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**TRANSFORMATION AS MEDICINE:
FOR PERSONAL AND COLLECTIVE HEALING**

Case Study

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EXECUTIVE SUMMARY

This case study provides a short evaluation of the challenges and opportunities of transformation work in the Philippines with a quick analysis of its current and emerging market and services. Methods of research include triangulation, interviews, academic literature, industry reports, and national publications to name a few. All interview questions and answers are in the appendices. Results of data analysed show that all practitioners went through a series of transformation phases and gained courage and confidence to lead others as well.

The case study finds the current and emerging market and services in the Philippines as signs of growing interest and attempts to undergo the healing process individually and collectively. The major areas of development require further investigation and action by the community. Recommendations discussed include:

- Building a safe, open, and trusting environment;
- Encouraging deep inquiry;
- Holding a strong community of practitioners; and
- Creating a collaborative learning platform.

The case study also acknowledges that the analysis conducted has limitations. Some of the limitations include:

- Quantitative figures of sorts are not provided;
- The economic value of the services rendered and the viability of the ones to be offered are not looked into; and
- Results are based on individual experiences and hopes not on quantitative sources.

LITERATURE REVIEW

In the midst of an incredible global movement in human consciousness – thanks to the success of inspirational world leaders such as Jack Canfield, Louise Hay, Eckhart Tolle, and His Holiness The 14th Dalai Lama -- individuals are transforming themselves and their communities through diet, exercise, meditation, mindfulness, and yoga (Schure, Christopher, et al, 2008). Humanity understand that healing oneself, society, and the natural world, are completely interrelated. No one can only heal oneself and do inner work without eventually healing the conflicts between people, nations and the planet (Emerich, 2011).

Though healing the self seems to be vindicated as the narcissism of the New Age, it can be reframed as the stepping stone to a collective good, capable of initiating global transformation based on the notion of holistic health. This is why personal transformation is a key concept in the LOHAS or Lifestyles of Health and Sustainability market segment, where physical and spiritual self-healing reflects a moral pragmatism by linking self-healing work with that of healing the world with individuals shifting themselves to social warriors (Emerich, 2011).

Personal transformation is also in various fields of research from the arts, health, behavioral sciences, education, among others. Regardless of the origin of such approaches, transformation is always considered as a multi-dimensional concept and as a restructuring process. According to Wade (1998), personal transformation is a dynamic, uniquely individualized process of expanding consciousness, whereby individuals become critically aware of old and new self-views and choose to integrate these views into a new self-definition. And the crux of the transformation process is the release from fixed belief

systems to an enlarged view of reality. Profound changes in one's perceptions of reality are described as expanded states of consciousness.

With Mezirow's (1991) Transformative Learning Theory, it is based on the principle that personal experience is an integral part of the learning process -- where individuals become critically aware of how their assumptions can constrain how they perceive and understand the world, change those assumptions to become more inclusive, and then act on their new understanding. It suggests that individuals make meaning of their experiences and how significant learning and behavioural changes often results from the way people make sense of problems, critical incidents, and or ambiguous events. When transformational learning occurs, the individual may undergo a paradigm shift that directly impacts future experiences.

There are a number of other authors as well supporting this view on transformation learning as fostering a broader conception of the self (Cranton, 1994; King, 1996; Quinn, 1996). According to Clark (1991), there are three major outcomes of transformation: a person changes an understanding of the self (psychological), a person revises one's own belief systems (convictional), and a person makes changes to one's lifestyle (behavioral). And this is where LOHAS' vision of health as a three-part holistic model of self, society, and the natural world -- more through Eastern perspectives rather than Western religious traditions, is responding to a more conscientious consumer market. It presupposes a state of interconnectedness of all phenomena -- mind and matter, animal and human, global cultures and ecosystems (Emerich, 2011).

Simultaneously, there has been a tremendous increase in scientific interest regarding the relationship between spirituality and health (Masters & Spielman, 2007). Human beings intuitively turn to spirituality for healing; and spirituality, defined as unconditional love, compassion and altruism, are receiving serious attention in medical research (Manek,

2012). From research of the relaxation response (Everly & Benson, 1989; Chang, Casey, et al, 1989), mindfulness meditation (Kabat-Zinn, n.d.), and psychoneuroimmunology (Levin, 2009; Pace & Heim, 2011), emerges a neurologically-based rationale for cognitive techniques for the development of self-awareness.

Neuroscience research shows that the only way feelings can be changed is by becoming aware of the inner experience and learning to befriend what is going inside. For adults and children alike, being in control of the self requires becoming familiar with the inner world and accurately identifying what scares, upsets, or delights (Van der Kolk, 2014). Mindfulness not only makes it possible to survey the internal landscape with compassion and curiosity but can also actively steer in the right direction for self-care.

In systems science, an embodied mind is shaped by evolved biological structures, processes, and functions that influence the ongoing ebb and flow of emotion, cognition, and behavior; and how interpersonal dynamics co-function in this context to shape patterns of physical, mental, and relational health (Siegel, 2011). As living systems move toward higher levels of complexity and integration, that is, unless they are moving away from this state toward disequilibrium, instability, disorder, and death; this idea of creating health across the three aspects in the triangle of wellbeing -- the system of mind, brain, and relationships -- is possible.

