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Focusing on focusing: Eugene Gendlin's bodily experiencing as a means of meaning-making in Dutch spiritual care?

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STATEMENT OF OWN WORK

I, Jeroen Hendriks, hereby declare and assure that this thesis titled *Focusing on focusing: Eugene Gendlin's bodily experiencing as a means of meaning-making in Dutch spiritual care?* was independently drawn up by me, that no sources and aids other than those stated by me were used and that the passages in the work whose verbatim content or meaning was taken from other works, including electronic media, are made known as a borrowing by source citation.

Den Haag, May 28th 2023.

ABSTRACT

This study aims to reduce the dearth of knowledge within Dutch spiritual care regarding the method and process of focusing, developed by US philosopher and psychologist Eugene Gendlin (1926-2017). It theoretically explores the method, its philosophical foundations and evolution, as well as the criticism it received and its relation to spirituality and spiritual care. An empirical section probes into focusing within Dutch spiritual care. It takes stock of the knowledge and use of focusing among Dutch spiritual caregivers and answers by whom the method is known and used, in what way and with what findings. The study concludes that focusing has more potential for Dutch spiritual care than is currently utilized.

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As the famous words by John Donne go, and as this research shows once again, despite what Will Freeman* may say: no man is an island.** Relatives, loved ones, teachers, peers and colleagues past and present have been with me through working on this thesis in more ways than I could ever explain. Thank you all dearly for your companionship, kindness, grace, valuable lessons and so much more.

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I thank my parents for a life's worth of love and support while wondering what would become of me … I wouldn't have guessed either. Ton, without you everything would (have) be(en) different. Joyce, thank you for you know what and all your sweet attentions. Maaike and Zoë, I could not have done this without you lovingly letting me. Thank you so much for your support, encouragement and all the flowers in my workroom, but most of all your patience. Last but not least a big shout-out to Esther. Hold on, let go and carry forward whatever lives inside of you.

* Will Freeman is the main character of Nick Hornby's 1998 novel *About a Boy*, as well as of its 2002 motion picture adaptation by Paul & Chris Weitz. The initially rather self-indulgent Will likes to liken himself to an island, specifically Ibiza; only to find out that he is not, of course, and cannot do without others while others cannot do without him.
** Properly quoted, it is actually "No man is an *Ilan*d" (Donne [1624] 1923, 98).

What we say is never equivalent to what we are talking about.
Rather, if we are lucky, it "carries it forward."

Eugene T. Gendlin (1999, 82)

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INTRODUCTION

This thesis started out with a general interest in the role of the human body in Dutch spiritual care. During the Radboud spiritual care program, I noticed an absence of bodily themes that struck me as strange, considering the vital part physicality plays in all human experience, including the spiritual and religious (e.g. Götz 2001; McGuire 2003; Stolzfuz, Green & Schumm 2013).[1]

As I soon learned, Dutch research on spiritual care shows a significant gap concerning the relation between the body and spiritual wellbeing. Interesting publications are those of theologian, therapist and meditation teacher William Yang (2018) and that of Yang and psychologist Ton Staps (2019) on the altered physicality of cancer patients and the way this functions as a portal to lived spirituality. But there aren't much other such elaborate explorations of the theme within the discipline.

Simultaneously, psychiatrists like Bessel van der Kolk ([2014] 2015), psychologists like Paul Verhaege ([2018] 2020), philosophers like Marc van den Bossche (2017) and even sociologists like Hartmut Rosa (2019) have all emphasized the strong connection between the body and existential and/or spiritual health over the last years.

Also, Dutch spiritual care actually does show attention for the physical aspects of spirituality and meaning-making; for instance through mindfulness (Anbeek 2008, Jordens 2013, Baarsen, Oldenhof & Kruijne 2016), (biblio)dance (Beurmanjer 2019; Zwaan 2022) and tactile communication (Sprangers & Muthert 2022). In 2019, the Dutch professional association for spiritual caregivers VGVZ organized the seminar *Dichter bij het lichaam*, which was entirely dedicated to physicality within spiritual care.[2] Moreover, the VGVZ is currently initiating safeguarding the value of physicality within its professional standard.[3]

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[1] My fascination with the subject only increased during my internship, in which I worked with patients in rehabilitation as well as with palliative patients and elderly people in residential care with psychogeriatric and/or somatic conditions. With all of these clients, I was able to witness directly how their physical circumstances often had a considerable impact on their overall existence, including their spiritual wellbeing.

[2] https://vgvz.nl/wp-content/uploads/2019/09/Uitnodiging-studiedag-2019.pdf, last accessed May 28th, 2023. Among other things, the program included workshops on bibliodrama, clowning and physicality within spiritual care provided in psychiatric hospitals.

[3] Personal email correspondence with spiritual caregivers and VGVZ-members drs. Barbara Zwaan MA (September 15th, 2022) & dr. Wim Smeets (December 12th, 2022).

Remarkably, the Dutch research relating spiritual care and physicality significantly stems from the Universiteit voor Humanistiek (UvH) in Utrecht (e.g. Rek 2010, Van Houten 2015, Te Winkel 2019). At first glance, humanists seem to have a keener interest in the role of the body in spiritual health than the traditional, perhaps more cerebral religious pillars.

Equally striking is that the larger part has been carried out by graduate students instead of academic staff (see Rek 2010, Van Houten 2015, De Kleine 2017, Te Winkel 2019, Van Amsterdam 2022). In fact, when social psychologist Gaby Jacobs was appointed professor of humanistic spiritual care at the UvH a few years ago, she explicitly emphasized her looking for spirituality in the *embodied* dealing with the world as a horizontal transcendence, but aspects of physicality completely lacked in her future research goals and proposed methods (Jacobs 2020).

One specifically body-based approach to spiritual care regularly recurs in Dutch research: the originally psychotherapeutic practice of focusing, developed by US philosopher and psychologist Eugene Gendlin (1926-2017) (Den Boer 2007; Den Hertog 2008; Meijboom 2008; Vosselman & Van Hout 2013; Keiman 2019; De Vos 2019; Te Winkel 2019; Te Winkel & Schumann 2020, Van Amsterdam 2020). In this method, the human body is explicitly appreciated as a source of knowledge, information and wisdom. To tap into this physical cognition, one has to actively engage in the continuous inner interaction between ‘raw’, preconceptual bodily experiencing and the employing of symbols and concepts like language and images, thus making meaning.

Limited to focusing, most discussions of the method stem from the UvH as well. And again, it is mostly graduate students that touch the topic (Den Boer 2007; Meijboom 2008; De Vos 2019; Te Winkel 2019). A possible explanation for this is that, as Den Boer (2007, 56) notes, the method of focusing is discussed during the UvH conversational skills classes.

However, the method is generally only referred to or debated within the context of a broader subject matter. As a result, it is mainly treated in an unelaborated manner, without a solid theoretical background or empirical embedding. Therefore, this thesis puts focusing and its interest in bodily processes on the center stage; it fully focuses on focusing.

CHAPTER 1: RESEARCH LAYOUT

1.1 problem definition

As mentioned, the existing Dutch spiritual care research does not go into focusing in depth. Generally, at most it briefly describes a few of its premises and basic elements. However, not much becomes clear about its actual workings, specific theoretical roots, its particular connection to spirituality or for example its critics, let alone its actual application within spiritual care in general or Dutch spiritual care in particular. Also, we find nothing about empirical experiences with the method. Hence, there is clearly a knowledge gap regarding focusing in Dutch spiritual care.

1.2 research objective

This thesis aims to reduce the dearth of knowledge on focusing within Dutch spiritual care. It works to broadly assess both the value and potential of focusing for spiritual care in The Netherlands. The objective is to do so through two basic means. First, through an examination of the method itself, its theoretical background, as well as its criticism and relation to spirituality and spiritual care. Subsequently, the research will take stock of the familiarity with and use of focusing in Dutch spiritual care, as well as of its actual application and the experiences that spiritual caregivers have with the method.

1.3 research questions

Derived from the overall goal as described above, this thesis will answer two basic questions:

1) How does focusing relate to the field of spiritual care in general?
2) How does focusing relate to spiritual care in The Netherlands?

These broader central questions will be answered through a number of more specific related questions.

The first basic question - *How does focusing relate to the field of spiritual care in general?* - concerns what I seek to find out on a theoretical level about the relation between focusing and spiritual care in general. In order to answer it, I will go into the following subquestions:

- What does the focusing method actually comprise of?
- What are the theoretical foundations of focusing?
- How have focusing and its application evolved?
- What do critics say about focusing?
- How is focusing applied to existential issues, spirituality and religion?
- How does focusing as therapy pertain to focusing as spiritual care?

The second basic question - *How does focusing relate to spiritual care in The Netherlands?* – is empirically motivated and aimed at getting a picture of focusing's familiarity and use within Dutch spiritual care. After all, the method is mentioned on and off in research, but to what extent and with what findings is it actually known and applied in Dutch spiritual care?

According to the Dutch organization for focusing, Stichting Focusing Nederland (SFN), Dutch focusing practitioners frequently employ the method for the benefit of the sick and dying. These are clients that spiritual caregivers often work with as well. The approach might be valuable for them too then. However, the organization hardly has any spiritual caregivers among its affiliates. Focusing is becoming increasingly known among spiritual caregivers though, says SFN. Several associated focusing trainers have instructed a number of spiritual caregivers, including some educated at the UvH.[4]

Largely corresponding to the guesstimate of Stichting Focusing Nederland, the Dutch professional association for spiritual caregivers VGVZ figured that the method is likely not widely known or used by spiritual caregivers in The Netherlands.[5]

The question *How does focusing relate to spiritual care in The Netherlands?* translates then into a number of further questions of a different type than the theoretical ones that come with the first question. Specifically related to Dutch spiritual care, I seek to paint the empirical picture through answering the following subquestions:

[4] Personal contact by phone and email with Ria van Hage of the Stichting Focusing Nederland (October 2021 through January 2022).
[5] Mail contact with then VGVZ policy officer Christien Den Draak MSc MA (December 21st, 2021).

- To which extent is focusing known and used among spiritual caregivers in The Netherlands?
- How do the familiarity with and use of focusing relate to different background variables of spiritual caregivers such as age, gender, spiritual positioning, education, work field within spiritual care and geographical location?
- How do spiritual caregivers in The Netherlands use focusing?
- With what kinds of other specific approaches do spiritual caregivers in The Netherlands combine or blend focusing?
- What do spiritual caregivers in The Netherlands consider the strengths and weaknesses of focusing in terms of types of problems, spiritual diagnoses, types of clients and the context of spiritual care?

1.4 methodology

Given the research objective and the two approaches through which to attain it and answer the two central questions, this exploration was designed as a mixed-method research with a theoretical and an empirical section, which will answer both research questions and their subquestions.

literature study
The first research question - *How does focusing relate to the field of spiritual care in general?* - and its subquestions described above are answered in chapter 2 through an analysis of the literature on focusing, spiritual care and the intersections between the two, as well as through the analysis of literature on the relation between psychology and spiritual care.

The literature study draws from a variety of fields such as psychology, philosophy, neurology, linguistics, cognitive sciences, behavioral sciences, religious sciences, education and spiritual care. Both primary and secondary literature were used. Relevant literature was collected using Google Scholar, Radboud University's RU Quest database and the JSTOR digital library of academic journals, books and primary sources. References and bibliographies in consulted literature were also important sources, just like the website of The International Focusing Institute, which contains a research section with a wealth of sources on focusing as well as a primary Gendlin-bibliography.[6] The repositories of various universities offered access to relevant master and PhD theses.

[6] See https://focusing.org/ and https://focusing.org/gendlin/gol_primary_bibliography.htm, last accessed May 24th, 2023.

survey

The second research question - *How does focusing relate to spiritual care in The Netherlands?* - as well as its subquestions described above are answered through empirical research. Taking stock of focusing in Dutch spiritual care was realized by means of a cross-sectional standardized survey designed encompassing both quantitative and qualitative elements.

Since we learned from the literature that at least at some point focusing was taught at the Universiteit voor Humanistiek (Den Boer 2007, 56), a very prudent assumption was reckoned with that the college of education of spiritual caregivers might have an effect on their knowledge and use of focusing. For the rest, there were no a priori hypotheses. Background variables could possibly correlate with knowledge and use of focusing according to various rationales though. For instance, it could be that a feeling-based method such as focusing would appeal more to women than to men.[7] Spiritual caregivers who work more hours a week generally also receive more further training, possibly including focusing, and thus possibly resulting in relatively more knowledge and use of the method. It could also be that because of certain networks, focusing would be more frequently used in certain geographical areas. Or would be more or less prominent in certain work fields within spiritual care because of specific advantages or disadvantages. And so on.

The survey contained two parts and 48 questions in total.[8] Part I contained 9 questions about the demographic background of the participants. In this section, respondents were asked about their age, gender identification, spiritual positioning and college of education as a spiritual caregiver, as well as about their work as a spiritual caregiver: since when have they been active as such, how many hours a week do they work as such, in what field(s) or types of institution(s), in which provinces of The Netherlands and is the spiritual care they provide mainly based on their own spirituality or predominantly general?

[7] Peter VanKatwyk (1988), by now professor emeritus of spiritual care, introduced the Helping Styles Inventory (HSI). He argues, for example, that related to traditional gender roles, men are (still) more task-oriented and tend to concentrate on problem-solving, whereas women have more person-oriented helping relations and tend to focus on understanding the person with the problem (VanKatwyk 1995, 377).

[8] See appendix I.

Part II of the questionnaire contained 39 questions that asked for the participants' knowledge about focusing, their use of it and their experiences with the method. The questions 10 to 14 probed the familiarity of the respondents with focusing, in general as well as within the context of spiritual care. The questions 15 to 21 asked for specific knowledge and training in the six-step method as developed by Gendlin. Questions 22 to 27 inquired about the use the respondents themselves make of focusing in any way, be it according to Gendlin's steps or otherwise, thus leaving room for different ways of going about focusing. Questions 28 to 31 examined combining or blending focusing with other approaches, while questions 32 to 47 specifically explored concrete experiences with the method. The last question offered respondents room for own comments or remarks.

The survey was set up with the online tool LimeSurvey, for which Radboud University offers personal accounts. Accompanied by an introduction text, the secretary's office of the Dutch professional association of spiritual caregivers VGVZ distributed the questionnaire by email among all its members actually working as spiritual caregivers.[9] The data was gathered anonymously and safely stored on the Radboud computer server. Subsequently, it was imported into the IBM SPSS software for further analysis.

Much effort was invested into rendering the survey valid (measuring what it intended to measure) as well as reliable (systematic & reproducible) and as representative (generalizable) as possible. Questions were formulated unambiguously (single-barreled), singular (non-composed) and neutral (non-directional). Answer categories were clear and relevant as well as exhaustive and mutually exclusive where possible. Answers were partly predefined, but the survey also incorporated specifiable 'other' options as well as a substantive amount of open-ended questions. A number of questions also offered the possibility of choosing multiple predefined answers.

At several points, the survey contained introductions; to the concept of focusing in the introduction mail and at the beginning of part II, and to the series of questions on the use of and experiences with focusing further on. In order to avoid possible respondent annoyances related to logic and the

[9] See appendix I.

internal order, the survey incorporated a routing.[10] Based on feedback from different reviewers, the survey was adapted at several points before going online.[11] The routing and the technical aspects of the LimeSurvey software were also tested multiple times before the questionnaire went online.

The VGVZ-registered number of people active as spiritual caregivers at the time of distribution was 884, which thus formed the population. The survey was distributed on November 14th 2022 and a reminder was sent on December 7th 2022. The survey closed January 18th 2023. Between the start and end of the response period, 190 respondents in total filled out the questionnaire. Once online, the VGVZ completed the survey as a test run; the results hereof were eliminated. Eleven of the respondents did not complete the survey beyond the background questions in Part I. These were eliminated from the results as well, rendering the response 178. Of these 178, 17 respondents did not entirely fill out Part II of the survey. Since their responses to the questions they did answer are relevant, these participants were not eliminated from the results.

With a 'clean' response of 178 against a population of 884, the response rate was 20,14%. By means of several online sample size calculators[12], one can determine that with an overall confidence level of 95% and a response distribution of 50%, the margin of error is 6,6%.[13] Though the introduction mail stressed that the cooperation of respondents was greatly appreciated and of great value even if respondents did not know or use the method, there is a possibility that spiritual caregivers who are familiar with and use focusing were more inclined to participate than others, thus maybe rendering a small but unknown bias.

Since the VGVZ was unable to supply data on the demographical background of the 884-person population, the demographical background of the respondents could not be compared to the overall demographical background of the population. It was possible though to roughly compare

[10] See appendix I.
[11] Reviewers were supervisor dr. Joud Alkorani, dr. Joris Kregting of the Radboud Kaski research center on religion and society, as well as spiritual caregivers Jeanine Jonker MA, Dineke Hoff BA and Christine den Draak MSc MA, the latter of which was also the VGVZ policy officer at the time of review.
[12] https://www.calculator.net/sample-size-calculator.html and http://www.raosoft.com/samplesize.html
[13] Meaning there is a 95% chance that the real values are within ±6,6% of the values measured in the survey.

the background of the survey participants with population data that the VGVZ did provide for another research stemming from 2019.[14] This comparison could only be rudimental because of a significantly other population size (including all members instead of members actively working), shifts in the composition of the VGVZ-population since 2019 and the multi-interpretability of some of the data. One can derive a few very cautious conjectures from it however (see table 1 below). For instance, women may be a little bit overrepresented in the current survey, though it may also be that women have taken up a larger part of the VGVZ-membership since 2019. Additionally, Hindu and Jewish spiritual caregivers are underrepresented in the survey. Though there are only a limited number of them at all, none participated in the survey. Muslim spiritual caregivers have a bigger and growing share in the overall VGVZ-population and did participate in the survey, but are also underrepresented compared to the 2019 data. Roman Catholics are also likely to be a bit underrepresented, while humanists might be slightly overrepresented. Spiritual caregivers under forty seem to be somewhat overrepresented, but it is very well possible and even likely that this group has (substantially) grown over the last couple of years.[15] Regarding the work field(s) and type(s) of institution(s) that the participants are active in, I tend to refrain from any comparison to the 2019 data, since these seem to be rather diffuse on this subject.

