

Soul and science unite in *Tojisha Kenkyu* studies of people with mental illness

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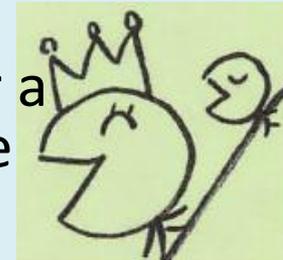
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Problem: What is *Tojisha Kenkyu* (*Self-directed research*)?



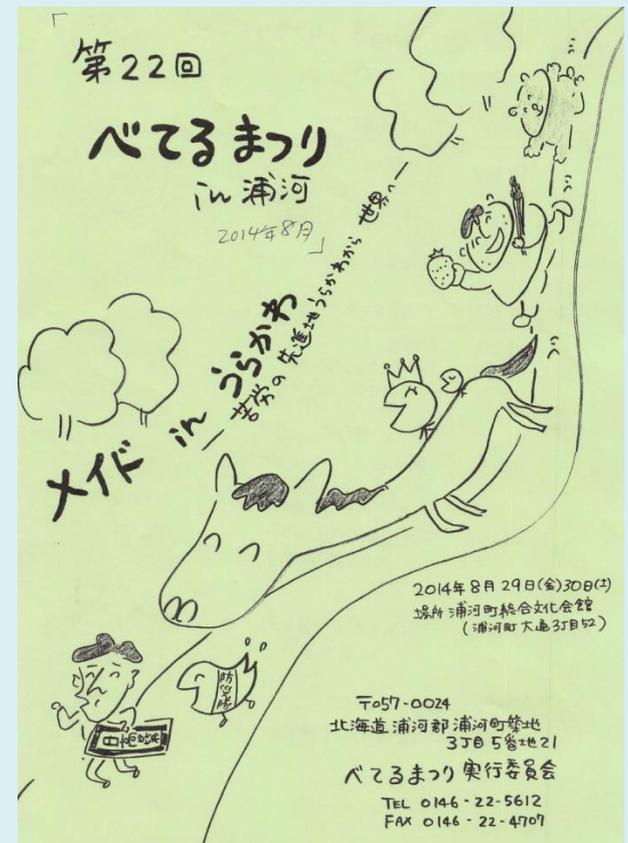
- *Tojisha Kenkyu* was born from daily activity of Bethel (social welfare cooperation located in Urakawa Town, Japan) members who suffer from schizophrenia and other mental disorders.
- Research topics or themes are mainly from daily issues that the clients (and their family members, and sometimes supporters (social workers, nurses, etc.) face in every day life. Research starts with a question of “What is troubling me?”
- *Tojisha Kenkyu* treats hallucinations and delusions as most important materials for research findings and solutions for a healthier and easier life. Also a person’s success stories are as important as hallucinations and delusions.



Sato, S. et al. (2014). How can Tojishya Kenkyu (self-directed research) deepen students’ self-understanding? :Effectiveness of Tojisha Kenkyu for better understanding of self. SWSD.

Bethel Festival & National Conference of Tojisha Kenkyu Aug 2014

With Mr. Mukaiyachi (PSW)



With Dr. Kawamura (MD)



Steps necessary to conduct Tojisha Kenkyu (self-directed research)

- 1) **Differentiate between a "problem" and a "person"**: Change how you think about yourself from "I ' m Hiroshi who keeps blowing up" to "I'm Hiroshi who is struggling with the issue of how to stop blowing up even when I don't want to.
- 2) **Create self-diagnosis**: Don't just use medical diagnosis but create your own self-diagnosis that encapsulates the meanings and circumstances of what you are struggling with. For example, "Schizophrenia: Runs-out-of-money-by-the-end-of-the-week type." This helps your peers understand what you are struggling with and helps them talk about it. It's an important part of you feeling ownership over your problems.
- 3) **Figure out patterns and processes of your problems**: There must be some rules that regulate how your symptoms occur, actions that lead to them occurring, or things that lead to problems such as "running out of money."
- 4) **Try to think of concrete ways that you can help yourself or protect yourself and scenarios where you can practice them.**
- 5) **Verify your results.** (Nakamura 2013: p174; Mukaiyachi 2005: 4-5)

Tojisha Kenkyu as Auto-co-study

- Auto- =by oneself 自分自身で
- Co- = together とともに
- Study = do research 研究
- “You are the specialist of the study of yourself.”