Referring to Travis' (2004) illness and wellness continuum model, wellness is a spectrum, on which everyone can aspire to achieve increasing levels of wellness. As an individual achieves awareness, education and growth, one moves higher on the wellness spectrum. But many are still polarized either with the treatment paradigm (curing) or wellness paradigm (healing). Through curing, a generally passive process that includes giving one's authority to the physician and or prescribed treatment, it only successful controls or abates an illness, that does not necessarily include alleviation of the emotional and psychological

stresses that were a part of the illness (Myss, 2017). Through healing, an active and internal process that includes investigating one's attitudes, memories, beliefs, and relationships, it powers the desire to release all negative patterns that prevent one's full emotional and spiritual recovery (Myss, 2017).

Since health is not a stationary being, it engages in a continual dance of balance that works with the most present needs alongside specific challenges. Particularly in trauma work, it brings so much light to humanity's best and worst -- seeing the horrendous things people do to each other but seeing resiliency, the power of love, the power of caring, the power of commitment, the knowledge that there are things larger than one's individual survival (Van der Kolk, 2014). In some ways, appreciating the glory of life seems only possible when the dark side of life is known.

Another major part of transformation is connecting and communicating with others, that is, socialisation (Mezirow, 2000). Social relationships help individuals develop openness and self-understanding and to build confidence and self-esteem (Wade, 1998). And in building a community and forming the collective conscience, LOHAS is changing the narrative too on how to change the world using consumer culture. It positions its concepts on nonpartisanship, one based on commonalities rather than differences within social movements and communication in democratic efforts (Emerich, 2011).

Envisioning for a better future involves the initial shift in perspective to a deeper understanding of the personal, cultural, political, and historical roots of injustices, as well as a commitment to work and address these. And it has to start with personal transformation, that involves the process of re-evaluating one's identity, beliefs, roles, relationships and career path (Kiely, 2004). In this respect, envisioning involves the sense of empowerment, freedom, and the intention to act on the emerging new self.

After all, the individual in postmodern society continuously negotiates the identity of self and the world, desiring to transform into someone else that it was not in the beginning. Because one's living is determined not so much by what life brings to one as by the way one's mind looks at what happens (Gibran, 1924). This case study hopes to explore the interwoven principles, dimensions and components of transformation, personal and collective healing and to assist those who are ready to undergo the process to wholeness in the Philippines.

RESEARCH METHODOLOGY

This case study paper aims to answer an empirical inquiry on a contemporary phenomenon (Yin, 1989 and 2014; Eisenhardt, 1989), about transformation and its potential for healing the individual and the world, with essentially qualitative techniques within a real-life context in the Philippines. When the boundaries between phenomenon and context are not clearly evident, multiple sources of evidence are used (Yin, 1989) to support the investigation. Such methodology is particularly suitable in wellness and wellbeing research, which frequently strives to answer “how” and “why” questions, with no control over facts or behaviour and a focus on context (Arias, 2003).

Accordingly, a case study offers a methodology of research that needs to be taken into account by a science, whose purpose is to satisfy the most pressing needs for a greater understanding of the society it serves (Larrinaga, 2016). However, it involves a large quantity of subjective information that does not allow statistical reasoning to be applied (Larrinaga, 2016) and is greatly influenced by the researcher's perception and interpretation resulting in a subjective and interpretive orientation flow throughout the inquiry (Creswell, 2014). Therefore, its main weaknesses are the limitations in terms of the reliability of its results and generalisation of its conclusions (Martínez, 2006).

However, provided that rigor and care are applied in the procedures, the reliability and validity of this case study increases and can have a valuable contribution to make in advancing the understanding of the complex phenomena (Larrinaga, 2016). There should be coherence between the researcher's philosophical position, research question, design, and methods to be used in the study (Yin, 2014) on why transformation is a powerful tool

for change and how wellness and wellbeing practitioners in the Philippines can offer their gifts to assist individuals who are prepared to dive deeper into self-healing.

Case studies also have a range of potential audiences, including academic colleagues, policymakers, practitioner professionals, the general public, research supervisors and examiners, and funders of research. Because these different audiences have different needs, a key factor in determining the coverage and presentation of the case study is the intended audience (Rowley, 2002). For example, for a dissertation assessor, mastery of methodology and an understanding of the way that the research makes a contribution to existing knowledge will be important. For non-specialist audiences, the story that the case study tells may be most engaging and may seek a basis for action. For this case study paper, a mix of both is intended to be covered.

One of the great strengths of a case study, as compared with other methods, is that evidence can be collected from multiple sources (Rowley, 2002). This principle is called triangulation, which involves the gathering and integrating of evidences using a variety of methods from complementary sources of information to analyse the same phenomenon (Maxwell, 1998; Stake, 1994). Since a case study typically draws on multiple sources of evidence that includes documents, archival records, interviews, direct observation, participant observation, and physical artefacts (Rowley, 2002); specifically for triangulation, a fact is considered to be firmly established when the evidence on it from three or more different sources coincide (Rialp, 1998).

This case study paper combines the four types of triangulation. Denzin (1984) identifies the following types: triangulation of sources, where the researcher corroborates the evidence obtained from one source using other sources; analyst triangulation, where different researchers examine the same phenomenon; theory triangulation, where the same results are obtained using different perspectives and theoretical approaches; and methods

triangulation, where different methods are used to corroborate the results obtained, thus increasing the reliability of their interpretation.