A number of respondents answered various questions by choosing the 'other' option from the list of predefined answers and subsequently giving a specification that was already incorporated within the basic predefined answers. Those answers were corrected correspondingly.[16]

[14] *Draagvlak postacademische opleiding geestelijke verzorging in de zorg* (*Support for postgraduate education spiritual care in health care*), internally executed by and for the Faculty of Philosophy, Theology and Religious Studies of Radboud University, data provided by researcher dr. Joris Kregting of the KASKI research center on religion and society.
[15] Also see the VGVZ policy plan 2018-2022, https://vgvz.nl/wp-content/uploads/2018/06/06.-MJB-VGVZ-2018-2022.pdf, last accessed May 15th, 2023.
[16] See appendix II.

GENDER	man	woman	empty	total
2019 population 1036	34% (350)	65% (673)	1% (13)	100% (1036)
	man	woman	other	total
2022-2023 population 884, sample size 178	28% (50)	70 (124)	2% (4)	100% (178)

AGE	< 40	40-49	50-59	60-67	≥ 68	unknown	total
2019 population 1036	16% (163)	16% (179)	40% (414)	22% (224)	3% (33)	2% (23)	100% (1036)
	≤ 40	41-50	51-60	≥ 61			total
2022-2023 population 884 sample size 178	20% (35)	17% (31)	40% (71)	23% (41)			100% (178)

SPIRITUAL POSITIONING	2019 population 1036	2022-2023 population 884 sample size 178
Agnostic	n.a.	5,6% (10)
Buddhist	1,4% (14)	1,7% (3)
Chr. Protestant	37,2% (385)	36% (64)
Chr. Catholic	22,7% (235)	14,6% (26)
Chr. Other	1,4% (15)	10,7% (19)
Hindu	0,4% (4)	0% (0)
Humanist	12% (124)	15,2% (27)
Jewish	0,7% (7)	0% (0)
Muslim	4,4% (46)	2,2% (4)
Other	3,8% (39)	14% (25)
Unaffiliated	8,8% (91)	n.a.
Empty	7,5% (78)	n.a.
Total	100% (1036)	100% (178)

Table 1: 2019 population data versus 2022-2023 sample size data

Regarding spiritual positioning, data could only roughly be compared since categories were different. E.g. 'Christian Other' and 'Other' were not categories in the 2019 research and were filled by means of conversion in this table. **Then again, the 2022-2023 research did not include an 'unaffiliated' category while all respondents answered the question. These differences might make for the differences in the 'Christian Other' and 'Other' categories.**

1.5 ethics

The empirical section of the research is subject to issues of ethics and data management. All survey results were collected anonymously as well as handled and stored securely at the computer servers of Radboud. For scientific integrity and possible future use by other researchers, all research data were also properly archived at the secured Radboud servers. The distribution of the questionnaire through the Dutch association of spiritual caregivers VGVZ complied with the rules of the general data protection regulation for the safeguarding of personal data.

CHAPTER 2: FOCUSING

2.1 the method

Central to focusing is the idea that the body knows vastly more than one knows oneself and even more than one can possibly think of. In focusing, the body is regarded as an intricate, extremely refined and holistic organism that is constantly cognizant of each of our situations, knows what is wrong and right for us, and ceaselessly acquires new wisdom about our being in the world in order to make adjustments; the body is regarded as a complex, life-maintaining system which always tends in the direction of feeling better (Gendlin [1978] 2003, vii-viii, 39, 76-77, 160). Hence, real learning can only occur in dialogue with one's body (Ibid, 160).

felt sense and body shift

To enter such a conversation with one's body, one needs to have an experiencing of it, which at one point, Gendlin describes as "the process of concrete, bodily feeling, which constitutes the basic matter of psychological events and personality phenomena" (Gendlin 1964, 111).[17] The heart of this experiencing is formed by what Gendlin calls the 'felt sense', which he describes as "the body's physical sense of a problem, or of some concern or situation" (Gendlin [1978] 2003, 69). It incorporates both the problem and the bodily known solution (Ibid, 84).

[17] Gendlin has a lot of different things to say about experiencing, but never arrives at a fixed definition, since to him it cannot be captured or represented (Gendlin 2003). One can only talk about it using symbols, while even paying attention to it is a symbolic process itself (Gendlin [1962] 1997, 10). One way in which Gendlin refers to experiencing is as "The raw, present, ongoing functioning (in us) of what is usually called experience" (Ibid.). The 'ing' in the term therefore indicates a continuous proceeding of experience (Gendlin 1964, 111). He also attributes characteristics to it. For example, aspects of experiencing are that it comprises a process of feeling, that it occurs in the immediate presence, that it can be directly referred to, that it is a preconceptual organismic process of concrete, ongoing events, that it guides conceptualization and that it is implicitly meaningful (Gendlin 1961; 1964, 111). Additionally, it is multischematic, meaning that "to-be-specified experience*s* are capable of being specified according to many schemes" (Gendlin [1962] 1997, 154). As philosopher, philologist and Indologist Wilhelm Halbfass ([1988] 2017, 378) indicates, 'experience' is one of the most significant, but also most ambiguous and evasive terms in the literature on comparative religion, philosophy and theology. Things around experiencing get complicated real fast if one takes into account that it is considered key in consciousness, which is an evasive term as well and according to neurologist Antonio Damasio (2021, 119) has even become "a bit of a linguistic nightmare". Philosopher of mind David Chalmers (1995, 200-202) famously coined first-person, subjective experience 'the hard problem of consciousness', since it resists explanation in terms of computational or neural mechanisms and perseveres even when the performance of functions is explained.

A number of things are important regarding this notion of a felt sense.[18] Firstly, that it is not a clear, sharply demarcated kind of feeling but a vague and ambiguous, deep-down inner awareness (Ibid, 10, 33, 55).

Secondly, and directly related, it is quintessential that the felt sense is of a much deeper level than that of regular feelings or emotions. The felt sense contains emotional elements and can also produce them, but goes way beyond and is far more complex than our direct feelings and affects. Whereas emotions are oftentimes clear and defined, the felt sense is much wider and contains the whole of any given problem or situation. As such, it includes a multitude of interwoven component parts (Gendlin 1969, 7; [1978] 2003, 10, 29, 34-35, 69, 84-85, 101). The felt sense is also more comprehensive than reason or the intellect (Gendlin 1964, 107; [1978] 2003, 160). Gendlin ([1978] 2003, 32) compares the felt sense to an 'internal aura', "that encompasses everything you feel and know about a given subject at a given time – encompasses it and communicates it to you all at once rather than detail by detail."[19] He draws the analogy with a taste or a symphony; both are complicated totalities that transfer their character as a whole, without details (Ibid, 32, 54). He also repeatedly compares the felt sense to a spider web or a Persian rug (Gendlin 1998), both complex wholes consisting of many different interconnected threads, thus reflecting the intricacy and unfathomable coherence of the felt sense.

A third basic characteristic of the felt sense, in turn related to both its vagueness and its comprehensiveness, is that there are no words to describe the felt sense, while it also does not communicate itself in words. What is there is more than one can understand; it is more than words and thoughts (Gendlin [1978] 2003, 33-34, 39,126). Still, as we shall see, words are important tools within the method of focusing. Actually, the whole method is based on what Gendlin (1964, 113) calls the 'symbolic

[18] Initially, Gendlin (1961; 1964) used the term 'felt experiencing' for it.
[19] As such, a felt sense is not a just gut feeling to Gendlin. It is much more broadly inclusive as well as less intense and therefore easier to have (Gendlin [1978] 2003, 69-70). The felt sense is how one's body carries the whole of a situation, thus being more encompassing than the more familiar, more demarcated and often repetitive emotions that usually make for gut feelings (Ibid.). Also, a gut feeling eliminates the incessant interaction between situations and bodily feedback, which focusing is based on (Gendlin 1986a, 134), and thus it is more static. The felt sense shares some characteristics with hunches, intuition and instinct, but again, the felt sense is wider, more intricate and less distinct. For instance if a hunch 'says' 'don't' to a certain situation, the felt sense encompasses the initially unclear what and why of this 'don't' (Gendlin 1993, 22). Whereas a hunch or instinct might just be there, a felt sense has to be deliberately attended to in order to let it form and be able to discern and follow its development and autonomous life-process (Ibid, 21-23).

completion' of the felt sense, a calibration of the words or images that arise from the felt sense during focusing to the felt sense itself. However, it is important to keep in mind that there is an interaction between the bodily experiencing and the symbols, not an equation (Ibid.).

The fourth important aspect is that the felt sense is dynamic. For starters, it is not directly there when one starts focusing. One has to let it form, which is done by attending inside the body (Gendlin [1978] 2003, 10, 29, 69, 86).[20] And then, during the focusing process, it goes through changes, sometimes remarkably unpredictably: it changes, in a bodily way, in the very sensing of it (Gendlin 1964, 120-121; 1969; [1978] 2003, 8, 14, 28, 32, 156). The changes of the felt sense are labeled 'body shifts' and constitute the crux of what the method is about: following the living process within ourselves in the direction of forward movement (Gendlin [1978] 2003, 7, 25, 67, 77).[21] And as the felt sense changes, the focuser changes. The change of the body shift always feels good, like a release, irrespective whether what comes up will make the problem seem any better from a rational perspective. It allows the focuser to live from a deeper place than just thoughts and feelings. Consequently, that will show in an outwardly noticeable way; it will be visible in the face and the whole way in which one carries oneself (Ibid, 4, 25-27, 32, 59).

Finally, the fifth core feature is that the felt sense contains meaning; it presents itself as a 'felt meaning', a physical sense of meaning yet unknown (Gendlin 1961, 237; [1962] 1997, 1963a, 247, 251-253; 1964; 1969; [1978] 2003, 10, 59, 69). Including more than feeling and more than reason, it incorporates the 'reason of reason' (Gendlin [1978] 2003, 160). According to Gendlin (Ibid, 76), the body continuously senses its own values. We may not be able to express these without contradictions, but the inner life process from which they stem has its own directionality and is not relative (Ibid, 76, 160). Consequently, verbalizations or conceptualizations of the felt sense of this life process are not arbitrary (Gendlin 1963a, 252; 1998; 2003).[22]

[20] Gendlin (2003) indicates that his use of the word 'body' is not the usual use of it. To Gendlin, the body is not just an orienting center of perceiving or emotions, but also of acting and speaking in situations. Gendlin's use of the word 'body' refers not just to the 'physical machine' (Gendlin [1978] 2003, 77), but to the self-sentient interactional organism that it primarily is to him; in sensing itself, the body functions as our sense of each situation (Gendlin 2003).
[21] Earlier, Gendlin (1964, 5) used the phrase 'experiential effect' for what he would later call 'body shift'.
[22] Gendlin (1961, 237-238) indicates that his use of the word 'meaning' is different from the way in which words or concepts have meaning. Whereas the meaning of words or concepts is usually

steps or movements

In his earliest academic publication explicitly incorporating focusing, Gendlin (1964) presents the method as having four stages, though he is quick to remark that the division is more a result of his way of formulating than of any inherent four-step-divisibility in the process.

Five years later, Gendlin (1969) issued his first article exclusively dedicated to focusing. Herein, he first came up with a manual containing six steps, though very concisely described. These movements were vastly elaborated in his 1978 book *Focusing* (Gendlin [1978] 2003), and have ever since comprised the classic steps of focusing.[23] As the website of the International Focusing Institute shows, they form an important part of focusing trainings up to the present day, though accompanied by instructions not to follow the instructions.[24]

As with the four stages, the steps or movements are merely a kind of scaffolding for the process. In practice, the different steps often intermingle or sometimes even happen simultaneously. The structuring in steps therefore does not reflect a mechanical procedure (Ibid, 43, 48, 63). Gendlin himself considered the steps as only one way to teach the process. He compared them to a rope across the territory that can be done away with once one knows the territory (Gendlin 1998; Cornell 2013, xx-xxi). Psychotherapist Mia Leijssen (2007, 112) remarks that in day-to-day practice, focusing does not necessarily have to follow the steps. She herself describes the process in nine phases, which are however clearly derived of Gendlin's six steps (Leijssen 2007, 120-125). Linguist and psychotherapist Ann Weiser Cornell (2013, xxi) states and elaborates that the six steps do not define focusing, and that there is a much vaster world of possibilities for bringing focusing to clients.

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limited, a felt sense or meaning contains very many different conceptual meanings. "Like a dream symbol", Gendlin (Ibid.) says, "one felt datum may give rise to a great many complex conceptualizations". A concrete example he gives (Ibid.) is that of a person who for some reason unknown to him does not want to go to a particular meeting and tries to verbalize why this is the case. Constantly keeping in touch with and referring to his felt sense, ever more different aspects of this why rise up from it that thus get explicated and conceptualized.

[23] As Ikemi (2005, 33) indicates, a confusion regarding 'focusing' is that the word is often used to denote both the experiential process happening in the person and the specific instructions that facilitate that process.

[24] https://focusing.org/event/introduction-focusing-0 and https://focusing.org/sixsteps last accessed May 28th, 2023.

In various forms, the six steps have widely been described in the large body of focusing literature (aside from Gendlin [1978] 2003 and 1996 e.g. Campbell & McMahon [1985] 1997; Hinterkopf [1998] 2015; Koppel 2021). I will outline and elucidate them here.

The **first** step or movement is called '**clearing a space**'. It starts with finding a time and place that allows one to become silent and turn inward. Doing the latter, one pays attention to the body and takes stock of everything that goes on in there regarding the here and now of one's life. One does not go into any of that all, but stays distant and detached while discerning and just mentally ordering the different issues that rise up: one simply sits down with every issue that feels troublesome to the body in some way or another.[25] This allows for becoming whole and for experiencing space, which is fruitful for breathing and going deeper into oneself. And thus for the continuation of the process. Importantly, it also enables one 'to stop being a monument to one's troubles' (Gendlin [1978] 2003, 12, 43-44, 52-53, 72-73, 79).

The **second** step of focusing concentrates on the discussed '**felt sense of the problem**'. Note that it says 'of the problem', while in the first movement, one has made a whole list of problems. Hence, in this step one asks the body which issue is currently the most pressing: one lets the body select one from the accumulation of different issues gathered in the first movement. Subsequently, one makes contact with the unclear holistic feeling, the felt sense, of the determined topic or situation; this while staying detached from it and not going in to it. One asks the body what *all that* about the problem feels like. While and after asking, one must actively refrain from answering the question oneself, let alone deciding anything about it. One stays with the felt sense for a while, waiting for the body to answer (Ibid, 13, 44, 53-55).[26]

[25] Issues can range from trivialities to major life problems that one has wrestled with many times before; on any given day, says Gendlin ([1978] 2003, 52), one is likely to find that perhaps half a dozen problems keep one tense inside.

[26] In an illustration of the focusing process, Mia Leijssen (2007, 101-102) describes the course of a focusing session with her focusing partner aliased Ilse, who says that she might want to go into a situation she experienced with her sister the week before. Subsequently, Leijssen proposes Ilse to ask her body if it thinks this is the right choice for now. Ilse replies that she feels a tension in her stomach that contains some sort of fear and that her throat feels kind of tight. After a while, she concludes that this indeed has to do with her sister.

The **third** movement, '**finding a handle**' is an interesting one and basically makes out the answer to the question asked to the felt sense in step two. Above, I discussed how the felt sense is vague and all-encompassing, hence eluding any kind of description, while it does also not communicate itself in words. Still, finding a handle is all about singling out a word, phrase or quality label that fits the sense exactly. In order to get some sort of grip on the felt sense and be able to work with it, one has to let a word, combination of words or possibly an image come to you from the felt sense. It is important that one does not label the felt sense oneself or force a word or image into it, but lets the handle genuinely rise from the felt sense. It is also crucial that the handle is just right. One knows that it is right when it results in a body shift, a noticeable physical alteration of the felt sense, however small it may be (Ibid, 13, 44, 48, 55-56). Psychologist and focusing trainer Elfie Hinterkopf ([1998] 2015, 60) recommends that clients stay with a felt sense until they have found at least several descriptive words. According to her, this usually allows more meaning to come from it later in the process.[27] Finding a linguistic handle stemming from the felt sense seems contradictory to the felt sense not communicating itself in words. But note that the handle or label does not represent the entire felt sense. It rather refers to it; it offers an opening to further exploration of it, while it also already brings about some form of change. Still, in the end it *does* seem to communicate linguistically at least at some times and in some way. As Gendlin repeatedly indicates, language, the human body and all human experiencing are closely intertwined (e.g. Gendlin 1995, 553; 2003).[28]

[27] In the illustration of Leijssen (2007, 100-102), Ilse relates that she has a close relationship with her sister and that her sister has been undermining herself for a while now. She taps into her unclear feeling of fear and explicates it in two different ways: a fear of losing her sister on the one hand and a real concern for her sister on the other. These explications bring about a release in her bodily experiencing of the situation.