- Kodaira and Ito (2014, 2015, 2016) revealed that Tojisha Kenkyu mostly deals with confused self, disease suffering, and human relationship through peer interaction.

Purpose

- The present study aims to clarify human caring aspects of process of the bilateral self-help study activities theoretically.
- In *Tojisha Kenkyu* peer activities, the process includes both cognitive discovery and soulful and emotional recovery.
- We hypothesize that *Tojisha Kenkyu* is a good practice where soul and science unite in human caring.

Method

- In human caring theory, ten carative factors has been proposed.
- In *Tojisha Kenkyu*, more than ten catchy words or sentences have represented philosophical background of the research activity.
- The present study aims to reveal the similarity of these two practices by comparing (1) the ten carative factors with (2) the philosophical words and sentences of *Tojisha Kenkyu*.

The Ten Carative Factors.

(Watson, 1979/1985, 1988, 2015)

1. Humanistic-altruistic system of values
2. Faith-hope
3. Sensitivity to self and others
4. Helping-trusting, human care relationship
5. Expressing positive and negative feelings
6. Creative problem-solving caring process
7. Transpersonal teaching-learning
8. Supportive, protective, and/or corrective mental, physical, societal, and spiritual environment
9. Human needs assistance
10. Existential-phenomenological-spiritual forces.

Philosophy of Tojisha Kenkyu

- 1 Let's study yourself together
- 2 Let's create your unique disease name
- 3 Weakness is strength
- 4 Experience is treasure
- 5 Make the problem shelved
- 6 Not to gaze but to observe
- 7 Recovery of thinking
- 8 Separate the problem and the person
- 9 Subjectivity, reverse, counter-common sense
- 10 Daily life space is an important laboratory
- 11 Anytime, anywhere, all the time
- 12 And yet, smile (humour)
- 13 Change the words
- 14 Change the behaviour
- 15 Disease also wants recovery
- 16 *Tojisha Kenkyu* not by brain but on foot
- 17 Newer philosophy will emerge further

表2 当事者研究の理念

番号 理念の内容

1	自分自身で、ともに！
2	「自己病名」を決めよう！
3	「弱さ」は力
4	経験は「宝」
5	「苦勞の棚上げ」をする
6	「見つめる」から「眺める」へ
7	「考える」ことの回復
8	「人」と「問題」を分けて考える
9	主観・反転・“非”常識
10	生活の場は大切な「実験室」
11	いつでも、どこでも、いつまでも
12	にもかかわらず笑うこと（ユーモア）
13	「言葉」を変える
14	「行い」を変える
15	病気も回復を求めている
16	当事者研究は頭でしない、足です
17	これからも新しい理念が付け加わる

*（べてるしあわせ研究所・向谷地20）より筆者作成）

Caritas Process 1: Humanistic – Altruistic Values – Practice of Loving-Kindness and Equanimity with Self and Other

Within a framework of carative/caritas we note that nursing is more than a job, but is a life-giving, life-receiving profession. Caritas Nursing offers a life long noble service to humanity and all human kind.

●「弱さを絆に」 Weakness is strength.

●「自分を助ける、仲間を助ける」

Helping yourself and helping others

Caritas Process 2: Enabling Faith and Hope, Being Present Authentically

Particularly these first two, represent the value orientation that we bring to our professional work.