The primary research includes interviews, the most common form of qualitative data collection for case studies (Merriam, 2009), with practitioners in integrative medicine, restorative arts, energy healing, leadership development, and mindfulness. A set of four questions on current and emerging service offerings, market trends, and pros and cons of the work was distributed with brief personal change stories were collected over email as preferred response method of the group. The secondary research comes from academic literature on LOHAS, transformation learning, biology of belief, neuroplasticity, trauma and transpersonal psychology with national and local government policy documents, business and industry reports, and wellness journals.

The preferred strategy for analysis is to use the propositions that encapsulate the objectives of the study and which have shaped the data collection (Rowley, 2002). This case study paper uses pattern matching, a procedure in which an empirically-obtained pattern is matched against another pre-established one (Trochim, 1989). The theoretical pattern of behaviour expected in the dependent variables (transformation theory) vis-a-vis the independent variables (different practitioners) is checked against the real pattern; each new case offers an independent test of the hypothetical relations (McCutcheon & Meredith, 1993). However, this method cannot offer truly precise comparisons and the researcher's own interpretation is therefore fundamentally important (Rialp, 1998).

Lastly, there are no cookbook procedures agreed upon for the analysis of case study results but a good case study analysis adheres to the following principles (Rowley, 2002):

- The analysis makes use of all of the relevant evidence.
- The analysis considers all of the major rival interpretations and explores each of them in turn.

- The analysis should address the most significant aspect of the case study.
- The analysis should draw on the researcher's prior expert knowledge in the area of the case study but in an unbiased and objective manner.

PHILIPPINE CONTEXT

THE SOCIAL SELF-IMAGE OF FILIPINOS

A nation's self-image tends to be self-fulfilling -- when the mindset starts with defeat and inferiority, loss has already taken, standards are lowered, and good enough is the norm. Negative self-images, whether individual or collective, can cause untold social and cultural damage. It is the image people create of themselves that is the psycho-cultural basis of their strengths and weaknesses, triumphs and failures. (Perlas, 2011). If the Filipinos is to become one nation, it has to begin deconstructing the very negative self-images imbibed through centuries of colonial misrule and mis-education, especially among the elite who are the power wielders and has the greatest responsibility to serve and be one with the people (Perlas, 2011).

There can never be a viable nation if the denigration continues, even in the presence of foreigners. Celebrating the genius of Filipinos has to start and neurotically wallowing in the defeats has to stop. Since any social self-image is a self-fulfilling prophecy anyway, there is nothing to lose by creating and working for the most exalted and inspiring images (Perlas, 2011). By deliberately changing the internal image of reality, people can change the world. This is what led Einstein saying that imagination is more important than knowledge for knowledge is limited to all we now know and understand, whereas imagination embraces the entire world, stimulating progress, giving birth to evolution (Viereck, 1930).

That is the power everyone holds through self-images -- images of race, profession, nation, and cultural belief systems. These underlying images held by a civilization or culture has an enormous influence on its fate. Yet the positive images of the future is the single most important, dynamic and explanatory variable for understanding cultural evolution (Perlas,

2011). The rise and fall of cultures cannot be role played in the historical succession of the future. The rise and fall of images of the future precedes or accompanies the rise and fall of cultures. As long as a society's image is positive and flourishing, the flower of culture is in full bloom. Once the image begins to decay and loses its vitality, however, the culture does not long survive (Polak, 1961).

THE ROLE OF BABAYLANS

Throughout history, countless innocent lives were eradicated in the name of hate -- born of ignorance and thirst for more power. In 1521, Ferdinand Magellan, a Portuguese explorer and navigator, who was financed by the Spanish monarchs, set foot on the island of Samar and renamed the entire archipelago "Philippines" in honor of King Philip of Spain. He brought along with him the faith in one supreme God and His vicar here on earth. Thus began the centuries of eradicating indigenous beliefs and free-thinking individuals, including the Babaylans (Gabutan, 2017).

The Babaylan was a prominent figure in pre-colonial Philippine societies, sometimes described as a priest/priestess or shaman. Del Castillo (2012) compiled a few of a Babaylans' many roles rolled into one:

- A Babaylan was an initiated person, who had undergone a deep intense spiritual experience. The successful passage of which was considered critical to one's mental and physical wellbeing, eventually resulting in being sensitive to psychic or supernatural forces.
- A Babaylan was a folk therapist, not only of physical ailments but more especially of the mental and emotional stress experienced by an individual. A similar

methodology and cures with one's improvisations from those of senior Babaylans' were rendered.

- A Babaylan was a priest/priestess, who officiated in rites, involving the invoking of supernatural beings. As the favored person by the ancestral soul and spirits, one had a spirit guide, whom can be called on during a rite to ask for assistance (as in the case of diagnosing an illness and appeasing the spirits, who were offended by unintended misdemeanors or intrusion to the spirit's habitat). The rituals performed were meant to be preventive or curative and the ceremonies pertained to certain passages from one stage in life to another.
- A Babaylan was a folk philosopher and an ideologue, musing and pondering about the universe and reflecting on man's physical and spiritual composition and how it affects wellbeing. The works is on how the soul, an entity giving man's vitality, can be nurtured and strengthened for protection from harm caused by the environmental spirits or by the competition of the soul with others, who are better protected by health-related rituals.
- A Babaylan was the keeper of culture. As a bearer of tradition for the community, one directly and indirectly socialized or trained initiates and potential initiates for social participation by setting up norms for others to follow. Because one invoked supernatural sanctions, members of the community complied with the tradition. Thus, the recruitment of individuals to institutionalize the traditional roles were insured, resulting in the stability and endurance of the social structures.