[28] This notion strongly resonates with current research in neurology, linguistics, philosophy of mind and embodied cognition. Biologist, neurologist and philosopher Francisco Varela, philosopher Evan Thompson and psychologist Eleanor Rosch (1991) were forerunners in exploring the notion of an 'embodied mind'. Neurologist Antonio Damasio (2021, 109-110) states that feelings are at least as substantial to consciousness as the mind and are actually primary, making the mind conscious. He also characterizes them as hybrids of mind and body though; they move with ease from mind to body and back again. Linguist John Joseph (2018, 37-40) indicates that locating language within human systems is difficult, since what we mean by language depends on where we locate it; so much even that the questions of where language is and what language is, are essentially the same. To complicate things further, the quests for the locations of mind and language are not separable either (Ibid.). All in all, modern embodied cognition theories show that neither mind nor body are strictly delineated, stand-alone entities. Instead, they are diffuse and entwined in complex, dynamical and contextual interactions, both between themselves and with the human environment (see e.g. Casasanto 2014, Kaschak et al. 2014; Scorolli 2014; Joseph 2018, 30 ff). A prominent

In the **fourth** step, '**resonating the handle and the felt sense**', one compares the word(s) of the handle or label to the feeling. One goes back and forth between the felt sense and its handle in order to perceive how they resonate with each other. One asks the felt sense if the label is right and waits for the felt response. To check the handle with the felt sense, one has to experience the felt sense again, but in the meantime, it might have changed already. One has to go along with changes on both sides, that of the felt sense as well that of the word(s) or image(s), as long as either is changing (Gendlin [1978] 2003, 13, 44, 57).[29]

The **fifth** and penultimate movement consists of '**asking**'. One experiences the last felt sense again, freshly, not from memory, and asks it what about the whole issue or situation makes it so strongly feel like the final words, image or quality label from the fourth movement. And then one waits for a response that results in a shift, a bodily give or release, which might - again - only be slight. Also again, it is important that one does not answer the question oneself, while one should also disregard quick answers coming from the mind; the response should flow directly out of the felt sense (Ibid, 45, 57-59). One should not explain, think or talk at oneself, but let the answer rise from the overall feeling (Gendlin 1969, 6).[30]

The **sixth** and final movement is about '**receiving**'. Here, one has to welcome and acknowledge whatever comes up as an answer to asking the felt sense what it is. Often, this is unexpected and may not seem logical. Whatever it brings, one does not have to believe, agree with or do what the felt sense says, but one has to receive it in a gentle and friendly way. Again, one keeps some distance and it is important to protect both the answer and the release that comes with it from one's own negative thoughts or reactions; once what comes with a shift is gracefully received,

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notion these days is that cognition is '4E': embodied, embedded, extended and enactive (Mennary 2010; Newen, Gallagher & De Bruin 2018). This fully dovetails with Gendlin's point. Gendlin's 'thinking with the body' does not involve an exclusion of the mind from thinking then, but rather an inclusion and a primacy of the body (Gendlin 1992); it is about thinking 'not without the body'. Gendlin ([1978] 2003, 165) also speaks of the 'body-mind' and says that the felt sense is body and mind before they are split apart, thus including the mind as well. This all does raise the question however to which extent words, images or answers actually rise up 'from the body'. To Gendlin (Ibid, 58-59), if an answer from ones inner being comes too soon, it primarily stems from the rational mind, thus bypassing the body.

[29] In the illustration of Leijssen (2007, 100-102), Ilse senses that there is more to the situation with her sister than she just formulated. After some silence, she feels that her sisters' approval of her is of great importance to her.

[30] In the illustration of Leijssen (2007, 100-102), Ilse turns out to have felt judged by her sister about something the other week.

other shifts will follow and what the body says then will be different. One has to keep the new sense of what would be a right direction and not worry about the new form it will eventually take (Gendlin [1978] 2003, 14, 12, 60-61).[31]

iteration

It may very well take quite some steps before a certain problem is fully resolved, maybe even up to a three-digit number of them. Thus, the overall process may take a period of time and possibly a considerable amount of sessions. Therefore, one can continue a focusing session until it feels enough for the moment and return to the particular affair of it later. Of course different felt senses will arise by then. Also, a focusing session may result in outward action that will influence the next session: inward and outward work often alternate and aid each other (Ibid, 63).

Iteration can take place both in the same and in repeated sittings. The need for it is not only a matter of time; it is also key in how the method works and unfolds. It is important that one remains constantly aware that focusing is a process, just like life is a process. As Gendlin (Ibid, 77, 165) states: “You cannot – and should not trust any *single* set of words, any *one* feeling, any *one* body-message that comes. But you can definitely trust the whole series of steps by which your body moves to resolve and change a wrong state of being”.

obstacles

While focusing, one may encounter a variety of difficulties and obstacles. Leijssen (2007, 105) categorizes them in three groups: 1) not being able to experience inner sensations, 2) being overwhelmed by emotions and 3) being blocked by one’s inner critic.

The first kind of problem, says Leijssen (Ibid, 105-106), often has to do with the western cultural tendency to consider the body as a machine that should be controlled. People that are used to ignoring their feelings and are not accustomed to listening to their bodies will need more time and practice to reconnect with the body. A possible practice is performing regular body scans in order to come to know one’s inside space. In the

[31] In the illustration of Leijssen (2007, 100-102), after a while of feeling again, Ilse describes the tension in her stomach as resentment. This feeling appears to be rooted in an old pattern of Ilse always giving in to her sister. Consequently, she feels a strong decisiveness to not do so anymore.

course of this, one tries to recognize feelings while being in the moment. When a feeling without a label passes by, one can practice being with it and try to let words flow from it (Gendlin [1978] 2003, 91-94).

Variations of not being able to experience inner sensations are situations in which one feels stuck or blank, or in which words with which one habitually describes an issue get in the way of the actual felt sense. In the first case, one can make the absence of feeling a focusing subject itself. A comparable thing goes for the second case; if a feeling is veiled by labels one has already and most likely repeatedly attached to the situation, one can ask the felt sense how that label feels (Ibid, 91, 88-90, 94-95).

The second sort of difficulty, being overwhelmed by emotions, is generally related to a lack of inner distance; one has come to coincide with one's problems and risks drowning in them.[32] Ways to create more inner distance are for example the use of metaphors, breathing exercises or first concentrating on positive experiences (Leijssen 2007, 106-107). Gendlin ([1978] 2003, 97-98) emphasizes the need to slow the process down when confronted with too many feelings at the same time; he suggests 'throwing them all out' and then letting them come one by one.[33]

The third type of hindrance, being blocked by one's inner critic, is quite an important one that many people come across. The inner critic is not the 'voice' of the body itself, but may well tend to dominate. It utters judgments, opinions and unacknowledged needs, usually in an unfriendly manner, and so boo what the body has to say. Usually, the comments of the inner critic root in the voices of external authorities, present or past. Dealing with the inner critic asks for even more attention to physical responses: the voice of the inner critic results in sensed tension, restriction, discouragement, fear and doubt, while the 'voice' of the body leads to relaxation, renewed energy, joy, peace and decisiveness (Leijssen 2007, 107-108).

[32] Though especially in psychotherapy focusing is primarily applied in case of issues experienced as problems, one can of course also use it to explore and explicate more positive feelings. Moreover, as we will see in 2.3, focusing is also used in a variety of fields other than therapy and related to issues that are not per se problematic; the core of the method and the process is always about how one bodily relates to ones life and surroundings.

[33] This is a metaphorical figure of speech of course; the main idea remains to calm down and create some distance between the person and their feelings. One might picture oneself shoving all issues and/or emotions aside, take a break, and then just explore one, stay with it, and maybe explore another one subsequently. Also, one can for example calmly explore if there is just one feeling under them all (Gendlin [1978] 2003, 97).

Being afraid of feelings is also a common obstacle related to the inner critic. When this occurs, it is important to remain friendly; one can comfort by indicating that one will not push any barriers. Instead, one can focus on the felt barrier: how does that feel? Also, it is wise to remember one is never just a particular feeling. One is one's whole body, and the feelings in it are newly produced each moment (Gendlin [1978] 2003, 95-97).

role of the other

Focusing is directed towards allowing and attending to the deeper bodily feelings of whoever is focusing. As Gendlin (Ibid, 115) indicates, one might often want to focus alone. However, it is a lot easier with another person present, even if neither focuser nor listener says anything at all (Ibid, 116). Focusing developed within the context Rogerian client-centered therapy and just like Carl Rogers himself, Gendlin placed high value on the relation between client and therapist (e.g. Gendlin 1964, 108-110; 1969, 10).

The biggest difference a therapist or focusing partner brings to the table is *the way* one thinks about any issue. In terms of content, thoughts may roughly be the same for a while whether alone or with another, but the way in which one thinks is definitively different when accompanied by a partner or therapist. The other always becomes part of the present situation and can help the focuser feel deeper, more free, direct and intense as well as feel more different things and aspects of oneself, thus facilitating the focuser in "coming alive inside" (Gendlin 1964, 126-130).[34]

While focusing can take place in silence, it often involves talk. In this, the therapist or focusing partner must respond to what is directly felt by the focuser, even if it is not specifically clear yet. The experiential body process is carried forward by action and feedback; what counts is not what words or pictures are used during the focusing, but that the focuser keeps going back to the present actual feeling and makes a fresh new start from this feeling over and over again. It is the job of the therapist or focusing partner to welcome and make room for whatever the felt experience may bring (Gendlin 1969, 8-11). As psychoanalyst and focusing trainer Lynn Preston (2008, 19) puts it, the therapeutic project is all a matter of "midwiving the emergent and facilitating new experience".

[34] Gendlin (1998) draws the comparison with plant life, of which the tissue-process changes and naturally expands in the presence of water and sunlight. With some people though, the body constricts and one would not want to focus with them (Ibid). Also, when something is off in the relationship, that thing needs attention first (Ibid). Since bodies live their relationships, the nature of the relationship is crucial in focusing.

The 'midwiving' is carried out through a variety of different techniques. The Rogerian technique of saying back, reflecting what the client or focuser says, is one of them, but that is not all that the therapist or focusing partner does. Other things are calling attention to unclear feelings, providing pointers to sense them, help the focuser to find a handle as described in the steps, and help the focuser figure out whether or not the handle resonates with the felt sense. Additionally, it is crucial that the therapist or focusing partner upholds and facilitates a friendly atmosphere towards the felt sense and whatever comes from it (e.g. Gendlin 1996, 45-55). Asking questions is also a means to create movement (Gendlin [1978] 2003, 130). Metaphorically, the therapist or focusing partner primarily sees to it that the client attends to their own 'inner client', 'the client's client' or 'the one in there', being the felt sense, figuratively speaking thus keeping the client or focuser out of their own way (Gendlin 1984a).[35]

There is one huge no-go in the whole enterprise of focusing, be it by the focuser themselves or by the therapist or focusing partner. What one should not do under any circumstance while focusing is analyze. An analysis may be (partly) right, but it both blocks the direct experiencing of the felt sense and leads away from it; it has a fixating effect, which prevents change (Gendlin 1963a, 246-247; 1964, 132; 1969, 9; [1978] 2003, 11, 13, 17, 36-37, 51, 54-55, 67; 1999, 82).

2.2 theoretical grounding

The previous section sets forth the basics of what the method of focusing entails. But what are its theoretical foundations?

philosophy of the implicit

Gendlin was schooled as a philosopher at the University of Chicago, with which he remained connected for his entire academic career. In 1950, he wrote a master's thesis on psychologist and hermeneutical philosopher Wilhelm Dilthey (1833-1911) and the problem of understanding human significance in the science of man.[36] In 1953 (Ikemi 2005, 33), he started a close and pivotal collaboration with psychologist Carl Rogers (1902-1987), widely known for his client-

[35] In case a focuser opts for remaining silent while focusing, the trusted therapist or focusing partner still functions as a space holder for the focuser, allowing them to feel more and more freely than they would when alone.
[36] See primary bibliography on https://focusing.org/gendlin/gol_primary_bibliography.htm, last accessed May 28th, 2023.

centered therapy, on which Gendlin elaborated.[37] In 1958, he wrote his PhD on the function of experiencing in symbolization[38], the subject that would become central to his work for the remainder of his long professional life.[39] Across the years, Gendlin fleshed out this relation between experiencing and symbolization in an admirably consistent way.[40] His overall thought would eventually become known as his 'philosophy of the implicit' (Gendlin 1999, 81; Purton 2004a) and thoroughly permeates focusing.

Foundational herein is that in each situation man's experiencing encompasses an implicit understanding of that particular state of affairs (Gendlin 2009). Just like 'experiencing', 'implicit understanding' is an articulation Gendlin already found in the work of Dilthey (Gendlin 1991, 26; [1997] 2018, 46; 2009). It holds that what one experiences at any given moment already understands the situation; experiencing itself is therefore also a comprehension, already implying what is needed in given circumstances (Ikemi 2011, 31). As such, it is grounded in situations and thus relational and interactional (Ibid, 35). Comparably, philosopher Martin Heidegger (1889-1976) argued, says Gendlin (2003), that in what Heidegger calls our 'felt understanding', we know our reasons for an action "further than cognition can reach".[41] The philosophy of the implicit and focusing then are about symbolically explicating this experience-based implicit understanding, which bodily manifests as what Gendlin (1963, 251) labels the 'felt sense', thus making meaning.

[37] Ikemi (2005, 33) even argues that it was Rogers who first observed and reported what Gendlin would later call the 'felt sense', as well as recognized the importance of it. He speculates that Rogers stumbled upon the process that is now called focusing, though he did not, according to Ikemi, intentionally attempt to facilitate the process.
[38] See primary bibliography on https://focusing.org/gendlin/gol_primary_bibliography.htm, last accessed May 28th, 2023
[39] Because of his work in psychology, Gendlin acquired a considerable reputation as a psychologist and therapist; both focusing and his general thought have had a substantial influence on psychotherapy theories and practices (see Ikemi 2017). Still, Gendlin invariably considered himself first and foremost a philosopher and was also mostly regarded as such (Amos 2016, 309; Braude 2020).
[40] In order to partake in and respond to various contemporary academic discourses throughout the decades, such as that on postmodernism (Gendlin 2003), Gendlin frequently put forth his philosophy in fresh, new and different ways, incessantly introducing new wordings for it along the way, but the basics of his thinking were established at a very early stage of his development and proved to be remarkably steady over time.
[41] This understanding or 'Verstehen' is closely connected to Heidegger's notion of 'Befindlichkeit' or disposedness, and always also encompasses moods, feelings and affects (Gendlin 2018, 194-224).

two types of orders

In his work, Gendlin incessantly juxtaposes two types of orders. On the one hand, there are the orders that are externally imposed on people and that stem from culture, history, language, science and logic. On the other hand, there is the natural order of the living body.

The imposed orders specifically of science and logic(al positivism), including the behavioral sciences and psychology, depend on concepts, structures, categories, cut units, distinctions, fixed forms, rules, inferences, implications, binary choices and so on (see e.g. Gendlin [1962] 1997, xi-xii, xiv-xv; 1963a, 252-253; 1991, 21, 107-108; 1995, 549, 552, 554; 1998; 2000, 116; 2018, 93). These come with specifically defined contents (Gendlin [1962] 1997, 29-34). Science and logic represent the third-person, external perspective (Gendlin 2000, 115; 2009), usually considered to be the objective. In these realms, processes are explained by how the different constituent components can combine (Gendlin 1998; 2000, 113), while further events are expounded on as rearrangements that are deducible from the delineated units and their mutual relations (Gendlin 1991, 108). As such, the patterns of science and logic are constructed (Gendlin 2000, 115); they explain the world by means of hypothetical constructions and operations (Gendlin 1991, 24), which have specific structures (Ibid, 23). All bring their own logical implications (Ibid, 60) and change over time with new scientific postulates (Ibid, 107). Scientific and logical constructions work incredibly powerfully, says Gendlin (Ibid, 120; 2000, 114), but they work only within already cut units (Gendlin 1998). They are also reductive (Gendlin 1991, 109; 2000, 116), mechanistic (Gendlin 2000, 112) as well as passive and static: they are observed but are not observing, seen but not seeing, compared but not comparing (Gendlin 1991, 111). Moreover, they are based on empty space and time (the same at any given place and moment) and are thus abstract and separable from any surroundings (Gendlin 1991, 41-42, 108, 115-117; 2000, 111-115).

Strongly drawing from the phenomenological and existentialist traditions, the other type of order Gendlin discerns is the natural order, which is of a totally different complexion. It entails what Gendlin (1999, 81; 2003) calls an ‘undivided multiplicity’. To him, a living human body is foremost a biological ongoing (Gendlin 1963a,

249), a process with its own patterning (Gendlin 1998). The natural order hereof (Gendlin 1991, 40 ff.) is far wider as well as far more intricate than any conceptual order (Gendlin 1963a, 249; 2000, 115). It is also far more detailed and differentiated than concepts (Gendlin 1999, 83; 2000, 114) and as such, far more precise too (Gendlin 2018, 111-137). The natural order and the experience hereof represent the first-person perspective (Gendlin 2000, 114), generally considered the subjective. But with the living human body primarily being a process, the first-person perspective is not a perspective anymore but at its core a first-person proceeding, it is life itself. 'Perspective' suggests that one's surroundings are merely viewed, while a body is actually in constant interaction with the environment (Gendlin 2009, 349). In contrast to the abstract imposed orders, the natural order is thus based on being and exchange in concrete time and space (different at any given place and moment) (Gendlin 1991, 117-120; 2009, 349).[42] As such, though it is intrinsically individual, it is not private; it is all about the world, because we sentiently and bodily live in the world (1995, 552-553). Importantly, it also inherently implies forward direction (Gendlin [1978] 2003, 76-79) and continuously regenerates itself (Gendlin 2018, 111). Comprehensive as it is, it encompasses aspects both conscious and unconscious and both in and out of our control (Gendlin 2000, 109-112). The experiencing of the natural order is often conceptually vague though (Gendlin 1969, 6).

tension and interrelatedness

Between the two types of orders, there is an inherent tension. Whereas science and logical positivism fear that the subjectivity of inner experience may corrupt the integrity of scientific methods, says Gendlin ([1962] 1997, 2, 16-17), the existentialists fear that the scientific approach may destroy the integrity of human experience,

[42] Gendlin endorses the strongly environmental and interactional view of Heidegger, which holds that being is not independent, but always a 'being in' or 'being-in-the-world' (Gendlin 1999, 80; 2003). He is also strongly influenced by Maurice Merleau Ponty (1908-1961), one of the most prominent explorers of the relation between consciousness and the body in phenomenology. From him, Gendlin (1999, 80) takes that bodies are not philosophical preconditions and that they are earlier than language. To Merleau-Ponty, says Gendlin (2003), "the body is a sensing, an internal-external orienting center of perception, not just perceived, but perceiving". Though the natural order of the physically felt body is always directly connected to concrete time and space, it is also part of a multiplicity of other places and times, since one does not only live the circumstances around oneself, but also those one thinks of in one's mind (Gendlin [1978] 2003, 77).

since logic and concepts are hard to apply to how experience is actually lived and felt.[43] There is a risk of interpreting experiences only through stereotyped concepts, thus bypassing the actual stream of experiencing (Ibid, 17).

