



COMMENTARY

Open Access

Culture and Faith in the Healing Process of Recovery

Pascal Scoles D.S.W*

Professor, Behavioral Health and Human Services and Founding Director, Office of Collegiate Recovery, Community College of Philadelphia, USA.

ARTICLE HISTORY

Received Date: 15 May 2023

Accepted Date: 23 June 2023

Published Date: 30 June 2023

The loss of supportive communities is directly related to an individual's cultural and social support system. The historical lack of supportive communities is one of the significant losses of modern life. Since the 1930's recovery groups have provided peer support and understanding. The 12-Step self-help movement is a universal spirituality that embraces more than just Christian spiritual values. *Many spiritual paths support recovery management and transformation within the recovering person's desire to stop drinking and using drugs.* Recovery reflects life in that progress rather than perfection is a healthy goal that fosters an individual's ability to adapt and integrate feelings related to change.

Despite the scientific attempt to evaluate the 12 Step programs, there is adequate evidence to suggest that many recovering individuals who become involved in 12 Step programs will find skills they can use to improve their lives on a long-term basis [1]. Kurtz and Fisher [2], in their interviews with thirty-three individuals actively involved in 12 Step programs and community activity, demonstrated that through the 12 Step Fellowships, they developed the skills and confidence to seek out and engage in community service. After his extensive review of empirical literature findings, Pagano M. et al. [3] concludes that A.A. is not for everyone (particularly those who want to reduce their drinking or those with co-occurring disorders).

Nevertheless, A.A. has been demonstrated to be associated with abstinence for many alcohol-dependent individuals. Thus, the professional who comes in contact with alcoholics should become familiar with A.A. and utilize this self-help resource whenever possible.

The above A.A. review on the science of addiction and the treatment of substance use disorders has led to the development of methods of helping individuals stop using alcohol and drugs. Like other chronic disorders, addiction treatment usually is not a cure, and treatment enables people to counteract addiction's disruptive effects on their brains and behavior and regain control of their lives [4]. In the final analysis, managing an individual's recovery must be a disciplined personal experience, not contingent or dependent on a person's day-to-day conscious world. This unique, disciplined path of recovery appears for some to be grounded in (1) A cultural and social support system

and (2) Faith and the spirituality of various organized religions.

All self-help programs, like the Fellowship of Alcoholics Anonymous, engage individuals in a discovery process between their conscious experiences and their archetypal unconscious configuration [5]. This connection allows the archetype to be humanized.

A person feels less isolated and lonely if he realizes his trials illustrate a universal problem. Such recognition helps to relativize the ego; the client can learn to see himself as an appropriately tiny but still integral part of an enormous universe rather than (say) as the target of persecution by a destructive Fate [5].

The central issue to positive mental health and resolving life problems, such as alcohol or drug addiction, gambling, abuse, etc., is partly in strong recovery management [6,7].

A Cultural and Social Support System

The loss of supportive communities is related to an individual's cultural and social support system. The lack of supportive communities is one of the significant losses of modern life; since the 1930's recovery groups have provided peer support and understanding.

Alcoholics Anonymous dates back to June 10, 1935, when Bill W., a 39-year-old compulsive Alcoholic with four "drying out" periods at a Manhattan hospital began recognizing his powerlessness over alcohol. During his treatment by Dr. William Silkworth, a New York specialist in alcoholism, Bill W. heard of the Oxford Group, a popular non-denominational movement of recovering alcoholics who recognized and admitted their powerlessness over alcohol. It took a failed business trip in May of 1935, in Akron, Ohio, for Bill W. to reach out and contact Dr. Bob, a member of the Oxford Group. Both of these men met and gained support from each other by sharing experiences about the devastation of alcohol in their lives. This seemingly chance meeting led to one of the founding principles of the spiritual movement that developed into Alcoholics Anonymous. Bill W. returned to New York and established a second group. By 1939, "the group" had reached about 100 members [8,9]. At that

Contact: Pascal Scoles, Professor, Behavioral Health and Human Services and Founding Director, Office of Collegiate Recovery, Community College of Philadelphia, USA.