In fact, to be a Babaylan was a gift from the Great Spirits but these gifts came with a hefty price tag manifested in dreams, visions, a lingering illness or strange events happening to the chosen one. The basic idea is that certain individuals were chosen to follow a calling to

become folk healers. In preparation of the calling, there was a cosmic emersion -- a rare experience wherein the Self gets absorbed in the cosmos and beyond. In that space, the potential Babaylan got tutored on the Babaylan craft by one's ancestral spirits, who act as the supernatural sponsors or spirit guides. This experience was repeated in the performance of rites in connection with one's practice in becoming a master of spirit beings (Del Castillo, 2012).

Unfortunately, with the Spanish colonial rule came the Roman Catholic religion, which resulted in the persecution of the Babaylans and the followers -- most certainly categorized the work as witchcraft or in league with the devil. On one hand, the elimination of the belief in deities and depowering the native priest/priestesses were successful. There was heavy brutality and humiliating tactics that stripped off the pagan culture off from the Philippine history (Gabutan, 2017). Yet after centuries of brainwashing, the once noble servants of nature and keepers of balance are on the rise again.

THE CALL TO SELF-MASTERY

So, how can one Filipino be a potent force for personal and collective healing? A recent study showed six new consumer attitudes arising in the Philippines (Domingo, 2018):

- purchase of products that promote personal growth,
- patronizing companies with shared values,
- preference for local products made by fellow Filipinos,
- favoring products that help minimize ecological footprint,
- focus on products that are functional and with high utility, and
- peaceful shopping experience.

In Pranic Healing, for instance, the Pranic Healers and Arhatic Yogis are tasked to achieve self-mastery to become intelligent, compassionate, good-hearted powerful disciples, who

will become great Divine Servants to accelerate the evolutionary development of the Soul, so it may be of greater service to mankind and the Planet Earth (Kok Sui, 2006). As a man changes one's own nature, so does the attitude of the world change towards man. This is the divine mystery supreme -- a wonderful thing and source of happiness. One need not wait to see what others do (Gandhi, 1923).

As the Hopis refer to the change process, a butterfly is the symbol of man's spiritual transformation. Only by going into darkness and breaking down the old ways, it can man move from the myopic view of the caterpillar to the greatly expanded view of the butterfly -- a necessary view to save the beauty and resources of the planet for the next seven generations to come. Then humanity emerges out of the darkness of ignorance into the beauty of the butterfly to see the wonder, hope, compassion, faith, and charity so essential for survival (Schaefer, 2006). The butterfly brings the individual and the collective through these turbulent times of darkness and confusion by revealing the path of transformation.

Apparently, those who have experienced enlightenment, whether social or spiritual, are compelled to share the light. The journey of overcoming a dis-ease proceeds the healing of the world and it demands the totality of Beingness: humility to accept that change is needed, confronting darkness is courage, feeling the pains of the suffering humanity is compassion, withstanding temptations is will, standing up to truth amid lies is resoluteness, hoping amidst the despair and suffering is resilience, and believing in beauty amidst the cynicism and smugness of the status quo is goodness of the heart (Veridiano, 2016). After all, it requires an indomitable love stronger than death to fulfill all things unto its last and finest detail.

EMPIRICAL ANALYSIS

A series of e-interviews were undertaken with a group of transformation practitioner, and leaders in the Philippines through the researcher's personal, social and business circles. In total, 13 out of 25 responded, regardless of age, gender, location, or modality. The interview questions can be found in the Appendix.

THE TEN PHASES OF TRANSFORMATION

Referring to Mezirow's (1991) Transformative Learning Theory, an individual or a collective on the path of transformation has ten phases to go through with three key themes. These phases were exactly what the Babaylans of the past and the present transformation workers go through.

The first phase is a disorienting dilemma and it touches the first key theme -- experience. Based on the interviews, majority had an experience, which did not fit anymore in the pre-existing meaning structures and environment, that caused a disorienting dilemma. The dilemmas were either epochal (all at once) such as an "Ah-ha or lights-on experience" or incremental (a gradual recognition over time) of a disconnect.

Experience
<ul style="list-style-type: none">● From the time I was small I could hear an inner call that I could not understand. When I graduated from college and started working, the call grew even louder. I felt even more unhappy and felt caged, limited and imprisoned.

- It was in college when I was first drawn to non-conventional and spiritual healing with Transcendental Meditation. After college, I was immersed in our family business for around 20 years. However, I felt like I always had sympathy for the poor and disadvantaged.

I was led to Pranic healing when my father had a stroke and was paralyzed. I wanted to help him beyond what the hospital could do. My friend introduced me to Pranic Healing and just after the first treatment, he could move his fingers. That was the start of his full recovery.