In psychology for example, psychoanalytic icon Sigmund Freud (1856-1939) reduces the living body to a number of drives not related to each other or the world outside the body, says Gendlin (1998). Some therapists forget the patient and relate just to the diagnostic category they find appropriate (Gendlin 1995, 552). Also, the imposed structure of any type of psychoanalysis, though the analysis may be spot-on, has a fixating effect shutting down actual experiencing (e.g. Gendlin [1978] 2003, 67) and thus therapeutic change (Gendlin 1995, 552; 2003).[44]

Still, the two types of orders are also thoroughly entwined and mutually implicit in each other. The concept and content-based, imposed orders of science, logic, culture, history and language inevitably root in and stem from human experiencing as well.[45] Conversely, the natural, organic and process order of bodily experiencing inescapably also encompasses the constructed orders of science, logic, culture, history and language, though it is much wider and cannot be reduced to them (Gendlin 1995, 547-549; 2003).[46]

Consequently, the same goes for the relation between experiencing and symbolization. Experience is always symbolized in some way, verbally, visually or in actions, while there is no such thing as pure

[43] The imposed orders of science and logic are strongly influenced by philosophers René Descartes (1596-1650) and Immanuel Kant (1724-1804). Whereas Descartes still acknowledges the natural order but urges us to overrule it with logic, says Gendlin (1991, 42-44), Kant is the first to reduce all experience to logic forms.

[44] Compare the statement of spiritual teacher Jiddu Krishnamurti that “analysis is paralysis”, uttered during a talk in New York dated April 20, 1974. “When you observe, you see so much”, says Krishnamurti, “It is only when you analyze you don’t see, because then there is the analyzer and the analyzed, there is a division”. See https://kfoundation.org/krishnamurti-in-new-york-1974-talk-1-transcript/, last accessed May 28th, 2023.

[45] According to Dilthey, says Gendlin (1973, 317), science is derived from life and thus cannot claim to explain and reduce life to the patterns it uses.

[46] Gendlin again also draws from Heidegger on this point. Since to Heidegger being is inherently a being-in-the-world, experience is always also hugely impacted by culture, history and language. But, says Heidegger, it is never confined to them; they are there in terms of one’s living and one’s striving (Gendlin 1973, 318).

logic (Gendlin [1962] 1997, xii).[47] Bottom line therefore, thought may be described as a functional relationship between symbols and experiencing (Ibid, 11).

Gendlin's basic endeavor was not only to show that and how experiencing always, in each and every moment, plays a crucial part in our thinking, but also to make us well aware of that and even promote it so we can use it for our benefit, to make it "a positive and helpful fact" instead of considering it a problem (Gendlin 1995, 554).[48]

In his work, he continuously strives to bridge the two types of orders. What he is after is a first-person process approach that does not contradict the genuine findings of 'reductionistic science', as he says, but searches to understand first-person processes without letting the person drop out (Gendlin 2000, 118). In this respect, Gendlin is also considerably pragmatic and pragmatist.[49]

[47] After all in logic, everything depends on what one fills into the logic, and this cannot be decided by logic (Gendlin [1962] 1997, xv). Also compare the incompleteness theorems of mathematician, philosopher and logician Kurt Gödel (1906-1978). The first theorem states that in any consistent mathematical system, there will always be true statements that cannot be proved within that system. The second theorem consequently states that no consistent formal system can prove its own consistency (Raattkainen 2005).

[48] This main interest was importantly instigated and inspired by a crucial personal episode. Born in Vienna into a Jewish, originally Gendelin-named household, he and his family fled the rise of the Nazis in the late 1930's; first to the Netherlands and eventually to the United States. During the escape, Gendlin witnessed and was fascinated by how his father time and again importantly relied on his internal feelings for making the right choices. These decisions, and the way they came into being, would not only shape Gendlins future, but also importantly prime and sharpen his later philosophical and therapeutic focus and view (see Korbei 1994).

[49] Gendlin is also heavily influenced by US pragmatist philosophers such as Charles Peirce (1839-1914), John Dewey (1859-1952) and George Herbert Mead (1863-1931), as well as by pragmatist-inspired UK mathematician and pioneer of process philosophy Alfred North Whitehead (1861-1947). This leads philosopher and scholar of religion Donata Schoeller (2017) to label Gendlin a Neo-pragmatist. Gendlin ([1962] 1997, xvi) himself stated: "My recognition of certain difficulties is very European, but my emphasis on situations, practice, action, feedback, transitions, and progressions is very North American". Philosophers of cognition Mark Johnson and Tim Rohrer (2007, 18-19) argue that American pragmatism has been fundamental in the development of embodied cognition theory. Pragmatist philosopher Sidney Hook (1959, 154) indicates how the pragmatists mark a radical break with the till then traditional correspondence theories of truth. To them, ideas do not mirror the world, but enable organisms to solve concrete problems they are confronted with (Ibid, 153). As such, pragmatism has a practical and experimental notion of truth, which always involves behavior patterns within a particular culture and at a certain historical time (Ibid). Truth is what works and at any instance one confirms a truth about the world, or makes a judgment of perception, one makes a change in the world (Ibid, 154). As such, to the pragmatists, human intelligence is natural, social and historical, but above all creative (Ibid 156). Pragmatism

process approach of meaning making

In psychology, says Gendlin (1963, 251), the truth of us is in the preconceptual, ever changing felt meanings of experiencing and not in any conceptual pattern one might apply to them. However, we have to explicate our experiences, since without explication, they can hardly be called meaningful - and thus we also need concepts (Ibid, 247). Moreover, though experiencing encompasses more than language, it is not apart from language: language is implicit in bodies and the human process of living (Gendlin 1995, 553; 2003; 2018, 285). To Gendlin, consequently, meaning-making takes place precisely on the interface between our natural understanding and the realm of concepts and logic forms; we must think on both sides (Gendlin 1995, 549): "Meaning is *formed* in the interaction of experiencing and something that functions symbolically. Feeling without symbolization is blind; symbolization without feeling is empty", says (Gendlin [1962] 1997, 5).[50]

The overall purpose of focusing then is to connect to the natural, process order of live and life-felt experiencing, and to let this order function in how one thinks, speaks, acts and lives. To Gendlin (1963, 254), "Only in a man's direct touch with this felt experiencing does he

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and existentialism share a firm rootedness in human experience, while they both depart from interaction with the world and take on an anti-essentialist stance (Ibid, 154, 159). An important difference though is that pragmatism is much more science-oriented (Ibid, 157-161); even so much so that one should always make every effort to employ rational, scientific methods before falling back on 'the great evils of experience' (Ibid, 158), the latter being a notion that Gendlin would definitely disagree with. Another important difference is that pragmatism considers the problems of existentialism too vague and undefined. To them, a problem is not a real problem if it is not properly delineated: a problem should always be a specific difficulty of a concrete and/or theoretical nature in a finite context; existentialism's problem of existence is therefore considered too general and not a genuine problem (Ibid, 160-161).

[50] Though Gendlin does not provide any reference here, the structure of this phrasing clearly echoes Kant's famous formulation "Gedanken ohne Inhalt sind leer, Anschauungen ohne Begriffe, sind blind" from his *Kritik der reinen Vernunft* (Kant [1781] 1919, 107). In general, Gendlin is open and frank about his influences and often relates to as well as quotes from other thinkers, but it is certainly far from always clear at what instances and in what ways he uses which ideas from whom exactly. Oftentimes, this appears to remain implicit. In a prefatory note to *A Process Model*, considered his magnum opus, Gendlin ([1997] 2018, 3) states to "lay down some terms as if they came out of nowhere". In another publication from the same year though, he says: "The tradition is implicit in any thought and discussion, not only when it is overtly the topic" (Gendlin 1997, 297). This leads Schoeller and focusing trainer Neil Dunaetz to comment: "The concepts that should be taken *as if* they came from "nowhere" are implicitly loaded with the history of ideas, with direct and indirect allusions and references to thinkers on whose shoulders Gendlin stands" (Schoeller & Dunaetz 2018, 133).

find what he then calls “himself””. Letting experiencing function in one’s being involves following the felt meaning (Gendlin 1963, 252), symbolizing it and thus shaping and differentiating ever-changing meanings out of it (Ibid, 248-253). This subsequently brings about change in what is experienced (Gendlin 1963, 248-249; [1978] 2003, 10, 22; 1995, 548, 552) and thereby change in how the life process directs from inside, in forward direction (Gendlin [1978] 2003, 22, 78; 1998; 2003).

Therapy is directed towards renewed interaction with the individual’s body-life, towards the continuation of what Gendlin (1998) conceives of as stopped interaction and stopped body-processes, which he also refers to as ‘frozen wholes’ (Gendlin 1964, 128). To incite this, explaining the individual to themselves is insufficient (Gendlin 1963a, 246). The way to go about it is to empower one to speak from the felt sense, thus opening up the territory of experiencing along the way (Gendlin 1999, 83).[51] Keeping the experiencing process going is primary, since, as Gendlin says “you are no content at all, but there is direction” (Gendlin [1978] 2003, 79).[52] Therefore, one must persistently go back and forth between the implicit of experiencing on the one hand and the concepts of logic and language on the other.[53]

[51] From phenomenologist philosopher Edmund Husserl (1859-1938), Gendlin embraces that concepts and assertions should emerge directly from experience, since the ordinary life world is always implicit in how one experiences (Gendlin 1973, 318). To Husserl, the fundamental property of consciousness is ‘intentionality’, meaning that consciousness is always concerned with something; it is of or about something (McIntyre & Woodruff Smith 1989, 147).

[52] Gendlin also fully agrees with the notion of existentialist philosopher Jean-Paul Sartre (1905-1980) that existence precedes essence (e.g. Gendlin 1999, 81). As noted before, this is also an important conviction of the pragmatists (Hook 1959, 159).

[53] Gendlin assigns a wide variety of phrases to both the realm of experiencing and the process of explicating it. Wordings he comes up with for the domain of experiencing include ‘felt meaning’ (Gendlin 1962; 1963a), ‘direct referent’ (Gendlin [1962] 1997, 1964), ‘the Persian rug’ (Gendlin [1978] 2003; 1998), ‘the murky zone’ (Gendlin [1978] 2003), ‘the edge of awareness’ (Gendlin 1984a), ‘the excess’ (Gendlin 1991), ‘the implicit’ (Gendlin 1995), ‘the responsive order’ (Gendlin 1997), ‘the spider web’ (Gendlin 1998), ‘the intricacy’ (1999), ‘undivided multiplicity’ (Gendlin 1999), ‘implicit understanding’ (Gendlin 2009), ‘implicit precision’ (Gendlin 2018, 111-137) and ”(…)” (Gendlin 1991; 2003). One could also name it ‘the more than’, since Gendlin again and again emphasizes it encompasses *more than* e.g. ‘the physical machine’ (Gendlin [1978] 2003, 77), ‘can be logically rendered’ (Gendlin 1995, 549), ‘we are (or can be) aware of’ (Gendlin 2000, 111), ‘what is already formed and distinguished’ (Gendlin 2003), ‘the usual concepts and assumptions’ (Gendlin 2003), ‘you can think’ (Gendlin 2003), ‘one kind of truth’ (Gendlin 2003) etc. His wordings for the process of going back and forth between bodily experiencing and the sphere of symbols include ‘differentiating’ (Gendlin 1961; 1963a), ‘symbolic completion’ (Gendlin 1964), ‘carrying forward’ (Gendlin 1964; 1969; 1995), ‘zigzag’ (Gendlin 1962; 1969; 2003),

To Gendlin, therapy resembles 'bad poetry'; because words work poetically and metaphorically (Gendlin 1998), but also because therapy requires a struggling for, torturing of and rearranging of language in order to say something new (Gendlin 1999, 83) and to let the words mean what one means in any fresh, situational body-interaction, which as said always exceeds culture, history and language (Gendlin 1998; 2003). Often, this leads to odd and seemingly illogical results that go beyond the usual phrases of the common language (Gendlin 2003), since experiencing is more precise than can be said in common phrases (Gendlin 1995, 552). Also, following the felt meaning can lead to verbal contradictions, since concepts contradict each other, but experiences do not (Gendlin [1978] 2003, 22; 1998).[54] Thus, therapy and the meaning-making process are not just a matter of reading off ones experiencing (Gendlin 1963a, 248; 1995, 558). They involve creative acts of transformation (Gendlin 1999, 86).

While going back and forth, the applied concepts are merely pointers (Gendlin 1963a, 247). Though they are not arbitrary because of the accuracy of the implicit (Ibid, 252), they can never equal or represent the implicit (Gendlin 1995, 548-549) and experiencing never *becomes* a concept (Gendlin 2003). Also, the found meaning or meanings always only explicate a small portion of all the meanings the implicit carries (Gendlin 1964, 112-113). What conceptual explications bring to effect then, is that they change the implicit, thus carrying it forward and keeping the experiencing process going (Gendlin 1995, 548-549).

'(experiential) focusing' (e.g. Gendlin 1969; [1978] 2003) and 'crossing and dipping' (Gendlin 1995). Gendlin even refers to the process as a 'new empiricism' (Gendlin 1997), a notion echoing the concept of 'radical empiricism' coined by psychologist and pragmatic philosopher William James (1842-1910) (1907, xii-xiv), in which personal experience is also central and importantly about meaning and relations.

[54] Regarding language, Gendlin joins the views of Heidegger and philosopher Ludwig Wittgenstein (1889-1951). "Heidegger was right: speech is inherent even without words", he states, claiming that whenever we cannot find words, we are well aware of it and that is where language is reworking, rearranging and re-creating itself (Gendlin 2018, 98). Comparably, Wittgenstein showed that the meaning of words is not static, but dependent on how they are used, which is actually in a large variety of situations that share no single concept, pattern, image or logical form, but only Wittgenstein's famous so-called family resemblances. As such, language far exceeds the conceptual patterns that inhere in it; what words can say is beyond the control of any concept, pre-existing rule or theory of language (Gendlin 1995, 554; 2018, 284).

2.3 evolution

While working with Carl Rogers from the early 1950's, Gendlin became convinced that experiencing was the single most important process for personality change in any type of therapy.[55] Initially specifically directed towards a mostly psychology-oriented academic audience, Gendlin started publishing about his findings as well as developing his philosophy of the implicit and the focusing method for promoting and facilitating experiencing (Gendlin 1961; [1962] 1997; 1963a; 1964; 1969).

distribution

It wasn't until the end of the 1970's though that he put forth a thoroughly elaborated manual and description of the technique: *Focusing; How To Gain Direct Access To Your Body's Knowledge* (Gendlin [1978] 2003), this time in plain language directed towards a large general readership. The book was eventually translated into some twenty languages, thus furthering the spread of the method to a variety professionals as well as the realm of self-help. In the meantime, he continued to do research and write academically until way beyond his emeritus status in 1995.[56]

[55] To Gendlin (1964), traditional personality theories explain individuals by means of defined structures and contents that describe how they are, have come to be and will maintain to be unless their personalities first change. Usually, these theories involve ideas of repression and views of personality as made up of specific contents. Though Gendlin admits that personality aspects often resist change and that personality is usually thought of involving identity and continuity throughout time, he also points out that personalities do go through major changes during therapies of various sorts *and* that these changes cannot be explained by means of the fixed-structures-and-contents-theories: "Such theory can formulate what needs to be changed, and later it can also formulate what has changed, and into what it has changed, but it will remain theoretically unexplained how such change is possible, so long as all our explanations are in terms of concepts of this or that defined content" (Ibid, 104). For example, he indicates, becoming aware of some supposedly repressed content, which is assumed to have been there all along, does not explain change in itself. What interests him is how certain contents melt and lose their character to become something of a different character. Gendlin draws an analogy with chemical reactions: the contents of a test tube before and after the chemical reaction cannot function as explanatory concepts for the change that has taken place. Regarding personality change, Gendlin then identifies two basic observations: on the one hand, there is always some sort of intense affective or feeling process (read: experiencing) involved and on the other, change almost always takes place within the context of an ongoing personal relationship (Ibid, 105-110).

[56] For the description in this segment, also see the historical timeline on the website of the International Focusing Institute: https://focusing.org/more/world-focusing, last accessed May 28th, 2023.

In 1979, Gendlin informally founded the International Focusing Institute in order to start a worldwide focusing and training network. The institute was formally incorporated in 1985 and is now connected with affiliated focusing organizations ranging from North, Central and South America to Europe and Asia, which all have their own programs.

The 1980's saw the establishment of the focusing magazine *The Folio*, as well as the start of yearly focusing conferences. Halfway through the 1990's, the International Focusing Institute started riding the waves of the upcoming world wide web and created a website with numerous publications and references, which is by now offered in twenty-one languages, including Arabic, Hebrew and Swahili. Around the same time, it also initiated a decentralized focusing certification structure. In 1996, Gendlin published his academic focusing monograph *Focusing-Oriented Psychotherapy; A Manual of the Experiential Method*, which co-resulted in renewed and intensified interest for focusing. All in all, the method has gained quite some momentum over the years.

various approaches

As Gendlin (e.g. 1969, 4, 10) has often expressed in the context of therapy, he considered focusing primarily an essential sub-process to be practiced in the wider context of the therapeutic method and relationship of one's choice. Cornell (2013, 183-200) describes a range of therapeutic modalities with which focusing can be blended in order to enhance results. Her list includes approaches from vastly different theoretical backgrounds, including Cognitive Behavior Therapy, Self Psychology, Internal Family Systems Therapy, Accelerated Experiential-Dynamic Psychotherapy, Sensimotor Psychotherapy, EDMR and Emotionally Focused Therapy. Preston (2014, 98) indicates that many focusing-oriented psychotherapies have emerged worldwide, all stemming from different traditions and with their own emphasis and style, but all intersected with focusing.[57]

[57] Some examples (not mentioned by Preston) are focusing-oriented dream work (Leijssen 2003), focusing in nature (Harris 2013), focusing-oriented arts therapy (Rappaport 2022), the Felt Sense Polyvagal Model for the treatment of trauma and addiction (Winhall 2021) and Wholebody Focusing, a combination of focusing and Alexander technique (McEvenue & Fleisch 2008).

Both Cornell (2013, 199) and Preston (2014, 98) stress that the possibilities are infinite, but that the overall commonality is the careful attention to the client's experiencing. Cornell (2013, 200) identifies an additional key factor: the clinician's own ability to be inwardly present and aware of own felt senses.

various issues and themes

Focusing is not only feasible to be mixed with a wide range of other approaches, but can also be applied in relation to a plethora of topics. The literature shows its utilization related to a vast span of subject matters, also outside of therapeutic settings.

Healthcare, aside from psychotherapy, is an important area of focusing practice. Within this field, focusing is applied related to issues such as the sharpening of clinical intuition (Tantia 2013), teaching interpersonal skills (Alexander et al. 2014), physical touch in health work (Teigen 2011) and caring in complex nursing situations (Galvin & Todres 2009).

