook for Pre- and Post-Deployment of Military Personnel* Routledge, 2009, 442

<sup>40</sup> *Ibid*, 450

component and incorporated into many different recovery programs like 12-step groups.<sup>42</sup> Further, in several samples of individuals with a traumatic brain injury like PTSD, “spirituality or religiousness has been shown to be inversely related to depression, fear, and anxiety” and “positively related happiness, belonging, and increased quality of life and satisfaction.”<sup>43</sup> Successful spiritual education or intervention programs must, therefore, incorporate these elements of a supportive community.

## CONCLUSIONS

15. Spirituality is as unique as the individual, but, it has been clearly shown to have a positive effect on overall mental health and wellness and be a contributing factor to resiliency to PTSD. The RCChS with this as a focus of its new strategic plan, in alignment with SSE, should be a major contributor to this field in concert with other helping professionals.

16. Given the role families play in supportive and healing processes, consideration may need to be given to revising CAF Leave Policies to give members more time with familial supports before and after deployments. Also, existing “Care for the Caregiver” Programs<sup>44</sup> which are employed as a preventative measure against vicarious trauma<sup>45</sup> and compassion fatigue<sup>46</sup> could be opened to family members or elements of those programs could be included in pre- and post-deployment educational events. This would be beneficial in aiding the members healing as well as not having the injury bring further injury or harm to the family system.

17. Further research is needed into the aspects and implications of the Purpose Driven Age if we are indeed into a new age. Also, a more fulsome understanding of spiritual well-being diagnostic tools and how they can be adopted from a critical illness to a stress illness perspective would be helpful. Non-DND funding channels such as True Patriot Love foundation, Loyal Order of St George, etc. may have to be explored to support this research.

## RECOMMENDATIONS

18. As the research clearly indicates a positive correlation between higher spiritual wellness and lower incidents of depression and PTSD, it is recommended that the newly created Principal Chaplain for Mental Health be tasked to: 1) coordinate further research as to the most profitable use of the spiritual wellness assessment tools with other Mental Health professionals in both individual counseling and education event environments; 2) revise current DAG briefs to propose a more robust spiritual wellness component; 3) liaise with recruiting group to explore if including elements of the FACIT-Sp would be beneficial; 4) prepare content for Padre Hours utilizing a modified spiritual assessment and the Spiritual Fitness Continuum<sup>47</sup> for self-

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<sup>41</sup> Lorie T. DeCarvalho, and Julia M. Whealin. *Healing Stress in Military Families: Eight Steps to Wellness* John Wiley & Sons, 2012, 128.

<sup>42</sup> Sharon Morgillo Freeman, et al . . . , 440.

<sup>43</sup> *Ibid*, 450.

<sup>44</sup> These programs are run as a joint venture with other helping professionals to attempt to prevent burnout and compassion fatigue among CAF caregivers.

<sup>45</sup> Lorie T. DeCarvalho, et al . . . , xxx.

<sup>46</sup> Lorie T. DeCarvalho, et al . . . , xxxi.

<sup>47</sup> RCChS Strategic Plan, *Called to Serve 2.0 (currently in development stages)*



assessment and possible discussion; and, 5) explore Spiritual Wellness PTSD preventative measures through training with the Canadian Forces Chaplain School and PSP Health Promotion team leads.

- Annexes:** A. Spiritual Wellness Assessment Tool: FACIT-Sp12  
B. Spiritual Wellness Assessment Tool: FACIT-Sp Scoring Grid  
C. Spiritual Fitness Continuum developed by RCChS
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## ANNEX A – Spiritual Wellness Assessment Tool: FACIT-Sp12

Table 1. FACIT-Sp-12 (version 4).