- I was born very sickly. This was further aggravated by unhealthy eating & lack of exercise.
- When I was still married, I needed to undergo Fertility treatments from (3) OB GYNs here in Cebu Doc and Chong Hua. After a year of undergoing chemical treatments, I was on my heaviest at 82 kg with 34 inch waistline, yet was still not able to conceive. Several health problems came by: Pre-diabetes, high cholesterol, high blood pressure and worst my MVP (mitral valve prolapse) got worst. I was referred to a cardiologist, endo and other specialists with different doctors for every illness that they identified for me.
- 2015 was a big year for me. I quit my job in a law firm, I got into an accident, and my boyfriend of 6 years, who I was living with at the time broke up with me; all these happened in one month.
- At 2012, I experienced visions that led me deep into the rabbit hole of researching a holistic perspective of life.

- I was 21 years old when I was working with the UNICEF in New York. Instead of going around the Big Apple with other young professionals, I chose a different path. I volunteered to sing in our church choir and I met Jesus Christ through a song which has become my inspiration for the ministry I held in the Philippines today.

The next two phases (2nd and 3rd) represent the second key theme -- critical reflection. After experiencing a disorienting dilemma, the interviewees went through a discomfoting self-examination and reviewed the whats, hows, and whys of the current situation.

Critical Reflection

- I went through a dark period when the inner call became stronger but I don't know how to move forward. I went into postpartum depression after I gave birth to my son. It felt dark, I lost my sense of identity, I felt angry at the world and the people around me. I was so unhappy, felt like a victim inside, blamed everyone around me, and that was when my marriage was tested, so that I will wake up and change.
- I have always questioned beliefs and the world around me since a very young age. When I went to college I started reading about Buddhism and shamanism, practiced meditation, qi gong, and also experimented with psychedelics.
- In the span of 11 years, I have been in 11 spiritual schools (2 Catholic Sect, 2 Buddhist Traditions, 4 Yoga Schools, 3 Esoteric Schools). Each new learning adds to the previous.

- Back then, I was doing all these things to be able to conceive to please my then husband and both our families. And I was on the miserable end. It came to the point that my own marriage also got affected because I myself was miserable because of how I look. I feel grumpy all the time. My boobs hurt all the time and everything was crumbling down.
- Before coming to that point in my life, I was already asking myself questions like: Who am I? What is my purpose?
- Working with art therapy has helped me understand my depression and recover from PTSD from abusive relationships in the past.
- I think the break really helped me put my past, present, and future into perspective. I've always felt I need to write more and the best way to force myself to write is to put up a website. At least now this energy to write will be channeled to a website that others can benefit from as well.

The other next two phases (4th and 5th) represent the third key theme -- rational discourse. The interviewees started to explore with others the newly-discovered misfit between the premises versus the environment and welcomed new potential roles and approaches.

Rational Discourse

- With my new sense of awareness, I attracted Pranic Healing into my life. When I looked back, I could see clearly that every struggle, every challenge, every obstacle was just a catalyst to bring me to the path, the life mission, the passion that was burning and calling me from deep inside.

- It started as a visioning exercise - a discovery of what my purpose is, my gifts, what makes me come alive, my biography, and what the world needs.
- After I got married and had a child after waiting for 8-9 years, my desire to help people shifted to early childhood development and education. I asked myself what was the best way to raise a child and educate a child that would respect his being a child without having to rush him to grow up but to allow him to be a child and enjoy childhood. This led me to Steiner Waldorf education which I had been practicing and advocating for the last 20 years.
- I did not know anything about energy healing back then, I mean in the sense, that it is being scientifically, formally and publicly offered to be studied. But my exposure to energy healing is normal for me, because I grew up to have both Lolas from father and mother side to be Mananambals (Shamans).
- I left everything I knew; I walked away from my comfort zone and started travelling. It is through these travels that I found myself meeting at the right place and time. I met teachers and healers who helped me grow.

I realized that who I really am is a compassionate person who understands how the body works, is in tune with nature, and can express herself creatively.

- Looking back, there were many transformational processes, but none as of these can surpass the genuine presence and leading of the Divine and I am very glad to have found my direction in life at an early age.

I guess that is why we have birthdays, Christmas and New Year as days to transform. Every day is a day to start a new beginning but there will be a special day, only once in your lifetime, when God really tells you about His direction and later sets your momentum.

- Over the course of 2 years, I've met so many inspiring people from all over the world, who all want to be better human beings. I met them at a time when I wasn't feeling very balanced and whole myself. I was visiting places, joining different workshops, and trying out new things.

My motivation for putting up the website has become more than just wanting to write. It has become wanting to help others find a flow and balance, too.

I figure that others may be in a rut and not know how to get out of it. The best way to empower them is not through telling them what to do but to give them options. Reading about others lives and solutions may just be the push they need to change course, stop or start.

The last five phases (6th to 10th) is all based on the fresh perspective. The interviewees planned courses of actions to acquire additional knowledge and skills. Through ongoing discussions and trying out new roles and different ways of thinking, behaving, and relating, gradually confidence was gained in the new abilities developed and began to find again the comfortable equilibrium.

Fresh Perspective

- I learned the art and science of Pranic Healing, left my job, and became a full time Professional Pranic Healer in one of the centers in Kolkata, India . Life became so fulfilling, the restlessness in my heart finally stopped. My passion to interact with people, to help, to nurture, to be of service, became a reality.