Certainly not all applications of focusing are clinical though. Essentially being a creative method, it is not surprising that focusing is often used in relation to matters of creativity. Psychologist Donald Meichenbaum (1975) researched how focusing can enhance creativity in general, while scholar of education Carol Whatley (1983) and philosopher Ralph Ellis (2021) treat it specifically in the context of music composition. Landscape architect Ram Eisenberg (2019) finds focusing fruitful for landscaping whereas the architects Omar Al Faleh (2014) as well as Meni Rosenberg and David Behar (2021) root for focusing in architectural design. English instructor Jennifer Tobin and pedagogue Elisabeth Tisdell (2015) show the benefits of focusing for creative writing, while psychologist Jane Bacon (2007) recommends focusing in relation to dance and dance therapy.

A special employment of focusing in the context of creativity is connected to innovative problem solving (Hueftle 1992; Rome 2014). Another noteworthy creative use is that of Thinking at the Edge (TAE), a fourteen-step method derived from focusing that Gendlin and his wife Mary Hendricks developed for embodied critical thinking and the experience-based forming of theories (Gendlin 2018, 282-293).[58]

[58] Thus, this method comprises another type of working from the implicit to the explicit, this time towards the cut units of science. The introduction to TAE in the 2018 posthumous bundle of selected works was first published in 2004.

Focusing is also researched and applied in matters related to learning, competence and cognition (e.g. Hogstad 2011; Jordi 2011), as well as to themes such as (marital) conflict resolution (Greenberg & Higgins 1980; Johnson & Greenburg 1985), grief (Farber 2015), coaching and supervision (Hawkins & Smith 2014; Afuape 2016), sports (Stelter 1998) and even business enhancement (McGuire 2008).

various types of clients

Aside from being applied within the context of a variety of modes, and related to a heterogeneity of subject matters, focusing is utilized as well for the benefit of a diversity of clients, including clients belonging to all the different work areas and work fields of Dutch spiritual caregivers. The Dutch association of spiritual caregivers has defined these work areas as care, armed forces and justice & police, while it delineated the work fields as hospital care, nursing or care homes, rehabilitation care, disabled care, psychiatry, youth care and the so-called 'first line care' seeing after elderly in their home situation (VGVZ 2016, 6, 41).

In the armed and police forces, focusing is used within the context of hardiness training, teaching people to resiliently cope with stressful situations (Maddi 2002; Bartone, Eid & Hystad 2016). In correctional institutions, inmates can moderate their frustrations and even attain growth by means of focusing (Gendlin 2009; Vanhooren, Leijssen & Dezutter 2015). Pre-therapy is a focusing-infused approach to the aid of the mentally handicapped (Peters 1999). In youth care, focusing can help children and adolescents in finding their identity and cultivating their determination (Santen 1999, Ellison-Cole 2003). Focusing ripened partly within the context of psychiatry (e.g. Gendlin 1962; 1963b; 1966) and in this field it is applied as well, for example in fostering the nurse-patient relationship (Rask & Brunt 2007).[59] The method can also help rehabilitation patients find a new relation to the self after acquiring physical disability (Brown 2017).

[59] Between the end of the 1950's and the beginning of the 1960's, Gendlin largely headed Carl Rogers' famous Wisconsin project, a five-year research program at the University of Wisconsin and Mendota State Hospital, in which the team worked with schizophrenic patients. Important aspects of the program were the empirical testing of both Rogers' three pillars of client-centered therapy (authenticity, empathy and positive regard) and the experiential feeling process, for which the research group developed several scales to measure process progress (see Gendlin 1962, 1966).

A large part of Dutch spiritual care consists of working with the elderly, who are frequently afflicted with different somatic and psychogeriatric conditions. Gerontological researcher Edmund Sherman (1987; 2008) goes into the use of focusing with the elderly in the setting of reminiscence and life review. Psychologist Les Todres and professor in nursing practice Kathleen Galvin (2006) as well as dementia specialist Wareing-Jones (2016) researched focusing within the context of caring for the demented elderly, while psychologists Rachel Shaw, Laura Smith and David Hiles (2018) explored the felt senses of Parkinson's patients. With positive results, psychologist Joan Klagsbrun (2014) examined focusing in relation to palliative patients.

All these themes and types of clients specifically connected to the work areas and work fields of Dutch spiritual care as defined by the VGVZ are already important to spiritual caregivers in their own right. However, I have not yet mentioned the appeal of focusing when it comes to spirituality and spiritual care, which I will discuss in section 2.5.

2.4 criticism

As we have seen, focusing has widely been adopted and adapted throughout the years. Criticism is remarkably sparse, but not absent and stems importantly from so-called purists in the person-centered approach, who consider focusing a deviation from Rogerian therapy rather than a branch or development of it.[60]

focusing would be interventionist and goal-oriented

The most prominent criticism is that focusing is too directive. The basic point is that focusing-oriented psychotherapy has an exhortative and diagnostic element, which runs counter to the basic principles of client-centered therapy (Purton 2004b, 143).

A core feature of the Rogerian person-centered therapy is that the therapist should work within the client's frame of reference. Focusing may seem to go against this, since the therapist will do things to lead the client away from for example intellectualizing, externalizing and overemotional

[60] Though Gendlin is critical of traditional psychoanalysis, even psychoanalysts value his view and contribution. Psychoanalyst Lloyd Silverman (1972) thinks that focusing and the psychoanalytical tradition can gain much from each other, agreeing with Gendlin on the value of experiencing, though also bringing forth that experiencing can actually be triggered by an apt analysis.

experiencing, which are considered non-conducive. In doing so, one might say there is a form of judging and diagnosing involved (Purton 2004b, 143-144). Also, explicitly providing instructions, for example to go into and stay with a felt sense, is of course quite directive.

The objection of directiveness was firmly brought forth by Barbara Brodley (1932-2007), one of the most radical purists in classical client-centered therapy. According to her, the therapist must remain devoid of schemes and agendas that might in any way result in the steering of clients and/or exercising control over them (Crisp 2021, 52; Purton 2004b, 145-146).

Strongly related to the issue of directiveness and the view of Brodley, focusing is too effect-oriented to the liking of psychotherapist Arthur Bohart, in spite of the appreciation he displays for it as well. In his view, the empathy responses of focusing are specifically designed to have an impact, to enhance experiencing that is, thus contributing to a corrupting interventionism (Bohart 2020, 24-25).

These are all valid observations, but in defense of focusing, one can say that Gendlin explicitly indicates that in the end it is not the therapist or focusing partner who should decide to go in or out of anything; the focuser should decide (Gendlin [1978] 2003, 132). According to spiritual caregiver Jeroen De Vos (2019, 27) however, focusing is still directive then in that it determines the way in which a client should talk about the topic of their choice. Then again, as scholar of philosophy, person-centered counselor and focusing researcher Cambell Purton rightly argues, strict client-centered therapy also has its theoretical basis and convictions about what is needed for effective therapy: “Purist person-centered therapists, like any other therapists, cannot avoid the responsibility of responding to clients in ways which the therapist thinks will be helpful” (Purton 2004b, 146).

focusing would weaken the therapeutic relationship

Another worry is that focusing might prevent depth in the relationship between client and therapist: the strong connection to one’s own experiencing might lead away from one’s relation with the outside world, including the therapist (Thorne 2002, 7).

Gendlin however has always emphasized the fundamental importance of personal relationship to focusing (e.g. Gendlin 1969, 7; 1990, 205-206). As Purton (2004b, 150) indicates, other experiential therapists also stress

proper attention to the bond between client and therapist when it comes to focusing. To Preston (2014), relationship is even the heart of focusing: as the client connects to themselves, they also connect to the therapist as well as to their own situational being in the world; turning inward explicitly does not mean hiding in oneself. It is the job of the therapist "*to be a new interaction from which a new self emerges*" (Preston 2014, 112).[61]

focusing would not be essential

Gendlin was convinced that therapies without any direct experiencing were not likely to result in change. More purist client-centered therapists do not consider experiencing essential for change though. Brodley was one of the predominant propagators of this view as well. In her opinion (Purton 2004b, 152-154), the therapist's empathic acceptance and understanding, the client's gradual shift from self-hate to self-acceptance and the reinforcing relationship between the client and therapist that may result in new ways of behavior outside of therapy, are amply sufficient for bringing about changes in clients. Purton (2004b, 152-154) comes to a justified defense of Gendlin considering these aspects as well: he notes that these facets do not contradict experiencing and are even specifically closely connected to clients' needs to engage with their own experiencing. Purton acknowledges however that not all therapeutic change results from experiencing in a focusing-oriented way (Purton 2004b, 154-155).

focusing's empirical evidence would be flawed

For Gendlin, actual change takes place where things get murky and unclear, often even illogical (Gendlin 1969, 6; 1999, 83; 2003). Though however subjective, singular and unpredictable things may become during focusing, Gendlin did not want to sacrifice science for experiencing. He has made enormous efforts to scientifically and empirically validate experiencing and the focusing method (e.g. Gendlin 1961; 1964; 1969). In fact, the whole development of focusing is importantly rooted in and thus also actually comes forth from empirical research (Gendlin [1978] 2003, 3-4). Over time, other scholars than Gendlin himself have also researched experiencing and its effects (Purton 2004b, 155-162).

[61] When focusing is done alone, there is of course no client-therapist relationship at all. Still then, this does not mean that it leads a person away from the outside world, since we have seen that focusing is inherently relational; experiencing is never just about one's being, but always about one's being in the world.

The empirical support for focusing and experiencing has nevertheless been questioned.[62] Again, Brodley is one of the important antagonists; she raises objections not only against the results of the research, but also against the examination methods employed (Purton 2004b, 156-159). The whole debate is quite complicated, with many nuances and participants. It falls beyond the scope of this thesis to get into it in detail here, but as far as Purton (2004b, 162) is concerned, focusing-oriented psychotherapy has as good an evidential basis as any other form of therapy.

there would be no such thing as a felt sense

Though Purton (2014, 221) is appreciative of focusing too, he additionally argues there is no such thing as a locatable bodily felt sense; he even considers the felt sense a myth, though not a harmful one.

Gendlin repeatedly refers to specific places in the body where the felt sense may be found and/or the felt shift or loosening of tension may occur. The most important area is roughly the upper part of the body, including the throat, stomach, belly, chest and solar plexus zone (Gendlin [1978] 2003, vii, 39, 44). Purton notes that not everyone is convinced that the felt sense is always located here; authors like Cornell hold that it can be detected in any part of the body or even outside of it (Purton 2014, 224).

Also, based on descriptions by Gendlin of both the bodily feel of emotions and the felt sense (Gendlin 1996, 61), Purton debatably remarks that there is at least a similarity between the two, be it that the felt sense is less specific. A stronger point he makes is that though emotions may very well be accompanied by sensations in the body, the emotions have no specific locations (Purton 2014, 224-226). Vice versa, he correctly states that the same kind of bodily sensations can take place against the background of completely different emotions (Ibid, 225). Thus, according to Purton (Ibid, 226, 229), one cannot identify an emotion or felt sense with a particular bodily sensation and therefore, he takes the felt sense to be a creation of the imagination.[63]

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[62] Experiencing has empirically been tested by means of various Experiencing Scales (EXP), describing the different levels of client's personal involvement and contact with feelings during therapy sessions. Gendlin developed the first of these together with psychiatrist Marjorie Klein, counselor Philippa Mathieu and psychologist Donald Kiesler (see Klein, Mathieu, Gendlin & Kiesler 1969). A documentary on the use of Experience Scales with professor of clinical psychology Akira Ikemi can be viewed through https://www.cultureunplugged.com/documentary/watch-online/play/50425/The-Experiencing-Scales, last accessed May 28th, 2023.

[63] In the line of Wittgenstein, who claims that we are inclined to fabricate feelings in order to explain our thoughts, Purton (2014, 228-229) says it is a mistake to conclude there is 'something

Purton certainly has a point here, but Gendlin was already well aware of the issue in an early stage. In his first concise focusing manual, Gendlin (1969, 5-6) talks of “the part of you” and “that part where”. But in a footnote, he touches exactly upon this affair, readily acknowledging that the language used is objectionable and theoretically wrong. He also notes that felt meanings are not really ‘inside’ a person, but are their body sense *of* their external life and situations, a wording that rings more accurate to me, while it simultaneously does not exclude concrete inner bodily feelings. Although Gendlin (1969, 5) was aware of his failed phrasing, he used it after ample discussion with focusing subjects because it seemed to communicate quickly. Additionally, Gendlin ([1962] 1997, xiii) was quite cognizant that referring to a felt sense is in itself a kind of symbolizing: “It lifts out (creates, finds, synthesizes, differentiates …) a “this,” which was not a *this* before. When we seem to find what “was” there, we have actually moved further”.

focusing would be too much process-oriented

Psychiatrist Lawrence Friedman (1971) has a hard time with Gendlin’s overall emphasis on process. One thing that bothers him is that no difference is made between sick and well experiencing; all that counts is whether there is a process going on or not. To Friedman, Gendlin’s concept of the ‘frozen whole’ is just another way of expressing a difference between sick and healthy. In my opinion, this is not the case though, since according to Gendlin (1964, 119), a vast multiplicity of implicit aspects is always involved in both a person’s functioning and dysfunctioning. Where Friedman (Ibid, 257) claims we need both process and content, I would say that Gendlin certainly neither denies nor does away with content; his assertion however is that in the experiencing process, content changes (Gendlin 1964, 105).

Another point Friedman makes is that with Gendlin staying away from the role of interpreter, while he also does not accept any awareness as final, the client theoretically has free reign in focusing, ideally resulting in flexibility, hope, and adaptive ability while leading away from fear. To Friedman, this freedom and flexibility are relative however. To him, some people are very much helped with the insight that conceptual analyses

there’ in the body that is ‘the feeling’. To Purton, whatever things we say about the felt sense can be regarded as Wittgensteinian *Äusserungen*, utterances that take the place of non-linguistic responses. These things are new deeds in the form of words, not reports of bodily feelings (Ibid, 228-229, 232). Purton emphasizes the importance of attending to our situation as a whole instead of specifically the felt sense (Ibid, 225, 232).

may offer, while not everyone can or wants to match up to the freedom that focusing offers and whatever it may bring about. I particularly agree with this last point. To Friedman (Ibid, 258) experiencing may also turn out to be quite rigid itself when it is not happening, in which case other techniques might be necessary (Ibid, 258). Regarding this objection, I would counter that Gendlin offers a variety of means to get the experiencing going[64], but also that focusing, like any technique, is not for every place or moment, as Gendlin (1996, 302) himself indicates as well.

focusing would not be for everyone

Lastly, focusing might not be suitable for just anybody. Psychiatrist Maxwell Sucharov (2008, 383) notes that experiencing and the generation of meaning can strongly be disturbed with certain clients, especially those severely traumatized. In these clients, the experiences of the lived implicit may include aspects that will forever remain frozen and disconnected, and thus permanently lost to a meaningless vacuum. Several authors and therapists (Vantarakis 2014; Turcotte & Schiffer 2014; Dearly 2019; Winhall 2021) also claim exactly the opposite however. To them, focusing is vastly valuable in dealing with traumatized clients. Trauma therapist Mary Armstrong (2010, 205) even holds that to her, focusing is the best way to approach the healing of trauma.

Trauma aside, though I personally think that focusing is widely applicable, I also think it is indeed not for everyone nor, as said, for every place or moment, since circumstantial specifics always play an important role.

2.5 spirituality and spiritual care

So far, we explored the method, philosophical background, general applications and critiques of focusing. But how is it regarded and applied related to spirituality and spiritual care?

A consensus definition of spirituality that is widely endoresed in spiritual care and that I will therefore employ here as well, is that by founder of the George Washington Institute for Spirituality and Health Christina Puchalski and colleagues, which states that it is “The aspect of humanity that refers to the way individuals seek and express meaning and purpose and the way they experience their connectedness to the moment, to self, to others, to nature, and to the significant or sacred” (Puchalski et al. 2009, 887).

[64] See e.g. Gendlin ([1978] (2003) 118-144; 1996, 45-56)

With its vital involvement of meaning-making, its premise of implicit directionality, its emphasis on experiencing and its thoroughly relational theoretical fundament, I would say that Gendlin's focusing strongly resonates with this definition and should be compatible with a wide variety of spiritual views and practices.

Hinterkopf ([1998] 2015, 11) too stresses a broad concordance but formulates a specifically focusing-oriented process definition of spirituality, leaving room for all sorts of it, theistic or not: "A subtle, bodily feeling with vague meanings that brings new, clearer meanings involving a transcendent growth process".[65] As Hinterkopf (Ibid, 16) indicates, this definition de facto equals psychological growth to spiritual growth: it is all about the psycho-spiritual change process, not about contents such as God, Allah, Christ or any Higher Power, since these have different meanings and connotations for each and every different person. Though I am reluctant towards such a radical, one might even say narrow equation of spirituality to bodily feeling, I do not doubt the core importance of bodily feeling in spirituality.[66] Similarly, I would not fully equate psychological and spiritual growth, but agree they are strongly related and entwined. I also agree that Hinterkopf's process definition and what she wants to convey with it leaves room for many different sorts of spiritual contents within focusing.

[65] 'Transcendent' in this definition does not necessarily include anything metaphysical. It is about moving beyond one's former frame of reference towards a higher, broader or in any case a more inclusive perspective, which is essential to human growth (Hinterkopf [1998] 2015, 12).

[66] While Hinterkopf's definition of spirituality might be considered (too) narrow, it must be said that that of Puchalski et al. incorporates some elusive elements. After all, though the significance of meaning, purpose, experience and connectedness ring clear in it, what is this 'aspect of humanity' it refers to? (Or what exactly is 'the significant' or 'the sacred', for that matter?) Comparably, another much-endorsed definition is an adaption of that of Puchalski et al, established by the spirituality task force of the European Association for Palliative Care (EAPC), which reads: "Spirituality is the dynamic dimension of human life that relates to the way persons (individual and community) experience, express and/or seek meaning, purpose and transcendence, and the way they connect to the moment, to self, to others, to nature, to the significant, and or the sacred" (Nolan, Saltmarsh & Leget 2011, 86-89). Many aspects in this adjustment correspond to the original, but again, what, in this case, is meant with this 'dynamic dimension of human life'? I would not want to say it is precisely Hinterkopf's 'bodily feeling' or Gendlin's 'felt sense'. But I do think that what is referred to with these terms is a crucial constituent of both the 'aspect' in the definition of Puchalski et al. and the 'dynamic dimension' in EAPC's definition.