© 2023 The Authors. This is an open access article under the terms of the Creative Commons Attribution NonCommercial ShareAlike 4.0 (<https://creativecommons.org/licenses/by-nc-sa/4.0/>).

time, the **Big Book** was published, and the new Fellowship took its name from the title of the book Alcoholics Anonymous [8]. Today the writings, philosophy, and connection of A. A. have influenced millions of individuals. Questionnaires and studies show that 40 to 50% of alcoholics who join A. A. become long-term members, and about two-thirds of those members achieve total abstinence or a substantial decrease in drinking. At any given meeting, about 70% of the participants have been sober for one to five years, and the remaining 30% have over five years of sobriety [10]. Members can speak if they want or listen to various topics or discussions, which develop from the Twelve Steps, Twelve Traditions, or different helpful slogans.

The use of A. A. sponsors encourages individuals to identify and draw strength, hope, and support from individuals with similar problems. Through the sharing of A. A. members' experiences of how they learn to overcome craving and compulsive behavior in their disease, new members develop a sense of solidarity and identity that leads to cohesion and universality, a feeling that, at last, they are not alone and have found a place of fraternal Fellowship.

For many years, traditional A. A. members have been, at times, less than friendly to the professional mental health community and continued to see 12-Step work in conflict with the treatment community. This thought is partly understandable since mental health professionals seem ignorant of recovery issues and antagonistic toward the spiritual aspects of recovery. Except for Jung's analytical psychology and the transpersonal or existential movement, psychiatry, psychology, and social work have traditionally been at odds with the 12 steps of Alcoholics Anonymous [11].

Today many practitioners believe that psychotherapy should maintain a psychological and spiritual focus. Instead, it continues to be oriented towards a psychopathologic or stimulus-response learning relationship (non-strength-based perspective). Interestingly, "*psycho*" comes from the Greek psyche, meaning spirit, soul, or being. "*therapy*" comes from the Greek word "*therapeutic*," which means one who takes care of another. Therefore, psychotherapy means caring for another person's soul, spirit, or being [12]. If American clinicians would practice the art as it is defined, one suspects that the recovery community, as reflected in the spirituality of Alcoholics Anonymous, would not be so antagonistic. It is a well-established truth that some of the Fellowship question the relationship between psychotherapists and the recovery process. One can partly blame the single-mindedness of some recovering people, who sometimes think sobriety is everything. It is a truism that if one cannot maintain sobriety, one will never be able to resolve underlying problems and develop healthier coping skills effectively. What is striking at A. A. meetings is how many individuals are "*sober*" but still living out their version of hell on earth, "*one day at a time*."

Surrender

The first three Steps have sometimes been referred to as the "*surrender*" Steps or the "*God*" Steps partly due to issues of powerlessness and turning one's will over to a Higher Power. Surrendering in recovery is critical to an individual's trust in the

spiritual process of the 12 Steps. Moving into the confessional Steps of Four and Five is only possible with Faith through surrender.

Pargament, Smith, Koenig, & Perez [13] studied the relationship between a person's belief in God and their approach to managing stress and reported five different coping strategies: (1) *deferring*, (2) *pleading*, (3) *self-direction*, (4) *collaboration*, and (5) *spiritual surrender*. The strategy of **deferring** involves the person not being actively involved in managing the stressor but, instead, turning it over to God. The **pleading** strategy involves bargaining with God to intervene and improve the situation or to perform a miracle. Recovering individuals employing the **self-directing** approach take responsibility for deciding how to respond to stress without God's help. Those who **collaborate and or** manage stressful situations by making themselves partners with God. Research results revealed that the collaborative approaches tend to be more effective than deferring [13], pleading, and self-direction strategies [14], especially in situations where personal control is at a minimum [15]. When faced with problems with little individual control, such as chronic or terminal illness, death, or accidents, surrender might be appropriate for one to consider. This spiritual strategy involves having the person acknowledge that under certain adverse circumstances, there could be a greater good than personal control. Moreover, surrender involves not only a cognitive shift but an experiential one in which one is in touch with self-transcendence, which leads to serenity. This strategy positively associates with psychological and spiritual well-being for persons in crisis [16].