Another passion that I have is teaching, and I became a Certified Pranic Healing Instructor to teach the art and science of Pranic Healing to the public.

I have another passion deep inside me that started to manifest naturally as I interact with clients and patients. I can guide them, inspire them, nurture them, challenge them, so I started to learn the basics of coaching. When I combined the Pranic Healing principles with coaching techniques, I saw the rapid, more lasting and permanent changes in my clients as they are changing from the consciousness levels, the change is from within.

- Then diving into it (i.e. getting trained in HeartMath to gain skills and knowledge).

Then an incubation stage or "the trial" and the call to authenticity (experiencing the things that I said I wanted to address or help the world with to be able to understand how I can use my work better to "intervene" in the world).

The learning continues - the more I learn, the more I grow my capacity and the capacity of my work.

- Self-mastery and discovery were enhanced by my alliances and the various training and workshops, seminars that I participated in. And being in the circle of other spiritual groups and modalities also helped me level up as human being.
- In learning more about Pranic healing, I realized one has to cleanse oneself also spiritually aside from physically. That, I believe, started my personal journey to higher spirituality. Steiner Waldorf education followed, then Anthroposophic and Homeopathic medicine, of which I am a true believer and advocate since these address the needs of the person as a whole human being with body, soul, and spirit.
- Reiki was the gateway that brought all of this past dormant interest to the forefront once again, leading to the opening of the Gassho Center in Cebu City, Philippines in 2017.
- When I was introduced to hatha yoga, that changed. I became healthier & gradually more interested in the deeper things in life. From then on, there was no going back for me. I understood a lot more of myself and when I went home, asked my husband for a divorce. I was taking charge of my own life. I became vegetarian. I took buko/coconut juice for 3 solid months to detoxify myself from all the chemical treatments I had, joined the Inner Dance Teachers Training, learned a lot of things that can help myself and make the world a better place and never looked back. That was 2010.

Fast forward to 2019, my life (and my weight) is still far from perfect but my health has never been better. I was not able to conceive a child but “heart birth”

a pre-school catering to kids aged 3 to 5, and I have 70 kids all around on daily basis.

I've learned to count my blessings more than to complain. Problems come and go, but who am I to complain when I chose to live life as a human being. I will just live my life full of grace and gratitude, as best as I can, one day at a time.

- Integrating meditation, energy healing, and transcendental psychology have also enhanced my personal transformation work. All these have supported me in developing my own informal practice in counseling and coaching.
- My path that I am on at this point in time is the path of less resistance -- a path that is simple, a path that plays the game of life consciously. We all know that life is hard, only because we have not lived and learned how to live it properly and wisely. Everything is not about wealth and power. It doesn't have to be hard or painful, it simply needs to be lived by heart -- following our natural instincts, expressing our creativity, and doing it with passion.

TRANSFORMATION WORK: CHALLENGES AND OPPORTUNITIES

Since many Filipinos still carry the trauma from the colonization, expressing one's truth becomes an unwelcomed disruption of the norm. One respondent highlighted that because 80% of Filipinos are Catholic or Christians, most of the life choices and decisions taken are based on the teachings of the church. Anything outside the dogma has a tendency to be feared and questioned for its efficacy, value, and purpose. Another put forth that Filipinos are just stubbornly clinging to ideas that no longer serve (i.e. religions that divide) for the risk to be different is to be shamed and outcasted from the tribe.

Most respondents agree that the collective (i.e. family, friends, colleagues) is usually the gauge on what is appropriate or accepted, instead of doing what is felt or known to be appropriate for one's own circumstance. One conveyed that Pranic Healing and other practices based on Universal Principles or Universal Laws of life, which are teachings beyond religion, is something that most Filipinos are not familiar, not aware of, or only heard for the first time. The lack of understanding reflects the lack of exploration and willingness to invest resources (i.e. time, money, focus) on self-transformation processes.

Another respondent disclosed that some family members may not be in total alignment with the work or mission and friction happens. This also includes many people assuming that energy work and spirituality does not incur operational cost and expenses (like other types of health profession and enterprise) and then expects the services to be rendered as a gift (no money exchange). Many expressed that this translates to the Philippine government making things very difficult and complicated for transformation-based initiatives with no financial support or any other forms of support to move forward with the new vision.

With so many issues (i.e. personal, social, political, environmental) that need focus and nourishment, it can at times be draining, especially when non-believers passively or actively discredits the practitioner or the work. Most voiced out that the Philippines is heavily westernized and a more scientific approach (allopathic medicine) to healing is more dominant. People who are not ready has a hard time believing that healing is possible even without medicines or physical intervention. This makes marketing, connecting, and building trust with a wider audience more difficult.

Many observed that people will only try when the need is desperate and last-minute with badly affected or destroyed organs. One respondent suggested that people's lives could be saved or made more productive and healthy, if the Philippine government accredits

alternative healers and alternative modalities to be taught in medical schools. Another disclosed that the Philippine education system only develops the personal and cultural aspects of Filipinos but not on being educated and professional in one's affairs in life. It has to be overhauled to encourage development in leadership skills, multiple intelligences and decision-making skills.