Though Gendlin ([1978] 2003, 77) himself holds that each person is connected to the entire universe, he generally likes to keep things quite grounded. At least in his public theorizing, in which he hardly mentions spirituality or religion.[67] There is nothing metaphysical about the felt sense and subjective experiencing, he states (Gendlin 1995, 553). As for spirituality, there is no such thing, he claims somewhat teasingly at one point; it is all the Persian rug of experiencing (Gendlin 1998). He does not *really* deny spirituality however. [68] He even defends the spiritual experience against psychoanalytical accusations of infantilism and narcissism (Gendlin 1984b, 142, 157).[69]

Also, he readily admits that the process of focusing is mysterious (Gendlin [1978] 2003, 68-69) and even declares: “Within experiencing lie the mysteries of all that we are” (Gendlin [1962] 1997, 15). Additionally, he claims one cannot in any way control when a bodily shift comes; when it comes, that’s grace, he says (Gendlin [1978] 2003, 59).

On the perhaps singular occasion that Gendlin ([1997] 2018, 231) mentions God at all, he says about his process approach of attending to a felt sense of direction: “An old way of saying something like this, is to want the will of God”. On a personal level, he was known to be deeply involved with medieval mystic Meister Eckhart (±1260 - ±1328).[70]

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[67] Gendlin wrote two manuscripts on spirituality, one of them specifically related to focusing. Both remained unpublished however. See primary bibliography on https://focusing.org/gendlin/gol_primary_bibliography.htm, last accessed May 28th, 2023.

[68] His point is that the word is a concept and that one should go into what the word actually means to the person using it: “ […] so I’d ask what you have there that you’re using this word for” (Gendin 1998). Comparably, he questions the existence of focusing itself; to make his point of the primacy of experiencing and the insufficiency of language, he states “Whatever word is used, whatever it is, it isn’t that” (Ibid).

[69] “What a human organism finds, what a body-environment interaction finds cannot be totally unreal. It’s always something in the world we ALL live in”, says Gendlin (1998).

[70] Also see https://focusing.org/event/eugene-gendlin-and-mysticism, last accessed May 28th, 2023. Earlier mentioned Donata Schoeller is an expert on both Meister Eckhart and Gendlin as well as a teacher in Gendlin’s creativity method Thinking at the edge (TAE). Much to the liking of Gendlin, Schoeller (2017) compared his philosophy of the implicit with the mystical approach of Meister Eckhart and especially saw strong parallels between Eckhart’s notion of human beings as co-creators within God’s ever continuing creative act and Gendlin’s meaning-making through attending to the implicit: “If how and what we explore, develop and think is understood as co-creating the world, no matter what tiny aspects this might concern, progress becomes a complex affair in every respect. It must be measured not in terms of discovering facts, but how the findings and results (and the changes these make in viewing and conceiving things) affect the interactions from which they arise” (Ibid, 65-66).

spiritual traditions

Elaborating on Rogers, consistently calibrating things to the first-person perspective and denying that there are any metaphysical aspects to experiencing, Gendlin's view can be characterized as primarily humanistic (Weisel-Barth 2008, 388, 394; Sharma 2011).[71] Also drawing heavily from phenomenology, Gendlin has a considerable existentialist touch as well though. However, as Sartre ([1946] 2007) pointed out, existentialism is a humanism as well, since it also departs from human subjectivity. In therapy, in fact, client-centered therapy, focusing-oriented therapy and existential therapy are all branches of the same tree: that of experiential therapy (Greenberg, Watson & Lietaer 1998).

Large regions of the existentialist landscape have the reputation of a bleak, absurdist and pessimistic or even nihilistic outlook that hardly seems accordant with spirituality as defined above: existentialists often experience the universe as meaningless and purposeless (Veit 2018, 211), while they feel estranged and disconnected; from others, from the world, but often also from themselves (Van Stralen 1996, 14, 36).

Nonetheless, "Because we are in the world, we are condemned to meaning" as Merleau-Ponty ([1945] 1962, xix) stated. The existentialist's task then is to bridge the abyss or at least come to terms with it. As several authors show, the quests of both atheist and believing existentialists to do so have deep roots in mysticism (Michalson 1955, 356; Pattison & Kirckpatrick 2019). Also, existentialists and mystics in fact share quite some similarities, making theologian Carl Michalson (1955) claim that existentialism is not only a humanism but a mysticism too: both existentialists and mystics are on a quest for the ultimate meaning of being (Michalson 1955, 359, 367), they are both perpetually *en route* or *in via* (Ibid, 355-356, 359, 363-364), they both have their own inner selves as

[71] As professor of psychiatry Larry Davidson (2000) relates, both the humanistic tradition at large as well as humanistic psychology are characterized by a principal focus on the human being and their experiences. These are considered the starting point for peoples' knowledge of self, God and nature and assumed irreducible to either material existence, impersonal forces or any transcendental powers and should be understood in their own terms. Note that humanism is not per se secular, but that the human experience is the basis for any exploration and understanding of existence. Humanistic psychology developed in the second half of the twentieth century in reaction to the images of human being within the psychoanalytical and behaviorist traditions within psychology. Important notions are those of 'self-actualization' brought forth by Abraham Maslow (1908-1970) and 'self-direction' advanced by Carl Rogers. Professor of American Studies Ulf Schulenberg (2021) argues that pragmatism, an important influence on Gendlin as well, can be considered a post-metaphysical humanism.

benchmark (Ibid, 359) and as such are in a sense both enemies of civilization (Ibid, 365) - though it must be added that both have strong and specific preoccupations with conscience and ethics too (Katz, 1992; Daigle 2006).

These characteristics all strongly resonate with focusing, which includes a quest for meaning, is a non-stop self-renewing process, continuously starts out from and returns to first-person experiencing and aims to go beyond the patterns and forms imposed by culture, history and society, while it of course also holds ethical issues (and related, political ones too) (Gendlin 1984b; 1986b).[72] Another similarity between existentialism, mysticism and focusing, is that in all three, one could claim, meaning is found at the edge of awareness. Existential therapist Siebrecht Vanhooren (2019) shows how focusing can help discover what is most crucial to someone and how as a result, one can find the courage to fully engage with life, whether it is ultimately meaningful or not.

While focusing is thus primarily rooted in a partly mysticism-existentialist and partly pragmatism-inspired humanism, it has shown to appeal to people from a variety of other worldviews as well.

Catholic priests and psychologists Peter Campbell and Edwin McMahon ([1985] 1997, xxvi) affirm that focusing transcends the teachings of particular traditions, but they themselves elaborate on its value from a specifically Christian perspective. To them, focusing is a way to go beyond religious doctrines and religion's preoccupations with morality, which can often block change and growth (Ibid, xxv, xxvii, 57). Focusing can address three critical issues in spirituality, they say: getting out of the mind, becoming aware of some 'Larger Process', and 'body knowing' as a key to forward movement in both these areas (Ibid, 52).

[72] Again, one's individual being and life process are also inherently social; the intricacy of personal experience is from and about living with others in social patterns as well, and the individual implicitly also includes the social forms. However, it is wider and has an order of its own too. To a greater or lesser extent, the direction of one's personal, natural order might willingly or unwillingly unfold deviating from the prevailing social forms. But one cannot deny them or just withdraw from them either. As a result, new forms will have to be found and developed in interaction. In the course of that, both the individual and the social forms (can) gradually change. Gendlin advocates a process model for ethics and politics, just as he does for personal development. To him, it is more important how decisions come about then what the actual decision is. Within the context of the spiritual care profession, a correlate of this idea can e.g. be found in moral case deliberation. Herein too, the way in which the deliberation unfolds is more important than the actual decision. The process involves both the different social forms as well as the natural order of all of its participants.

Campbell and McMahon see many parallels between focusing and Christian thought and relate to the process in an explicitly Christian language. They speak of 'allowing space for grace' (Ibid, xix), 'deliberate incarnation' (Ibid, xxxvi) and 'metanoia' or conversion, which involves letting go of controls that often confine experience (Ibid, 10). They recurrently emphasize that the Kingdom of Heaven is within (e.g. Ibid, 60, 138), stress that resurrection is now if one takes on a sacramental attitude of openness (Ibid, 112, 125-126) and compare the focusing process to the flight from Egypt: "Focusing provides an Exodus context for each of us. It places us in the wilderness area of our own open-ended journey, our pilgrimage, our wandering in the realm of evolutionary surprise" (Ibid, 83). In the audio-visual registration of a series of workshops they conducted, Campbell and McMahon assert: "God is as close to us as we can risk being in touch with ourselves" (Brown 2005, 6).

Other authors from Christian backgrounds prove to be attracted to focusing as well. Catholic pastoral theologian Viv Rimmer (2013) considers focusing an aid to holistic Christian living, while Quaker biologist Harbert Rice (2020) crosses Gendlin's 'implicit' with the Quaker's 'Light Within'. Presbytarian minister and chaplain Michael Koppel (2021, 66, 75-79) considers focusing a way to remain in touch with the inherent blessing of who God created us to be, and as a means to tap into the continuous change that goes with God's transforming process already at work in us.

Purton also sees a clear connection between focusing and theologian Rudolf Otto's idea of the holy and the numinous (Ibid, 233-234). Comparably, Leijssen directly relates focusing to the soul and to the sacred (Leijssen 2007; 2008).

Additionally, Purton (2004b, 231-232) relates how different thinkers have valued focusing from Buddhist and Taoist points of view.

Buddhism and focusing share the view that much of how we relate to reality is constructed and determined by rigid, conditioned patterns. They are also both directed at going beyond these patterns. But there are also differences. For instance, though there are obvious resemblances between focusing and meditation, focusing demands a remained connectedness to a more every-day awareness that is transcended in at least some forms of meditation (Ibid; Gendlin [1978] 2003, 9; 1996, 65-66).

Also, whereas focusing is very much about the symbolization of the felt sense, connoisseur of Zen Buddhism R.H. Blyth ([1964] 1975, 203) states that "Zen is the unsymbolizing of the world and all the things in it".[73]

The recognition that language is both inevitable and inadequate is a characteristic that focusing shares with Taoism as well: it allows for meaning and expression, but can never capture things precisely and can also separate us from experience (Purton 2004b, 232).[74] Other points of resemblance are that Taoists do not regard matter and spirit as essentially different or separate (Wakefield 1983, 370) and that they are directed towards nurturing the inherent, natural force of life, actually the Tao or 'way' itself, which is a bodily, internal and authentic force that goes beyond external social and cultural patterns and to which one has to return over and over again for revitalization and renewal (Prothero [2010] 2011, 285-293). Another aspect strongly articulated in both focusing and Taoism, though also found in other spiritual traditions, is the combination of human activity and passivity in spirituality and finding one's way in life. [75]

[73] According to Blyth ([1964] 1975, 203-204), the Zen masters do use metaphors and similes, but these are not to be taken seriously. Moreover, in Zen one is not to look behind things for their meaning: "When tea is drunk, the universe is swallowed; the tea is the universe, it does not stand for it" (Ibid, 204). I would add that Gendlin does not aim to look *behind* things for their meaning either, but that to him, things need to be symbolized in order *to have meaning at all*. Moreover, he would be of the opinion it would even be impossible not to symbolize whatsoever.

[74] Though words fall short for speaking about the higher power in apophatic theologies of different other traditions as well, Taoism already addresses the inadequacy of language in the first two lines of its earliest and primary text, the Tao Te Ching, which say "The Tao that can be told is not the eternal Tao. The name that can be named is not the eternal name" (Mitchell [1988] 2006, chapter 1). Moreover, in Taoism the insufficiency of language extends to daily life and reality as well and is an integral component of its overall view, which is addressed over and over again. Both Buddhism and Taoism advocate linguistic skepticism (Ch'ine 1984). As such, they have a different relation to language than for instance the Abrahamic religions, who traditionally consider their scriptures the revealed word of God and are 'word-centric' (Ayoub 2022).

[75] In focusing, one should actively pay attention to the bodily felt sense, but also develop a more passive, receptive attitude towards what this felt sense has to tell (also see Campbell & McMahon [1985] 1997, 48). Taoism highly values *wu wei* or non-action, which is however far from passive; it is an active passivity allowing the natural course of things to unfold itself unimpeded (Schipper [1982] 1996, 102-103). As the Tao Te Ching says: "Less and less do you need to force things, until finally you arrive at non-action. When nothing is done, nothing is left undone" (Mitchell [1988] 2006, chapter 48). The continuous interaction between activity and passivity (as well as their mutual presence in each other) is also reflected in Taoism's most famous symbol, the Yin-Yang sign. Regarding the activity-passivity interaction, Schoeller (2017) also points at similarities between Gendlin's philosophy of the implicit and Meister Eckhart's earlier mentioned notion of human co-creation with God. According to Eckhart, a precondition for this co-creation is what he calls a 'Gelassenheit', involving a humility, emptiness and letting go of a vital form of willfulness (Schoeller 2017, 69-70). To round things off, the view of Meister Eckhart has in its turn often been related and compared to those of Buddhism and Taoism (see e.g. Politella 1965).

Anthropologist Patricia Omidian researched psychosocial training for teachers in Afghanistan. In efforts to reduce war trauma, rebuild community connections, and foster peace and reconciliation, focusing was one of the means that proved particularly valuable, because of the participants' experienced connection between its kind acceptance of inner processes and their own understanding of Islam (Omidian 2012, 237-243).

Gendlin's own International Focusing Institute regularly organizes courses and seminars around focusing and spirituality, such as prayer-oriented focusing workshops[76], workshops for deepening one's spirituality with focusing[77] or exploring one's embodied experience of spirituality[78]. The January 2023 Felt Sense Conference of the Institute was titled *Spirituality and the Murky Edge* and included speakers from various spiritual traditions including Judaism, Protestantism, Catholicism, Zen Buddhism and nature-based spirituality.[79]

All in all, the process-oriented focusing method indeed appears to go well with a wide variety of spiritual and religious contents. The fact that the method is not concerned with any nature of ultimate reality, but is importantly characterized by a pragmatist stance, is strongly supportive of this in my opinion. Though not always necessary, literacy of the focusing partner in the specific tradition of a client might be a great benefit and at instances even essential though, I presume.

spiritual care

For chaplains from different backgrounds, focusing subsequently demonstrates benefits within the specific realm of spiritual care.

Pastoral psychologist Beverly Mennie (2011) describes the ways in which focusing can be of help in spiritual care for the mentally ill. Molly Chu (2011), then a student and now a chaplain, finds that focusing can deepen the effectiveness of the clinical pastoral encounter with people in a hospital environment. Emiline Peña (2012), also then a student and now a chaplain, values a focusing-oriented process in spiritual care because of its gentle approach and the existential relationship between the patient

[76] See https://focusing.org/event/pof-prayer-oriented-focusing-workshop and https://focusing.org/event/aop-art-prayer, last accessed May 28th, 2023.
[77] https://focusing.org/event/deepening-your-spirituality-focusing, last accessed May 28th, 2023.
[78] https://focusing.org/event/exploring-your-embodied-experience-spirituality, last accessed May 28th, 2023.
[79] See https://focusing.org/event/2023-felt-sense-conference, last accessed May 28th, 2023.

and the spiritual care provider. In her view, it also offers possibilities to enter the pain and isolation of dementia patients, who from a certain point on cannot express themselves coherently anymore. Lay minister and occupational therapist Josephine Snowdon (2016) sees the felt sense as an important aspect of making spiritual sense for both children and adults with 'diffabilities', short for 'different abilities'.

Art therapist Chia-Yun Chiang (2019) applies focusing-oriented art therapy as a means to spiritual care for Asian seniors, while Dutch Buddhist chaplain Daan Keiman (2019, 20) holds focusing to be a core competence for spiritual care within the context of psychedelics therapy.

Christian faith educator Joyce Bellous (2021) advocates spiritual care as the foundation of children's religious education. Herein, she not only values attention to Gendlin's felt sense, but dovetailing with his philosophy also concludes that is it important for adults to understand how concepts form, including God concepts, and how these concepts remain open to a child's capacity to continue exploring the world.

To Koppel (2021, 17), a person's body story bears the wounds caused by stereotypes related to gender, age, race, sexual orientation, and many other aspects of identity. The spiritual caregiver helps clients move into and witness their body experience; to him, this is a focusing process rendering them grappling for words and images, indicating that they are actually in touch with experience and not just talking about it (Ibid, 66-67).

2.6 therapy versus spiritual care

In 2.5, we have seen that focusing can smoothly dovetail with different spiritual traditions and is also propagated by a variety of authors for use in spiritual care. Stemming primarily from psychotherapy though, how focusing as therapy relate to focusing as spiritual care?

a brief overview of developments

As professor of religion and mental health Hetty Zock (2008, 137-138) relates, Dutch spiritual care was historically closely entwined with the different religious pillars, which largely organized society as a whole. In the traditionally predominantly Christian Netherlands, for a long time the main pillars were the catholic and protestant ones and spiritual care was largely pastoral care provided by chaplains.

Things have drastically changed though. Importantly, the system of 'pillarization' gradually collapsed since the 1960's (Ibid.). As professor of practical religious studies Hans Schilderman (2015, 9-14) describes, this has rendered institutional configurations, including those in healthcare, less and less structured along the lines of religion or worldview. Additionally and related, humanistic researchers of spiritual care Tina Glasner, Carmen Schuhmann and Renske Kruizinga (2022) point out, The Netherlands have been subject to an ever-progressing secularization. Also, matters of worldview have progressively become individual, diffuse and pluralistic (Zock 2008, 219-220; Glasner, Schuhmann & Kruizinga 2022, 1, 11). Zock (2007; 2008), teacher of spiritual care Nicolette Hijweege (2010) as well as Glasner, Schuhmann and Kruizinga (2022) all indicate that as a result of these developments, the confessional aspects within Dutch spiritual care have declined; spiritual caregivers have progressively become professionalized existential counselors instead of clerics, catering to all sorts of clients irrespective of their religion or worldview.[80] Yet another important evolution, addressed by both Zock (2007, 219) and late teacher of humanistic spiritual care Jan Hein Mooren (1989, 45-48), is that spiritual care has increasingly been influenced by psychological methods over the years.

professional basis and identity

The decline of traditional religious givens in spiritual care combined with the increasing use of psychological methods within the discipline has raised questions about the specific professional domain of spiritual care related to psychology (Zock 2007). These questions inevitably come with concerns of professional identity, legitimization and purpose.