What is significant about the first three Steps of surrender is the recovery person's ability to know what aspects of a person's problem are within their control and what aspect of their problem is outside their control and needs to be surrendered to a Higher Power. This exercise helps make cognitive errors visible because people think they can control situations that they cannot and cannot control circumstances clearly within their control [16]. The A.A. Serenity Prayer of change becomes relevant in early recovery and will continue to guide one's decisions throughout the Steps. In admitting powerlessness over the disease, people in recovery are, in effect, gaining power through enlisting their higher power's support and the Fellowship itself to be responsible for their recovery. Generally, the addict may not be responsible for a disorder involving physiological and possibly genetic, psychological, and overwhelming environmental components. In 12-Step Fellowships, the addict is most certainly responsible for their recovery.

The Jungian struggle of individuation reflects the true meaning of Steps Eleven and Twelve. This leads one toward wholeness and a personal commitment to manage life, dominated by grateful living and gratitude. This new life is guided by (1) self-awareness, (2) our ability to find more meaningful relationships with ourselves and others, and (3) our search for meaning and direction in life [17].

The search for meaning and direction in life was articulated well by Victor Frankl, who believed that the three most distinctive

human qualities are: spirituality, freedom, and responsibility. The recovering person must see himself as a unique spirit, capable of making decisions and possessing the ability to act responsibly about life events.

Faith and the Spirituality of Various Organized Religions

The 12-Step self-help movement is a universal spirituality that embraces more than just Christian spiritual values [18,19]. *Many spiritual paths support recovery management and transformation within the recovering person's desire to stop drinking and using drugs.*

The Twelve Traditions uphold the autonomy of individual groups. These form the by-laws of 12-step recovery and differ as little as the Twelve Steps between fellowships. The tradition ensures that AA-based connections have no opinion on outside issues, and religion is irrelevant. The core of the Twelve Steps is spiritual. The truth of this is borne out by the variety of cultures, including those in Eastern Europe and Asia, embodying a wide variety of religions and religious beliefs as well as degrees of atheism and agnosticism, wherein the 12-Step movement has taken root and begun to flourish [20].

Judaism and the 12 Steps

The essence of Alcoholics Anonymous and the Twelve Steps is essential for participation in the Fellowship. More clarity can be addressed if one looks at the compatibility of the steps with Jewish theology as defined by Twerski [21].

The first three, often referred to as the "God Steps," are reflected in the Talmud "A person's temptation becomes more intense each day, and was it not that God helps him, it would be impossible for him to resist." The Talmud tells one that even though giving in to destructive impulses may be recognized as foolish and detrimental, no one could resist these urges without the help of God. Regardless of their greatness, one's resources could be adequate. However, turning one's life and will over to the care of God does not mean that one can relinquish responsibility. Although the quoted principle of the Talmud indicates that an unaided man is helpless, it does not imply that an individual should make no effort and place total responsibility on God. The Talmud states that God's "Assistance" means that one is taking some action but needs help. A person must do everything possible to make his life constructive and productive. Divine service, if sought, will be forthcoming only when one does his share of the work [21].

Steps Four and Five, the "confessional Steps," reflect the need for *Cheshbon hanefesh*. Steps Four and Five are a detailed personal accounting taken daily, as well as a more general overview of the direction, accomplishment, and shortcomings of one's life taken periodically, with particular emphasis in the period beginning with Rosh Hashanah and concluding with Yom Kippur. The Chassidic master, Rabbi Elimelech of Lizensk, states in his "Brief List for Proper Living" that:

one must repeatedly confide in another person, whether a counselor or trusted friend, all improper thoughts and impulses which come to one's heart and mind, whether these occur

during meditation while lying idle, awaiting the onset of sleep, or at any time during the day, and one should not withhold anything because of the shame of embarrassment.