●「前向きな無力」

Positive powerlessness

●「にもかかわらず笑う(ユーモア)」

And yet, smile (humour)

Caritas Process 3: Sensitivity to Self - Others, Ongoing Spiritual Development

which is an ongoing life journey for y/our own human development and our own growth and evolution to be more human, to be more present, to be more available, to be more caring in the nature of this work.

- 「初心対等」Novice-Expert equality
- 「経験は宝」Experience is treasure.

Caritas Process 4: Developing Authentic Trusting Caring Relationships

which is this very core essential aspect of nursing practice that is relationship, relationship, relationship, even if the time is brief.

●「笑いの力、ユーモア(幽默)の大切さ」

And yet, smile (humour)

●「言葉を変える、振る舞い(行動)を変える」

Change the words and change the behaviour

●「主観・反転・”非”常識」

Subjectivity, reverse, counter-common sense

Caritas Process 5: Allowing Expression of Positive-Negative Feelings:

Listening to Another's Story

It's been said that in listening to another person's story, allowing them to express their feelings, gaining new insights, might be the greatest gift that we can give to them. This process of listening and enabling expression becomes a healing act in and of itself.

- 「弱さの情報公開」Weakness is strength
Weakness information disclosure

Caritas Process 6: from Creative Problem-Solving Process > to **Strength-based Caring Process**

problem solving creatively to assist the person with their caring needs. Working with the other person in a caring relationship within the context of their own story, working from their frame of reference, generates a creative problem solving caring process, for and with them.

●「病気は治すより活かせ」

Disease also wants recovery

●「言葉を変える、振る舞い(行動)を変える」

Change the words and change the behaviour

●「主観・反転・”非”常識」

Subjectivity, Reverse, Counter-common sense

Caritas Process 7: Relational Teaching Learning / Inner Subjective Meaning

This area of teaching-learning is an area that is often neglected in nursing; we do not take as seriously as we might in terms of a health role, in a teaching role. But I am using the word teaching and learning in a specific way here. In teaching and learning in the carative framework.

●「自分自身で、共に」

Let's study yourself together

●「言葉を変える、振る舞い(行動)を変える」

Change the words and change the behaviour

●「主観・反転・”非”常識」

Subjectivity, reverse, counter-common sense

Caritas Process 8: Creating Healing Environments Being / Becoming the Caritas Field

This factor gives structure and order to nursing is the timeless role that nursing has to play with the environment. And if there was ever any identity from Nightingale till now, it's nursing's role in creating a healing environment. This area is nursing's responsibility, but rarely fully actualized.

●「自分の苦勞(艱辛)を皆の苦勞に」

Sharing my problem with others

●「人と事(問題)を分ける」

Separate the problem and the person

Caritas Process 9: Assistance With Basic Needs – Sacred Acts

And if there is ever one core aspect of nursing that gives it distinction, it's in helping another person with their basic needs, and having access to the body. But in this way of thinking about the body and human needs, we think about it in a more expanded way, in a more reverential way. Because in this way of understanding nurses' call to care, for someone who needs, our help with their human basic needs is a very special gift of compassionate caring we offer to humanity.

●「自分を助ける、仲間を助ける」

Helping myself is helping others

●「見つめるから眺めるへ」

Not to gaze but to observe

Caritas Process 10: Open to Existential - Spiritual Unknowns:

Allow for Mystery & Miracle

This factor is one that gives students the most pause. But it is simply referring to the nurse's need for honoring, acknowledging those existential phenomenological and spiritual dimensions of life itself, and I'll say more about this. Whether we are aware of it or not, we are already doing these existential-phenomenological acts and processes.

- 「弱さの情報公開」Weakness is strength
- 「前向きな無力」Positive powerlessness

Discussion

- The present study reveals human caring aspects of *Tojisha Kenkyu* i.e., process of the bilateral self-help study activities theoretically.
- In *Tojisha Kenkyu* peer activities, the process includes both cognitive **discovery** and soulful and emotional **recovery**.
- *Tojisha Kenkyu* is a good practice where soul and science unite in human caring.

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