Mooren (1989, 64) indicated that an absolute distinction between the psychological and spiritual is actually nonsensical. Zock (2007, 223) agrees with him; she thinks a strict division is not only impossible but also undesirable, because both are so closely related and mutually influence each other.[81]

[80] Consequently, while spiritual caregivers generally still need an endorsement provided by a recognized church or worldview institution in addition to their education, the VGVZ now also allows endorsements from the RING-GV, an independent council assessing the spirituality of those who cannot or don't want to be connected to the traditional religious or worldview institutions (VGVZ 2016, 8).

[81] Psychologist Graham Richards (2011, 13-29) shows how the entanglement of religion and psychology actually goes back to psychology's earliest beginnings.

In his description of spiritual care, Schilderman (2010, 24) explicitly incorporates the *therapeutic* interest of meaning-making, be it based on religion and worldview. Also, the professional standard of the Dutch association of spiritual caregivers VGVZ (2016, 11) says that in relation to clients, spiritual caregivers tune in to what moves others. As such, the modern spiritual caregiver inherently works client-centered.

All mentioned authors agree that spiritual care still has its own value and identity though. Mooren (1989) points at differences in frames of reference, purpose and professional conduct. Whereas psychology departs from views on the (dis)ability of clients' functioning related to life problems, spiritual care approaches life questions and problems starting from the frameworks of the client's and caregiver's worldview, he says (Ibid, 24-44). And while psychology is directed towards satisfactorily shaping one's own life, spiritual care is aimed at the process of locating and orienting oneself within life at large (Ibid, 45-66).[82] As for professional conduct, says Mooren (Ibid, 67-79), psychologists operate based on psycho(patho)logical theories, while spiritual caregivers primarily work from notions related to worldview, but methodologically also apply psychotherapeutic frames of reference.[83]

To Zock (2007, 222-223), the specific though not exclusive expertise of spiritual care lies in exploring the existential dimension of meaning-making through hermeneutical methods; in the interaction between contents related to worldviews on the one hand and psychological processes on the other. To Schilderman (2010, 24-25) central aspects of spiritual care remain the symbol system of the client's spiritual tradition, as well as the client's moods and motivations that color the relation between their tradition and reality. For the spiritual caregiver, Schilderman (Ibid.) distinguishes a number of hermeneutical tasks that ask for familiarity with tradition, including representing the symbol system, interpreting the

[82] Comparably, spiritual caregiver Job Smit (2015, 116) describes the uniqueness of spiritual care as the orientation on 'life itself' or 'life as a whole'; hence the title of his PhD thesis on basic spiritual care methodology: *Antwoord geven op het leven zelf* (Replying to life itself).
[83] Well before Mooren's publication on spiritual care and psychotherapy, Christian chaplain John Humphreys (1977) already advocated that pastoral caregivers should further explore the use of psychotherapeutic methods. To him, pastoral counseling is basically psychotherapy done by a minister using psychological methods within the framework of a religious orientation. Humphreys saw many resemblances between the two disciplines, regarding both dynamics (process) and questions and issues (content) (Humphreys 1977, 234-239). In fact, says Humphreys (1977, 233), the chaplain functions as a therapist whether he realizes it or not.

symbol system, and helping the client find meaning in the affectively experienced relation between his situation and convictions.

Zock (2007, 223) indicates that psychology is more concerned with and bound to effectiveness and efficiency. As such, it is also more evidence-based (Hijweege 2010, 209), starts out from more nomothetic assumptions (Ibid.) and makes use of more standardized methods (Glasner, Schuhmann & Kruizinga 2022, 9). Spiritual care, in contrast, generally has a more idiosyncratic approach aimed at understanding or 'verstehen' (Hijweege 2010, 200, 209), and pays ample attention to the existential, non-controllable dimension of life (Zock 2007, 223).[84]

Hijweege (2010, 197) also brings forth the particular value of 'presence' within spiritual care, of seconding clients in their everyday struggles, thereby offering a counterweight to the objectification of the client within a technologized care environment. Professor emeritus in presence and care Andries Baart (2007) formulated a complete theory around presence, which is very influential in Dutch spiritual care (De Bruin 2020). Among other things, presence entails a form of embodied care in which relationship is pivotal (Baart 2007, 15; De Bruin 2020). It is based on a cautious slowness that offers space for what is not controllable and cannot be enforced (Baart 2007, 15). As such, presence is contrasted with intervention (Ibid, 16-17)[85], which is viewed as the organizational fundament of nearly every type of help and which is calculated, planned, methodical, efficient, rooted in diagnoses[86], and aimed at solving problems.

[84] Though the call for a more evidence-based spiritual care is becoming louder as well, it is also met with much resistance from within the field (Hijweege 2010, 203-204; Glasner, Schuhmann & Kruizinga 2022, 8).
[85] Baart (2007, 16) provocatively claims that intervention can be considered a hypermodern form of absence, of abandoning and neglect in a comfortable jacket, because intervention would do away with attentive involvement.
[86] The issue of diagnosis within spiritual care is a complicated one. Carl Rogers considered diagnostics as authoritarian and anti-humanistic (Bouwer 2000, 53). However, he also claimed that "In a very meaningful and accurate sense, therapy *is* diagnosis", be it that "this diagnosis is a process which goes on in the experience of the client, rather than in the intellect of the clinician" (Rogers 1951, 223). Gendlin (1995, 552) relates how diagnosing can prevent clients from change, because it places them in a category (which, in his language, can be regarded as a 'cut unit'). As a result, therapists might be inclined to forget the patient and relate just to the category. On the other hand, as we have seen in section 2.4, client-centered purists have also accused focusing of being diagnostic. Hijweege (2010, 201) and professor of spiritual care Johan Bouwer (2000, 53) both address that quite some Dutch spiritual caregivers have difficulty with the concept of spiritual diagnostics, a difficulty we see reflected in the survey results as discussed in Chapter 3. Still, both Hijweege (2010, 201-205) and Bouwer (2000, 53-68) strongly value spiritual diagnostics for several

To the VGVZ (2016, 41-42), the distinguishing factor of spiritual care remains its focus on the process of meaning-making and life orientation within the context religion or worldview. Hence, its members are schooled in theology, humanistics or religious studies (VGVZ 2016, 8), while an important aim is promoting the spiritual growth and resilience of clients (Ibid, 10). A perspective I personally find to be very much on point in this regard is that of pastoral theologian John Patton (1993, 56-57), to whom a person's problems are the context of pastoral care rather than the focus.[87]

focusing and spiritual care

So how does this all add up related to focusing? As we have seen, though client-centered purists disagree, Gendlin himself (1996, 301) considered focusing-oriented therapy to be client-centered. As we have also seen, focusing is not only a method of therapy but foremost a (sub)process that Gendlin (1969, 4, 9; 1996, 300-302) finds to be quintessential to the success of any type of therapy approach and needs to be facilitated. If the helpful inner process involved in focusing does not occur, whatever happens between a client and therapist should not even be called therapy, says Gendlin (1996, 301-302).

He also points out that therapy is much more than focusing alone (Ibid, 301-303). Therapy is first of all a real-life relationship between two people, says Gendlin (Ibid.); a relationship that cannot be anything else than equal and in which a welcoming, relational attitude towards the felt sense provides a safe and receptive atmosphere for whatever comes up from the inside. This also means that 'therapy' is not reserved for accredited therapists.[88] As Gendlin (e.g. [1978] 2003) and others (e.g. Leijssen 2007) have repeatedly shown, anyone can assist another person in attending to the bodily feeling of an issue. This includes spiritual caregivers, of course.

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reasons. Also based on the work of Dutch-US psychologist of religion Paul Pruyser, Bouwer thinks spiritual diagnostics forms an important foundation for empathy. Not in order to pin clients down, but as a hermeneutical frame for their spiritual pain and needs. Or, as Hijweege (2010, 202) phrases it, in order to come to an understanding. In Bouwers view, spiritual caregivers actually continually make spiritual diagnoses, though generally implicitly and without accountability. Both Bouwer and Hijweege think that rendering spiritual diagnostics and the way they come about more explicit can be important for more reliable knowledge and intervention, and thus for more evidence-based ways of working as well as a better integration of spiritual care within the care process at large. And consequently also for a stronger legitimization of the spiritual care profession.

[87] As such, pastoral care to Patton (1993, 56-57) is the care for the whole person in relationship, not the treatment of a specific dysfunction.

[88] Gendlin (1996, 300-301) makes a distinction between a formal therapist-client relationship and the actual helpful experiencing process that ideally comes with it, but also often does not.

With its emphasis on direction, on continuous change, on the unrelenting situatedness of each moment and on human existence within a larger environment, focusing finely dovetails with Mooren's idea of spiritual care as a process of locating and orienting oneself within life at large. Additionally, since focusing is highly process-oriented, it also perfectly fits the notion of spiritual care as the interaction between psychological processes and worldview-based contents as expressed by Zock. In 2.5, we already saw how Hinterkopf opted for a process definition of spirituality suitable for all sorts of spiritual content and frames of reference.

An important distinction has to be made however with regard to the hermeneutic process. Both Schilderman, Zock and the VGVZ (2016, 13) explicitly consider hermeneutical methods central to the profession of spiritual care. In contrast, Gendlin (1963a, 246-247; 1964, 132; 1969, 9; [1978] 2003, 11, 13, 17, 36-37, 51, 54-55, 67; 1999, 82) time and again emphasizes that the person assisting one in focusing should avoid interpretation and analysis. Meaning should emerge and not be assigned (Preston 2008, 7). Though Preston (Ibid.) understandably speaks of a unity of finding and making, there is still some kind of hermeneutical process involved, of course. After all, meaning is made, not just read off (Gendlin 1963a, 248; 1995, 558). One could speak of a 'hermeneutics of the body', to borrow a phrase by philosopher Maxine Sheets-Johnstone (2009). However, in focusing the hermeneutic role is for the client, who has to attend to their own 'inner client', 'the clients' client' (Gendlin 1984a).

As for purpose and effectiveness, focusing contains a fundamental paradox. On the one hand, it is just attending to the bodily uneasiness of a problem (Gendlin 1996, 304). "To give people just our simple presence lets them be and breathe. We listen to what they mean to convey, and add nothing else", says Gendlin ([1978] 2003, xi). This strongly resonates with Baarts theory of presence and seems explicitly non-goal oriented. Still, focusing is most certainly aimed at therapeutic change (e.g. Gendlin 1964). Focusing is "spending time with the at first unclear body sense of a problem, so that new steps come", says Gendlin (1996, 303-304). Though one cannot control when a felt shift comes (Gendlin [1978] 2003, 59), Gendlin (Ibid, 10; 1995, 552) is convinced that it will come. All in all, focusing can be described as a methodology of allowing change (Gendlin 1998) instead of imposing or enforcing it. Preston (2014, 102) speaks of 'radical allowing' while Campbell & McMahon [1985] 1997, 13) even speak of 'the art of allowing'. To the latter (Ibid, 48), focusing entails a delicate

balance between purposeful striving and then letting go of the reins: “It calls for disciplined preparation, but then allowing time and space for a deeper knowing and a process to manifest itself”.

When it comes to being evidence-based, as discussed, though doubts have been raised about the empirical studies supporting the benevolence of focusing, Purton (2004b, 162) claims that they form an evidential basis as good as that of other forms of therapy.

CHAPTER 3: FOCUSING IN DUTCH SPIRITUAL CARE

As discussed in 1.3, expectations were that focusing would neither be well known nor frequently used by Dutch spiritual caregivers. The survey results show that both familiarity with and use of focusing are actually quite substantial, though not widespread either.

3.1 overall familiarity with focusing[89]

47% of all respondents said to be familiar with the method of focusing as described in the survey, while 32% indicated being aware that this method is called 'focusing'. 30% stated knowing the name Eugene Gendlin prior to the survey, while 22% already associated the described focusing method with Gendlin. 26% said to be familiar with focusing by spiritual caregivers.

23% of all respondents indicated being familiar with Gendlin's method involving specific steps, 7% said to be familiar with the actual specific steps, while 13% declared to be somewhat familiar with them. 15% have completed some training program in the six-step focusing method; 7% also received some formal certification.[90]

familiar with described method	47%
know term focusing used for method	32%
know name Gendlin prior to survey	30%
associate described method with Gendlin	22%
familiar with use method in spiritual care	26%
familiar with Gendlin's method involving specific steps	23%
familiar with actual specific steps	7%
somewhat familiar with actual specific steps	13%
completed training program	15%
received certification	7%

Table 2: overall familiarity with focusing (percentages are based on all respondents)

[89] For the data used in this section, see Appendix II.
[90] To a large extent, this certification seems to have been issued through the decentralized certification system of the International Focusing Institute. The respondents who did not receive any certification seem to have had their training in settings not directly related to the education structure of the International Focusing Institute.

3.2 overall use of focusing[91]

8% of all respondents make use of Gendlin's step-by-step method. A solid 31% however use a variation or elements of focusing. The latter include 93% of those also using the steps. Conversely, 26% of the respondents using some form of focusing also apply the step-by-step method.

Most participants using any form of focusing said to use it in some 50% of their conversations with clients, while on average they do so in 36% of their conversations. Half of all focusing respondents apply it in less than 25% of their conversations, while 19% use it in 75% to 100% of their conversations. 41% of the focusers have come to use it more frequently over the years, 46% have been using the method with about the same frequency throughout time and 7% have come to use it less frequently.[92]

use of Gendlin's step-by-step method	8%
use of variation or elements of focusing	31%
estimated percentual use in conversations: mode	50%
estimated percentual use in conversations: mean	36%
estimated percentual use in conversations: median	25%
estimated percentual use in conversations: 75-100%	19%
more frequent use over the years	41%
steady use over the years	46%
less frequent use over the years	7%

Table 3: overall use of focusing
(percentages upper part are based on all respondents
percentages lower part are based on focusing respondents)

[91] For the data used in this section, see Appendix II.
[92] Overall, 56 of all 178 respondents use some sort of focusing. 15 respondents make use of the step-by-step approach and 55 respondents use elements hereof or a variation hereof. 14 respondents who make use of the step-by-step approach also make use of a variation or elements of focusing. However, only 53 respondents answered the frequency question. Percentages were derived through dividing the number of respondents per frequency category by 56.

3.3 familiarity with and use of focusing against background variables[93]

Familiarity with and use of focusing were analyzed against nine background variables of the respondents: age, gender identification, spiritual positioning, college of education, start of work as a spiritual caregiver, number of weekly work hours as a spiritual caregiver, the field(s) or type(s) of institutions the respondents are active in, the providing of spiritual care predominantly based on own worldview or not, and the geographical areas (Dutch provinces) the respondents are active in.

The correlation analyses were complicated by two factors. First, the range of answer possibilities within the different variables combined with the fact that a substantial number of questions were only asked to the relatively limited group of respondents actually familiar with and using focusing, made for a dilution within the different cross-tabulation cells that rendered application of Pearson's Chi-square test largely invalid. Second, a number of variables included multiple response answers, which cannot be statistically analyzed by means of the usual correlation coefficients. I considered recoding several answer categories; on the one hand in order to sufficiently fill all tabulation cells so that Chi-square could validly be applied, on the other hand to render the multiple response answers more unequivocal and thus analyzable through the regular statistical correlation coefficients. I eventually decided against recoding for reasons of soundness and detail: cross-tabulations not suitable for Chi-square did nevertheless show correlations through Cramer's V, while peaks in certain multiple response cross-tabulations were also clearly visible without the application of any coefficients.

Generally, with regard to age, gender and the number of weekly work hours as a spiritual caregiver, no statistical correlations with knowledge and use of focusing were found. The same goes for whether the respondents predominantly provide general spiritual care or spiritual care based on their own religion or worldview. Found correlations were (very) weak to medium and in any case 'insignificant'.

[93] For the data used in this section, see Appendices II and III.

There are a few exceptions to this overall picture however, though these must be treated with restraint, since as mentioned they are based on limited numbers of respondents largely rendering Chi-square invalid.

Firstly, the number of weekly work hours correlates weakly but 'significantly' with familiarity with the fact that Gendlin's method involves specific steps.[94] Notable specifically is that of those working between 9 and 16 hours, 40% is familiar with this fact and 7% is not, while with those working 33 to 40 hours, these volumes seem to be roughly the other way around: 6% versus 26%.[95]

Secondly, a very strong and 'highly significant' correlation appears to exist between gender and the percentage of conversations in which spiritual caregivers actually use some sort of focusing.[96] Though there is no statistically significant difference between men and women with regard to *if* they use of focusing, women *do* tend to use it more frequently than men if they use it at all.[97]

Thirdly, those predominantly providing general spiritual care more often use focusing in smaller percentages of their conversations with clients. The other way around, those providing general spiritual care roughly in balance with spiritual care based on their own religion or belief more often use focusing in higher percentages of their conversation with clients. All in all, this correlation is strong but 'insignificant'.[98]

With over half of all respondents starting as a spiritual caregiver only after 2010, it is not surprising that over half of all respondents using focusing have been doing so only after 2010 as well.[99] This makes for a very strong

[94] Cramérs V = .211, p = .044*
[95] This is actually quite counter-intuitive and hard to explain. Note that the percentage of non-response is a lot larger in the 33-40 hour category. See Appendix III, ad 15, page 415-416.
[96] Cramérs V = .843, p < 0,001***
[97] See Appendix III, ad 20, page 483-488. The respondent identifying as 'other' who answered this question is of no statistical relevance.
[98] Cramèrs V .484, p = .874 / Eta .353/.568, while no less than 98% of all cross-tabulation cells have expected count less than 5. See Appendix III, ad 26, page 567-574. Those who provide spiritual care predominantly based on their own religion or belief also use focusing in higher percentages, but these respondents are only two.
[99] See Appendix III, ad 23, page 523-526. A number of respondents who started working as a spiritual caregiver up to 2010 also started using focusing only after 2010. Just one respondent has been using the method since 1986-1990, which also applies to the interval 1991-1995. An oddity is one respondent who says to have been a spiritual caregiver since 2016-2020, but indicated to have been using focusing in his work as such since 1996-2000.

and 'highly significant' correlation between the period in which respondents started working as a spiritual caregiver on the one hand and the period since when they have been using focusing on the other.[100]

When it comes to the multiple response question regarding field(s) or type(s) of institution(s), no striking outliers were found in relation to knowledge or use of focusing.[101]

spiritual positioning

On the whole, medium to strong and 'significant' correlations were found between the spiritual positioning of the respondents and their knowledge and use of focusing.