However, based on the interviewees' identified challenges locally, there is an increasing interest from those who attempt to cross the bridge -- from guilt and shame to inquiry and empowerment. One respondent believed that Filipinos or Maharlikans (original name for Filipinos) are natural mystics, born to be one and it's the collective destiny. The secret knowledge is within every Filipino, in the DNA, and it will surface again once the triggers are in place. A few others agreed for the way of doing and what is offered is guided by the spiritual practice to serve, both for the practitioner and the community.

Most respondents noticed that a lot of Filipinos are already seeking alternative healing options and there is a growing trend of people, who are ready to learn, try new lifestyle choices, and invest for it. Most can connect well with the teachings and principles as long as the language used to explain connects with the person's level of understanding. Another stated that as a local service provider with family and friends nearby, it is something worth staying for. And sharing the gifts and knowledge of the culture, language, and opportunities for the growth and transformation of one and all, it is something worth pursuing for.

A number also recognized that teaching yoga, meditation, and treatments using energy healing (i.e. Reiki, Quantum Touch, Pranic Healing) are a few of the many ways in helping people directly -- being more peaceful within, making more mindful choices, and being more gentle and compassionate in one's thoughts, words and actions, to the people around, and to the Earth as a whole. In tandem with the increase in validated studies on body-mind

therapies globally, the health and wellness offerings are covering a wider scope to help the locals indirectly, including the poor.

Though the existence of alternative healing practices and healing centers is not a typical modern health science model anymore, several others hoped for conventional medical practitioners to learn or witness another type of healing, especially for those who are open-minded. One respondent suggested that medical doctors can introduce some of these 'alternative modalities' as complementary services and practice integrative medicine. It has been saving more people from drastic conventional medical treatments like surgery and chemotherapy. Another remarked that it's just a matter of public know-how and access on inspiring, real, success stories about people and issues not covered by mainstream media.

Majority do recognize the domino effect of transformation work -- awakening the giants of each and everyone as seeing it gone through by others. It is empowering fellow Filipinos and the impulse or the Cosmic Being, which wants to emerge in the Philippines, through the individual workers. As most related, sometimes the initiatives are 'invisible' as it deal with energy, heart, mind and soul-spirit healing. Yet the raising of awareness in the country on holistic lifestyle reflects that people should be treated and respected as human beings, with not only bodies but also with soils and spirits

TRANSFORMATION WORK: CURRENT AND EMERGING MARKET

In ancient traditions of wisdom, the better the understanding of oneself and the relationship to the world, the better is the meeting of the new normal emerging for one and all. Based on the interviewees' responses, the deepest hunger in modern life is a secret that is only revealed when one is willing to unlock a hidden part of the self with the right conditions, triggers, and support. Two client categories came out clearly, the proactive or preventive

care group or the reactive or diagnostic care group, both made up up 70% to 80% women and local Filipinos.

Under the proactive group, it has those who:

- Already had breakthroughs yet seeks a more enriched experience in life;
- Are connected to non-governmental organizations working for the environment, farmer communities, and children;
- Have some knowledge on spirituality, esoteric science and hidden technologies;
- Have started to study alternative healing modalities, are doing it, and on the path of spiritual work;
- Have sustained basic needs, luxury of time to reflect and introspect, and are dedicated to self-mastery programs;
- Want to shift and or maintain a more healthy, eco-friendly, and compassionate lifestyle; and
- Who come from humble family backgrounds, have worked as volunteers in church organizations or non-governmental organizations.

While under the reactive group, it has those who:

- Are/were young, busy, struggling with tenure, family, and or identity crisis;
- Are/have loved ones facing some sort of problem or challenge (physical, emotional, mental, financial, relationships);
- Have been looking for something other than conventional approaches to breakthrough, overcome or transform a pain issue; and
- Have stress, addiction, depression or feelings of emptiness, and are looking for a deeper purpose in life.

The potentials that can emerge in the future with more experienced facilitators, who are trauma-informed, are heartening. Most of the respondents acknowledged that there will be

substantial capacity to hold clear, loving, safe spaces in handling transcendental processes, offer personalized solutions to what is needed, and advocate for less material consumption and contentment with simple living. Many conveyed that there is no one-size-fits-all approach in transformation work. Healing can only be guided but it never comes from anyone aside from oneself and can be very easy too once what is being expressed by the Soul is understood.

When one begins to finally flow, it becomes natural to want to go beyond the self and consciously co-create a more sustainable society. One spoke of the need to indirectly sensitize the public on inner work and self-healing modalities through sharing amazing stories of ordinary people undergoing extraordinary transformations. This incorporates stories highlighting the journey towards wholeness and healing of the different aspects of the self (i.e. physical health, financial stability, ability to nurture relationships, ability to grow spiritually) and sharing stories of long and painful struggles to overcome weaknesses and adversities.

TRANSFORMATION WORK: CURRENT AND EMERGING SERVICES

Interestingly, there are shared practices and gifts of the past Babaylans and the present transformation workers. Based on the interviewees' current and emerging services offered and foreseen to be accepted later on, three categories surfaced focusing more on the body, emotions, or mind.