Anyone familiar with the Siddur knows that confession before God is not restricted to Yom Kippur, and a detailed admission is required twice daily.

These Steps Six and Seven reflect an understanding of Jewish ethics. In Judaism, man is defined as a homo spiritus, a hominoid with a divine spirit. According to Genesis, "God blew into his nostrils a spirit of life, and man became a living being" (II.7). Man's distinction from lower forms of life lies in his spirit, not intellect. Man is a biological animal with all of the lusts, cravings, impulses, and drives that are natural to all animals. In contrast, man has a spirit that enables him to master these innate urges. However, all that unaided man can do is master these forces, and he cannot eradicate them [21].

Steps Eight and Nine reflect The Shulchan Aruch, or Code of Jewish Law, which states that all the atonement possible is ineffective if an individual has harmed another unless forgiveness is sought from the victim. If the wrong action resulted in financial loss, adequate restitution is required. If the offended party refuses to grant forgiveness, he must be contacted three times. If he remains obstinate in refusing forgiveness, and the offender sincerely regrets his behavior, Divine forgiveness is assured. If the victim has died, the Shulchan Aruch requires that one take a minyan (a quorum of ten people) and visit the burial place to ask forgiveness [21] publicly.

Steps Ten, Eleven, and Twelve take a personal inventory, promptly admitting our wrongdoings and improving our conscious contact with God. Having had a spiritual awakening due to these steps are integral to all Jewish traditions. There needs to be more than just taking a personal inventory of Rosh Hashanah and Yom Kippur, and this must be an ongoing process. The need for recognizing a wrong and promptly admitting the Talmud stresses it. The longer one delays confessing a sin, the more apt he is to explain away and justify his behavior until the sin may even appear as the right course of action. Upon rising, one of the first prayers asks for Divine guidance and the strength to do God's will. In Ethics of the Fathers, the Talmud states, "Make His will your will, and negate your will before His" [21].

Everywhere in Jewish ethics, there is a great emphasis on mutual responsibility for one another's actions. Just as some diseases are contagious, so are moral and spiritual deterioration. Those fortunate enough to achieve a measure of spirituality do not have the right to keep this enlightenment to themselves. The Yiddish phrase, "He is a zaddik in Pelz," refers to the pious one who keeps warm by wrapping himself in furs. In other words, he maintains a selfish piety. Warmth should be obtained by building a fire so that others can benefit from the heat [21].

Islam and the 12 Steps

The word Islam means submission. In this sense, there is a shared connection between Islam and specific aspects of the 12 Steps. Nevertheless, in Islam, submission means more than

just a vague submission to a higher power—Islam requires submission to the will of Allah (God), otherwise known as Sharia law. In this aspect, there is some connection to the commitment Judaism puts to following the Torah, but Sharia Law drawn out from the Qurán differs significantly from its Abrahamic counterparts. Despite the emphasis on following Sharia Law, most addicts recovering from addiction find the structural rigidity a blessing rather than a curse. Islam originated with Muhammad (570-632) in the Arabian Peninsula. Muhammad's teachings were recorded in the Qurán, whose final reaction and compilation occurred by 656. Islam espouses five pillars for its adherents to commitment. The Sharia Law provides guidance and structure for followers in both religious and political aspects of Islamic life [22].

Perhaps the vital part of Islam that encourages addicts to withdraw from their addiction is Islam's insistence on abstinence from alcohol and drugs. Not only are these statutes in Islamic law helpful to rid the addict of the abused substance, but many of the guidelines in Sharia law offer the recovery to reorganize their life [22].

In interpreting the Islamic 12 Steps, Steps 11 and 12 are significant:

We Sought to Improve our Understanding of Taqwa and Ihsan Through Salaat.