		Not at all	A little bit	Some -what	Quite a bit	Very much
Sp1	I feel peaceful.....	0	1	2	3	4
Sp2	I have a reason for living .....	0	1	2	3	4
Sp3	My life has been productive.....	0	1	2	3	4
Sp4	I have trouble feeling peace of mind.....	0	1	2	3	4
Sp5	I feel a sense of purpose in my life .....	0	1	2	3	4
Sp6	I am able to reach down deep into myself for comfort .....	0	1	2	3	4
Sp7	I feel a sense of harmony within myself .....	0	1	2	3	4
Sp8	My life lacks meaning and purpose .....	0	1	2	3	4
Sp9	I find comfort in my faith or spiritual beliefs.....	0	1	2	3	4
Sp10	I find strength in my faith or spiritual beliefs .....	0	1	2	3	4
Sp11	My illness has strengthened my faith or spiritual beliefs.....	0	1	2	3	4
Sp12	I know that whatever happens with my illness, things will be okay.....	0	1	2	3	4

Above is a list of statements that other people with your illness have said are important. **Please circle or mark one number per line to indicate your response as it applies to the past 7 days.**

**ANNEX B – Spiritual Wellness Assessment Tool: FACIT-Sp Scoring Grid**

<u>Subscale</u>	<u>Item Code</u>	<u>Reverse item?</u>	<u>Item response</u>	<u>Item Score</u>
Meaning  <i>Score range: 0-16</i>	Sp2	0 +	_____	= _____
	Sp3	0 +	_____	= _____
	Sp5	0 +	_____	= _____
	Sp8	4 -	_____	= _____

*Sum individual item scores:* \_\_\_\_\_  
*Multiply by 4:* \_\_\_\_\_  
*Divide by number of items answered:* \_\_\_\_\_ =Meaning subscale score

Peace  <i>Score range: 0-16</i>	Sp1	0 +	_____	= _____
	Sp4	4 -	_____	= _____
	Sp6	0 +	_____	= _____
	Sp7	0 +	_____	= _____

*Sum individual item scores:* \_\_\_\_\_  
*Multiply by 4:* \_\_\_\_\_  
*Divide by number of items answered:* \_\_\_\_\_ =Peace subscale score

<u>Subscale</u>	<u>Item Code</u>	<u>Reverse item?</u>	<u>Item response</u>	<u>Item Score</u>
Faith  <i>Score range: 0-16</i>	Sp9	0 +	_____	= _____
	Sp10	0 +	_____	= _____
	Sp11	0 +	_____	= _____
	Sp12	0 +	_____	= _____

*Sum individual item scores:* \_\_\_\_\_  
*Multiply by 4:* \_\_\_\_\_  
*Divide by number of items answered:* \_\_\_\_\_ =Faith subscale score

**To Derive a FACIT-Sp12 total score:**  
*Score range: 0-48*

$$\underline{\hspace{2cm}} + \underline{\hspace{2cm}} + \underline{\hspace{2cm}} = \underline{\hspace{2cm}} = \text{FACIT-Sp12 Total score}$$

(Meaning score)                      (Peace score)                      (Faith score)

ANNEX C – Spiritual Fitness Continuum – source: RCChS Strategic Plan, *Called to Serve 2.0*

<b>OPTIMAL</b>	<b>SUSTAINED</b>	<b>REDUCED</b>	<b>DISTRESSED</b>
<p>1. Engages with one's life's meaning and purpose.</p> <p>2. Integrates morals, core values and beliefs.</p> <p>3. Hope-filled about life and future.</p> <p>4. Able to forgive self and others.</p> <p>5. Recognizes and respects the value of others and diversity in beliefs.</p> <p>6. Cultivates positive relationships and a sense of belonging.</p> <p>7. Connected to one's world view and/or what one believes is Sacred.</p>	<p>Maintaining one's life's meaning and purpose.</p> <p>Exploring morals, core values and beliefs.</p> <p>Maintaining a sense of hope about life and future.</p> <p>Seeking to forgive self and others.</p> <p>Understanding of others and their beliefs.</p> <p>Maintaining positive relationships and a sense of belonging.</p> <p>Engaging with one's world view and/or what one believes is Sacred.</p>	<p>Losing one's sense of life's meaning and purpose.</p> <p>Disregarding morals, core values and beliefs.</p> <p>Having very little hope about life and future.</p> <p>Unwilling to forgive self and others.</p> <p>Disregarding others and their beliefs.</p> <p>Having few positive relationships and little sense of belonging.</p> <p>Disengaging with one's world view and/or what one believes is Sacred.</p>	<p>Believes life has no meaning or purpose.</p> <p>Abandons morals, core values and beliefs.</p> <p>Hopeless about life and future.</p> <p>Unable to forgive self and others.</p> <p>Disrespectful of others and their beliefs.</p> <p>Destroys relationships and isolates themselves.</p> <p>Disconnected from one's world view and/or what one believes is Sacred.</p>

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