A handful of respondent noticed that for people whose consciousness is more inclined to the physical or material world, the engagement is through the body's five senses. Yoga, massages (i.e Hilot), spas, natural farming, vegetarian food deem more beneficial to start the healing process. For people who are feelers or emotional in nature, the engagement is through the heart's intuitive intelligence. Energy healing, sound healing, empathy walks,

and dialogues address the need to learn how to regulate negative emotions, activate positive emotions, and build healthy boundaries. For people who are more thinkers or logical, the engagements is through the brain's cognitive process. The Universal Principles should be introduced since the need is to know the purpose, logic, and the science or principle behind a healing procedure. Experiential learning sessions on how to relax the mind, strengthen the body, and heal emotional traumas are few of the many popular topics to explore.

On a more wholistic perspective in the future, when science merges with spirituality and when curing shifts to healing, a variety of modalities will hopefully be widely available and accepted in the Philippines.

- Physical: acupuncture, agnihotra and homa therapy, anthroposophic and homeopathic medicine, breathwork, dreamwalk, eurythmy, group conscious communions, hatha yoga, and quantum agriculture and food (local, simple, disaster-responsive).
- Emotional: expressive arts therapy, inner dance, shamanic practices (i.e. Ayahuasca), support group therapy, Twin Hearts meditation, Quantum health detection, and Quantum Touch.
- Mental: depth psychology, dreamwork, intuitive coaching, journaling-based transformation coaching, Pranic Psychotherapy, and vision questing.

As most respondents envision, the emphasis of transformation work today is moving towards an empowered Filipino society with more compassion to the self and others, allowance to develop and share one's own calling, and the regeneration of the Motherland and all its inhabitants.

RECOMMENDATION

Based on the Philippine context of transformation work, the following recommendations are to lay the groundwork.

- Build a safe, open, and trusting environment that allows personal and collective healing with utmost respect, compassion, and professionalism.
- Encourage deep inquiry for reflection and structure a creative feedback loop to healing objectives.
- Hold a strong community of individuals that are responsible for constructing and creating the conditions of transformative learning.
- Create a collaborative learning platform (online and offline) that provides an opportunity for those who live in isolation from healing communities to participate in and be supported by practitioners and individuals in a similar transformation journey.

On the other hand, the following recommendations are for further in-depth studies.

- The transformative learning success stories in formal settings such as universities, companies, and hospitals.
- The role of distinct cultures and transformative learning versus the role of the individual and the impact on healing outcomes.
- The role of affective learning and emotions and its various methodologies.
- The relationship between cognitive development and critical reflection among diverse societies around the world.

CONCLUSION

The ultimate goal is to encourage and support as many Filipinos to awaken and be aware of the responsibilities to the self, country and the planet. It would take a Marx (1844) to point out that when theory is embraced by the masses, it becomes a material force in history. It matters that Filipinos are taking part in a global movement of conscious consumption where businesses and organizations should also meet the needs physically, intellectually, and spiritually.

It's just a matter of time when science will eventually make tremendous advances not because of better instruments for discovering things but because a few people will have great spiritual powers at their command, which at the present are seldom used. Within a few centuries, the art of spiritual healing will be increasingly developed and universally used (Strömberg & Kinnear, 1966). By then, the Philippine collective will hopefully shift its perception of its true identity and extraordinary capacities that can be unleash for every one and all Filipinos.

After all, true healing is an unglamorous process of living into the long lengths of pain -- forging forward in the darkness; holding the tension between hoping to get well and the acceptance of what is happening; tendering a devotion to the impossible task of recovery, while being willing to live with the permanence of a wound; befriending it with an earnest tenacity to meet it where it lives without pushing any agenda upon it. But here's the paradox: one must accept what is happening while also keeping the heart pulsing towards one's becoming, however slow and whispering it may be (Turner, 2017).

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APPENDICES

March 28, 2019

Dear _____,

Thank you for doing what you do -- empowering as many Filipinos as you can for a purposeful life with more love, respect and care for the self and others. It has been extremely rewarding to follow your work and I hope to collaborate with you more.

Currently, I am writing a case study to explore the interwoven principles, dimensions and components of transformation, personal and collective healing, and how can we better assist those who are ready to undergo the process to wholeness in the Philippines.

Thus, I am looking for thriving practitioners using transformation to solve paradigm shifts and your work immediately came to mind. Are you open to be one of my interviewees?

It should be a lightweight process -- I will ask you roughly 4 questions via email (fionajadelim@gmail.com) or video call (+37256766901) on your experience and gift to the world.

All the best,

Fiona Jade Lim

MA in Wellness and Spa Service Design Management (Estonia)

INTERVIEW QUESTIONS

Over the years, it seems that the guilt and shame culture in the Philippines is destroying our sense of self and community, where no one wants to take responsibility of their actions. At the same time, I see a growing opportunity of using personal transformation as medicine to our public health and social issues.

Through living, studying, and volunteering here in Europe, I am observing their lifestyle practices, daily habits, and value choices. This also allows me to compare the Eastern and Western philosophies, appreciate our differences and similarities, and understand why we do what we do in the Philippines.

1. In your experience, who is resonating more to your kind of work and what type of services are rendered?
2. If they are ready to dive deep in self-healing, what body/mind/spirit modalities can you also offer but are not yet widely accepted locally?
3. In your opinion, what are the pros and cons of offering your work / gift in the Philippines?
4. Can you briefly share your own transformation process that brought you to where you are now?