Salaat is the name given to the formal prayer of Islam. The prayer is one of the obligatory rites of the religion, to be performed five times a day by a practicing Muslim. Its status as one of the Five Pillars indicates its supreme importance for Muslims. Prayer occurs five times a day: at dawn (fajr), noon (dhuhr), in the afternoon (asr), at sunset (maghrib), and at nightfall (isha). The Islamic day begins at sundown (Maghrib) (<http://en.wikipedia.org/wiki/salaat>).

Taqwa is the Islamic concept of "God-consciousness" or higher consciousness related to conscience. Having taqwá allows one to be constantly aware of God's all-encompassing knowledge, responsibility, and relationship to God as his creation and servant. The scholars explain that the way to taqwá is through obedience to God, avoiding disobedience, and striving to avoid doubtful matters. It is awareness of God as one moves through life [23].

Ihsan is an Arabic term meaning "perfection" or "excellence," which is related to the word "goodness" (Ara. *husn*). It is a matter of taking one's inner Faith (iman) and showing it in deed and action, a sense of social responsibility born from religious convictions. In Islam, Ihsan is the Muslim responsibility to obtain perfection, or excellence, in worship, such that Muslims try to worship God (Arabic Allah).

Having Increased our Level of Iman (Faith/Belief) and Taqwa, as a Result of Applying These Steps, We Carry this Message to Humanity (Dawah). We Began Practicing These Principles in All our Affairs.

Buddhist Beliefs and the 12 Steps

The Buddhist 12 Steps is an evolving thought to support and encourage individuals with Buddhist philosophy. Its purpose is

to serve as a reference place for ideas, thoughts, perspectives, experiences and a channel for sharing [24].

The Awakened One (Buddha)

The essence of Buddha's teaching and the foundation of all subsequent Buddhist doctrine is the Four Noble Truths:

- (1) Ubiquitous existence of suffering in life,
- (2) The source of suffering is selfish craving and attachment,
- (3) Cessation, liberation, and freedom from suffering are possible and
- (4) The path leads from suffering to liberation [25].

Buddhists believe that one's vibrant life energy we are born with is often hidden by the karmic causes we choose or create. This karmic shadow covers our Buddha nature. There are many symptoms of fundamental darkness in our world. Addictions, obsessions, and compulsions are powerful and visible symptoms, and because individuals coping with these problems in living are visible, programs to help overcome one's fundamental darkness [24,26].

Native American Indians and the 12 Steps

Native Indian populations occupied most of the area of the continental United States when Europeans first arrived some 400 years ago. The Native American Indians were and still are an exceptionally culturally and linguistically diverse group; this diversity evolved partly because of geographical barriers.

As mentioned in chapter two, many recovery programs for Native Americans focus on tribally specific techniques utilized among American Indian peoples in the United States. Such rituals as *Sweat Lodge* are to bring each participant closer to the Creator and to the elemental forces that give meaning to life. The *Sweat Lodge* ceremony reaffirms human kinship with all living beings and the universe. Other examples of culturally competent Native American Recovery Programs that incorporate ancient American Indian traditions and teachings include the following: *Good Way* [27], *Red Road* [28,29], and the *Peyote Road* of the Native American Church [30,31]. These promote the traditional idea that the individual who follows the right path will be healed. Thus, by adapting one's course of life to the beliefs and values of the Native American ways of living, a recovery-oriented system of care impacts all aspects of the individuals' tribal life.

One of the Native American Recovery Programs, the *Good Way*, promotes spiritual healing and often utilizes traditional culture by interpreting 12 Step programs in tribal language and philosophy. The *Good Way* also incorporates tribal ceremonies to a limited degree, particularly purification sweats, and prayer. However, although culturally sensitive, the Good Way still relies heavily on the 12 Step philosophy of N.A. or A.A.

A true believer in the 12 Steps helps others cope with the human condition and foster love, compassion, and understanding. Suppose one believes that humans have souls (spirits) that continue after the biological death of their body; therefore, one must value their deeds and worship their ancestors. The common themes of Judaism, Islam, and Christianity are that

judgment day and external existence is based upon both good and bad thoughts and actions recorded in our memory. In Eastern religions (e.g., Buddhism, Hinduism), this life cycle belief (judgment day) manifests in the belief in reincarnation. The "law of Karma" directs biological death or the continuity between lives. One can advance toward "God status" or decline toward "animal or plant status." An individual is released from the birth/rebirth cycle through enlightenment. What appears to elevate one's afterlife is how one uses their resources to foster the positive elements of the human condition [32].

Finally, one should review the promises that the Twelve-Step literature indicates one can expect to come true if a recovering person continues to work the program. If we are painstaking about this development phase, we will be amazed before we are halfway through. We are going to know a new freedom and a new happiness. We will not regret the past nor wish to shut the door to it. We will comprehend the word serenity, and we will know peace. No matter how far down the scale we have gone, we will see how our experience can benefit others. That feeling of uselessness and self-pity will disappear. We will lose interest in selfish things and gain interest in our fellows. Self-seeking will slip away. Our whole attitude and outlook upon life will change. Fear of people and economic insecurity will leave us. We will intuitively know how to handle situations that used to baffle us. We will suddenly realize that God is doing for us what we could not do for ourselves [8].

A.A. Serenity Prayer as a Relapse Prevention Technique

The serenity prayer of A.A. is an easily invoked relapse prevention technique.

The Serenity Prayer is a call to action, reflecting the best of our thoughts and behaviors. By asking, "What can I change and what can't I change?" one begins to devise a plan of action. Our task is to work on accepting things we cannot change. For items we can change, we must determine the necessary effort to support such change and then find the courage to do it [33].

The first part of the serenity prayer is the most widely known, but there is more to it than just the first few four lines [34].

**God, grant me the serenity,
To accept the things I cannot change,
courage to change the things I can,
And the wisdom to know the difference.
Living one day at a time,
enjoying one moment at a time,
accepting hardship as the pathway to peace;
Taking, as He did, this sinful world as it is,
Not as I would have it;
Trusting that He will make all things right
If I surrender to His will;
That I may be reasonably happy in this life,
and supremely happy with Him forever
In the next.
Amen**

Accepting the things I cannot change means taking what cannot be controlled. Those in recovery need the skills to let

go, not to control others or project their wishes on others. As a result, recovering alcoholics/addicts avoid negative emotions of anger, rage, anxiety, depression, and intolerable frustration.

Courage to change the things I can means controlling what can be controlled. Those in recovery need the skills to focus on today, to act, and work on themselves. As a result, recovering alcoholics/addicts develop positive affirmations, progress toward long-term goals, and develop a stronger sense of self.

Wisdom to know the difference means learning to discriminate between the impossible and the possible. Those in recovery need the skills to talk about feelings, accept limits, and ask, "Can I change this?" As a result, recovering alcoholics/addicts can achieve a balanced lifestyle, deal with urges and cravings, and avoid impulsive destructive decisions and interactions.

Recovery reflects life in that striving for progress rather than perfection is a healthy goal, an individual's ability to adapt and integrate feelings related to change [34].

References

1. Chappel JN. Long-term recovery from alcoholism. *Recent Advances in Addictive Disorders*. 1993; 16: 177-187.
2. Kurtz LF, Fisher M. Participation in community life by A.A. and N.A. members *Contemporary Drug Problems*. 2003; 30: 875-904.
3. Pagano MA, Krentzman C, Onder JL, Baryak JL, Murphy. *Alcoholism Treatment Quarterly*. 2010; 28: 111-127.
4. National Institute of Health. *Drugs, Brains, and Behavior: The Science of Addiction Treatment and Recovery*. Retrieved. 2023.
5. Harris A. *Living With Paradox: An Introduction to Jungian Psychology*. New York: Brooks/Cole. 1996.
6. Gilmore V, Riley L, Lotsi A. *Recovery Management: A Key to Successful Sobriety*. *Psychology Today*. 2021.
7. Scoles P. *Recovery Assessment: Culture, Ethnicity, and Spiritual Dysfunction*. *Journal of Behavioral Health*. 2022; 11: 1-6.
8. *Alcoholics Anonymous: The story of how many thousands of men and women have recovered from alcoholism*. New York: Alcoholics Anonymous World Services. 1976.
9. *Alcoholics Anonymous Comes Of Age: A Brief History Of A.A.* New York: Alcoholics Anonymous World Services. 1985.
10. Galanter M. *Network Therapy For Alcohol And Drug Abuse*. New York: Basic Books. 1993.
11. Scoles P. *Recovery Management and The Shadow of The Healing Process*. *J of Addict Dis & Ment Heal*. 2022; 2: 1-8.
12. Kleinke C. *Joint Principles of Psychotherapy*. California: Brooks/Cole. 1994.
13. Pargament KI, Smith BW, Koenig HG, Perez L. Patterns of positive and Negative religious coping with major life stressors. *Journal for the Scientific Study of Religion*. 1998; 37: 710-724.
14. Pargament KI. *The psychology of religion and coping*. New York: Gilford Press. 1997.
15. Bickel CO, Ciarrocchi J, Sheers NJ, Estadt BK, Powell D A, et al. Perceived stress, religious coping styles, and depressive affect. *Journal of Psychology and Christianity*. 1998; 17: 33-42.

16. Cole BS, Paragament KI. Spiritual surrender: A paradoxical path to control. In. 1999.
17. Jung CG. *Man and His Symbols*. New York: Doubleday. 1964.
18. Gorski T. *Understanding The Twelve Steps*. New York: Simon & Schuster. 1989.
19. www.cnsproductions.com/pdf/12step.
20. Buxton ME, Smith DE, Seymour RB. Spirituality and other points of resistance to the 12-step process. *Journal of Psychoactive Drugs*. 1987; 19: 275-286.
21. Twerski A. Spirituality, Prayer, the Twelve Steps, and Judaism. *J.A.C.S. Journal*. 1993; 3.
22. www.12steps.com/faithrecovery/islam
23. <http://en.wikipedia.org/wiki/taqwa>
24. www.buddhist12steps.com.
25. Waldron W. *Buddhism in Psychology and Psychotherapy*. Oxford University Press. 2021.
26. Ash M. *The Zen of Recovery*. New York: Putnam Books. 1993.
27. Colorado P. *Native American alcoholism: An issue of survival*. Doctoral Dissertation. Brandeis University, The Heller Graduate School for Advanced Studies in Social Welfare. 1986.
28. Hand F. The role of spiritual people in recovery. Paper presented at American Indian Substance Abuse Conference. Des Moines. IA. May. 1991.
29. Poor Thunder C. *People in Prison Entering Sobriety (P.I.P.E.S.) Program Manual*. Minneapolis, MN: Heart of the Earth Survival School. 1991.
30. Hill T. Peyotism and the control of heavy drinking: The Nebraska Winnebago in the early 1900s. *Human Organization*. 1990; 49: 255-265.
31. Lawson PE, Morris CP. The Native American Church and the new court: The Smith case and Indian religious freedoms. *American Indian Culture and Research Journal*. 1991; 15: 79-91.
32. Hopkins T. Hindu Views of Death and Afterlife. In: H. Obayaski (Ed) *Death and Afterlife. Perspectives of World Religions*. New York: Praeger Press. 1992.
33. White W, Kurtz E. *Linking Addiction Treatment & Communities of Recovery: A Primer for Addiction Counselors and Recovery Coaches*. Substance Abuse and Mental Health Services Administration (SAMHSA). 2006.
34. www.winternet.com/~terrym/serenity