Only considering the categories with more than 10 respondents, humanists by far stand out when it comes to overall knowledge and use of focusing (see table 4 below). Over 70% of them are familiar with the method, 33% said to have received training, though only a single one indicated having received any formal certification. 26% make use of the six-step method, covering 47% of all respondents who do so. 44% make use of some variation, amounting to 22% of all focusers in the survey. Humanists are among the earliest adopters of focusing and among the ones who use focusing the most frequently in their conversations with clients.[102]

Other spiritual positioning categories with a substantial number of respondents that show high percentages in relation to knowledge and use of focusing are the agnostics and those who position themselves as 'other'.[103] However, spiritual positioning is strongly related to the choice for a certain college of education.[104] And that is where, as we will see below, the humanists come in again.

[100] Cramérs V = .690, $p < .001^{***}$
[101] See Appendix III, ad 7 page 310-339, ad 16 page 423-434 and ad 25 page 548-560.
[102] See Appendix III, ad 21, page 496-498 and page 499-503.
[103] Buddhists and Muslims also show impressive numbers counted in percentages, but since the actual number of respondents in these categories comprise only 3 and 4, these percentages are statistically distorting with regard to the studied correlations. Remarkable though is that three out of the four Muslims are familiar with the method, none of them are familiar with Gendlin's six-step method and only one makes use of some sort of focusing, whereas two out of the three Buddhist respondents are familiar with the six-step method, are also trained in it and use it.
[104] See Appendix III, ad 37, page 600-601.

	total number of respondents	Q 10: familiar method_ yes	Q11: know term focusing for method_ yes	Q12: know name Gendlin_ yes	Q13: associate method with Gendlin_ yes	Q14: familiar use method in spiritual care_ yes	Q15: familiar method Gendlin steps_ yes	Q16: (somewhat) familiar specific steps_ yes	Q17: completed training program_ yes	Q20: received certification_yes	Q22: use step-by-step_yes	Q23: use variation focusing_yes
Agnostic	10	70% (7)	40% (4)	30% (3)	10% (1)	50% (5)	30% (3)	30% (3)	20% (2)	0% (0)	0% (0)	30% (3)
Buddhist	3	67% (2)	67% (2)	67% (2)	67% (2)	67% (2)	67% (2)	67% (2)	67% (2)	33% (1)	67% (2)	67% (2)
Christian Protestant	64	28% (18)	20% (13)	14% (9)	11% (7)	13% (8)	13% (8)	9% (6)	3% (2)	2% (1)	2% (3)	16% (10)
Christian Catholic	26	50% (13)	23% (6)	31% (8)	12% (3)	15% (4)	12% (3)	12% (3)	4% (1)	4% (1)	0% (0)	31% (8)
Christian other	19	37% (7)	21% (4)	11% (2)	11% (2)	16% (3)	16% (3)	11% (2)	11% (2)	11% (2)	0% (0)	26% (5)
Humanist	27	70% (19)	56% (15)	56% (15)	48% (13)	41% (11)	41% (11)	37% (10)	33% (9)	4% (1)	26% (7)	44% (12)
Muslim	4	75% (3)	50% (2)	25% (1)	0% (0)	50% (2)	0% (0)	0% (0)	0 % (0)	0% (0)	0% (0)	25% (1)
Other	25	60% (15)	44% (11)	48% (12)	44% (11)	44% (11)	44% (11)	40% (10)	36% (9)	24% (6)	12% (3)	56% (14)
	178	47% (84)	32% (57)	30% (52)	22% (39)	26% (46)	23% (41)	20% (36)	15% (27)	7% (12)	8% (15)	31% (55)

Table 4: spiritual positioning versus overall scores on knowledge and use of focusing (percentages are based on all respondents)

college of education

The multiple response variable college of education also shows strong specifics related to knowledge and use of focusing. Most humanists are educated at the Universiteit voor Humanistiek (UvH) and of the ones educated there, almost 80% are familiar with the method, and over half were already familiar with focusing by spiritual caregivers. Additionally, half of them are familiar with the fact that Gendlin's method involves specific steps, while about the same share is familiar or somewhat familiar with the actual steps. 47% said they have completed training in focusing, 32% indicated that this training was part of their education at the UvH or its precursor.[105] 15% of the UvH-educated respondents say they have received some formal certification for their focusing training, which makes for 42% of all who received any certification.[106] These respondents followed their certificated training outside the UvH. Almost 30% of the respondents schooled at the UvH say they make use of Gendlin's six-step method, while almost 60% of them make use of some sort of focusing.

[105] The former Humanistisch Opleidingsinstituut (HOI), founded in 1962 and acknowledged in 1977 as an institute of higher vocational education. The UvH came into being in 1989, gradually taking over all tasks of the HOI. Between 1989 and 1993, the HOI and HvU functioned side by side, after which the HOI ceased to exist.

[106] See Appendix III, ad 13, page 404-406.

Overall, these numbers far exceed the corresponding percentages found with the other colleges of education. Also, those schooled at the UvH tend to make more frequent use of focusing in their conversations with clients.[107]

Furthermore, 20% of the agnostic and 28% of the 'other' categories within the spiritual positioning variable, which as mentioned also scored relatively high on knowledge and use of focusing, consist of respondents who were (also) schooled at the HvU. 10% of the agnostic respondents and 24% of the 'other' respondents completed focusing training outside of college.[108]

Though substantially lower than those concerning the UvH, the Vrije Universiteit Amsterdam (VU) and especially Rijksuniversiteit Groningen (RUG) also show statistical peaks concerning knowledge and use of focusing. However, the UvH is the only college of these three that turned out to actually teach focusing; training by focusing professionals outside of the educational institutions again significantly contributes to knowledge and use of focusing.

Currently, the VU-curriculum pays attention to focusing-related methods within its Professional Skills module, but the module does not comprise literature on Gendlin. Also, the program has drastically been changed over the course of the last three years.[109] Before, the VU does not seem to have taught focusing in any structural way.[110] Of those educated at the VU, 21% said they completed some training in focusing; these trainings were with focusing professionals outside the VU. Also, 10% of the VU-respondents studied at the UvH as well.

[107] See Appendix III, ad 22, page 514-515.
[108] See Appendix III, ad 12, page 391-394. Of the agnostic and 'other' respondents overall, respectively 20% and 36% received training, but this was partly within their education at the UvH. The most prominent external trainer among the 'other' respondents is Aaffien de Vries in Peize near Groningen.
[109] Mail correspondence with VU's prof. dr. Hans Alma, professor of spiritual care and religious-humanistic meaning-making, March 2-8, 2023.
[110] Mail correspondence with VU's prof. dr. Ruard Ganzevoort, professor of practical theology, and prof. dr. Eveline van Staalduine-Sulman, professor of reception history of the Hebrew Bible in Antiquity, March 2-9, 2023. Both fulfilled key positions within the VU's spiritual care master.

At the RUG, focusing is not a structural part of the curriculum, but it has happened sometimes that students have introduced the subject on their own initiative and have practiced with the method during roles and methodology sessions.[111] Of the respondents educated at the RUG, 42% indicated that they completed some training in focusing.[112]

Thus, the most eye-catching peaks with regard to knowledge and use of focusing are found with the colleges that also have the largest numbers of spiritual care students and make for the largest number of respondents.

Radboud Universiteit (RU) is an exception to this. Radboud is also one of the largest educators of spiritual caregivers and the alma mater of a substantial number of respondents, but knowledge and use of focusing is much lower among its graduates than it is among those of the institutions discussed. From my own experience at Radboud, I can say that focusing was not in any way taught within the spiritual care master.[113] Also, none of the Radboud respondents indicated completing any training in focusing. Still, the method as described is familiar with some 30% of Radboud respondents, though they hardly associate it with Gendlin. Only 3% of Radboud respondents use the step-by-step focusing method, while some 20% of Radboud respondents make use of some kind of focusing or elements hereof.

[111] Mail correspondence with RUG's prof. dr. Hanneke Muthert, adjunct professor in psychology of religion with special attention to spiritual care and wellbeing, March 2-6, 2023.
[112] Some RUG-educated respondents got trained in focusing while being an intern at the UMCG academic hospital in Groningen, others were trained by FocusCenter Aaffien de Vries (based in Peize, Drenthe, near Groningen), Mia Leijssen of the Katholieke Universiteit Leuven in Belgium (online), René Maas from the Hilversum, North-Holland region and Stichting Kinderfocussen based in Nijeholtpade, Friesland.
[113] Neither in theory nor in conversation classes. Focusing is shortly mentioned though in one of the books of the required reading (viz. Vosselman & Van Hout 2013, 35-36).

	total number of respondents	Q.10: familiar method_yes	Q11: know term focusing for method_yes	Q12: know name Gendlin_yes	Q13: associate method with Gendlin_yes	Q14: familiar use method in spiritual care_yes	Q15: familiar method Gendlin steps_yes	Q16: (somewhat) familiar specific steps_yes	Q17: completed training program_yes	Q20: received certification_yes	Q22: use step-by-step_yes	Q23: use variation focusing_yes
Universiteit voor Humanistiek (UvH)	34	79% (27)	62% (21)	68% (23)	59% (20)	53% (18)	53% (18)	50% (17)	47% (16)	15% (5)	30% (10)	59% (20)
Vrije Universiteit Amsterdam (VU)	29	45% (13)	31% (9)	35% (10)	24% (7)	10% (8)	31% (9)	24% (7)	21% (6)	14% (4)	10% (3)	31% (9)
Protestantse Theologische Universiteit (PThU)	10	20% (2)	5% (2)	10% (1)	10% (1)	10% (1)	10% (1)	0% (0)	0% (0)	0% (0)	0% (0)	0% (0)
Rijksuniversiteit Groningen (RUG)	19	79% (15)	63% (12)	47% (9)	42% (8)	47% (9)	47% (9)	42% (8)	42% (8)	21% (4)	21% (4)	53% (10)
Radboud Universiteit Nijmegen (RU)	34	29% (10)	18% (6)	18% (6)	3% (1)	17% (6)	9% (3)	3% (1)	0% (0)	0% (0)	3% (1)	21% (7)
Islamitische Universiteit Rotterdam (IUASR)	1	0% (0)	0% (0)	0% (0)	0% (0)	0% (0)	0% (0)	0% (0)	0% (0)	0% (0)	0% (0)	0% (0)
Tilburg University (TU)	15	33% (5)	13% (2)	27% (4)	13% (2)	7% (1)	7% (1)	7% (1)	0% (0)	0% (0)	0% (0)	13% (2)
Theologische universiteit Apeldoorn (TUA)	1	0% (0)	0% (0)	0% (0)	0% (0)	0% (0)	0% (0)	0% (0)	0% (0)	0% (0)	0% (0)	0% (0)
Theologische Universiteit Kampen (TU Kampen)	8	13% (1)	13% (1)	13% (1)	13% (1)	0% (0)	13% (1)	13% (1)	0% (0)	0% (0)	13% (1)	0% (0)
Evangelische Theologische Universiteit Leuven (ETF Leuven)	3	33% (1)	33% (1)	33% (1)	33% (1)	0% (0)	33% (1)	33% (1)	0% (0)	0% (0)	0% (0)	33% (1)
Hogeschool Windesheim	10	40% (4)	20% (2)	0% (0)	0% (0)	20% (2)	0% (0)	0% (0)	0% (0)	0% (0)	0% (0)	10% (1)
Christelijke Hogeschool Ede (CHE)	4	50% (2)	25% (1)	0% (0)	0% (0)	25% (1)	50% (2)	25% (1)	0% (0)	0% (0)	25% (1)	50% (2)
Fontys Hogeschool	7	57% (4)	43% (3)	29% (2)	0% (0)	14% (1)	14% (1)	14% (1)	0% (0)	0% (0)	0% (0)	43% (3)
Universiteit Utrecht (UU)	11	46% (5)	18% (2)	18% (2)	18% (2)	18% (2)	18% (2)	18% (2)	0% (0)	0% (0)	0% (0)	46% (5)
Academie voor Geesteswetenschappen	2	0% (0)	0% (0)	0% (2)	0% (0)	0% (0)	0% (0)	0% (0)	0% (0)	0% (0)	0% (0)	0% (0)
Other	22	50% (11)	27% (6)	14% (3)	14% (3)	32% (7)	14% (3)	14% (3)	14% (3)	9% (2)	5% (1)	32% (7)
	210	48% (100)	32% (68)	30% (64)	22% (46)	27% (56)	24% (51)	20% (43)	16% (33)	10% (22)	10% (21)	32% (67)

Table 5: colleges of education versus overall scores on knowledge and use of focusing (percentages are based on numbers of respondents within the different colleges)

geographical distribution

The multiple response variable inventorying the provinces in which the respondents work, shows some remarkable peaks related to the knowledge and use of focusing as well.

When only considering the provinces with over 10 respondents, Groningen by far shows the highest percentages regarding both knowledge and use of focusing (see table 6 below). 8% of the Groningen respondents were schooled at the UvH, while 38% were trained in focusing by different focusing professionals, mostly in or in the vicinity of Groningen.[114]

The adjoining provinces of Drenthe and Friesland also make for substantial percentages, but based on a statistically distorting small number of respondents. Still, again schooling at the HvU as well as training outside college appear to be the most determining factors.[115]

[114] Focusing trainers of the respondents active in Groningen include the UMCG academic hospital in Groningen, the previously mentioned FocusCenter Aaffien de Vries. Sentir Focuspraktijk in Nijmegen (Gelderland), focus trainer Harriët Teeuw (based in Nijeholtpade, Friesland) and Stichting Kinderfocussen (a foundation in which Harriët Teeuw is involved as well and which is also based in Nijeholtpade, Friesland).

[115] The one respondent from Drenthe who completed some training in focusing did so at the earlier mentioned FocusCenter Aaffien de Vries in Peize, Drenthe, near Groningen. This respondent also indicated to be active in Friesland. One of the Friesland respondents was schooled at the Universiteit voor Humanistiek and its precursor and learned about focusing there. Two, including

All in all, one could argue that the northern provinces of Groningen, Friesland and Drenthe combined make for a center of gravity regarding focusing. The singular focusing respondents active in these provinces make for 20% of all focusers in the survey sample, together servicing the less than 10% of the Dutch population living there. For comparison: 21% of all singular focusing respondents are active in the densely populated Zuid-Holland, which houses more than 20% of all Dutch inhabitants, though on a surface more than thrice as small.

The province of Gelderland shows percentages substantially above average as well regarding both knowledge and use of focusing, though not at every instance. As it turns out, almost a quarter of all respondents active in Gelderland were schooled at the UvH.[116] Of the Gelderland respondents who indicated having completed a focusing training, the majority said they received this training at the UvH.

Hard to explain through the education rationale however, is why Noord-Holland and Utrecht overall score lower percentages regarding knowledge and use of focusing. In these provinces, the relative numbers of respondents schooled at the HvU are even higher than in Gelderland: 27% and even 40% respectively, while the percentages of respondents trained in focusing do not differ that much from Gelderland and most received this training at the UvH as well.[117]

one also active in Drenthe, were trained in focusing by FocusCenter Aaffien de Vries. One of the respondents active in Friesland is also active in Groningen. One indicates to be active in all Dutch provinces, but is not familiar with any form of focusing.

[116] See Appendix III, ad 39, page 604.

[117] See Appendix III, ad 40, page 606.

	total number of respondents	Q 10: familiar method_yes	Q11: know term focusing for method_yes	Q12: know name Gendlin_yes	Q13: associate method with Gendlin_yes	Q14: familiar use method in spiritual care_yes	Q15: familiar method Gendlin steps_yes	Q16: (somewhat) familiar specific steps_yes	Q17: completed training program_yes	Q20: received certification_yes	Q22: use step-by-step_yes	Q23: use variation focusing_yes
Drenthe	3	67% (2)	33% (1)	33% (1)	33% (1)	33% (1)	33% (1)	33% (1)	33% (1)	33% (1)	33% (1)	67% (2)
Flevoland	3	0% (0)	0% (0)	0% (0)	0% (0)	0% (0)	0% (0)	0% (0)	0% (0)	0% (0)	0% (0)	0% (0)
Friesland	6	67% (4)	67% (4)	67% (4)	67% (4)	50% (3)	67% (4)	50% (3)	50% (3)	33% (2)	17% (1)	67% (4)
Gelderland	29	52% (15)	41% (12)	35% (10)	28% (8)	28% (8)	35% (10)	28% (8)	14% (4)	3% (1)	14% (4)	35% (10)
Groningen	13	77% (10)	62% (8)	46% (6)	39% (5)	54% (7)	46% (6)	39% (5)	39% (5)	23% (3)	31% (4)	46% (6)
Limburg	17	47% (8)	24% (4)	12% (2)	12% (2)	24% (4)	12% (2)	12% (2)	12% (2)	12% (2)	0% (0)	18% (3)
Noord-Brabant	24	46% (11)	25% (6)	42% (10)	18% (4)	29% (7)	13% (3)	13% (3)	13% (3)	8% (2)	0% (0)	38% (9)
Noord-Holland	33	36% (12)	24% (8)	27% (9)	21% (7)	24% (8)	21% (7)	18% (6)	12% (4)	3% (1)	9% (3)	33% (11)
Overijssel	10	30% (3)	30% (3)	20% (2)	10% (1)	20% (2)	10% (1)	10% (1)	10% (1)	0% (0)	0% (0)	20% (2)
Utrecht	20	35% (7)	35% (3)	20% (4)	15% (3)	15% (3)	15% (3)	15% (3)	10% (2)	5% (1)	10% (1)	25% (5)
Zeeland	2	0% (0)	0% (0)	0% (0)	0% (0)	0% (0)	0% (0)	0% (0)	0% (0)	0% (0)	0% (0)	0% (0)
Zuid-Holland	54	43% (23)	26% (14)	20% (11)	17% (9)	20% (9)	17% (9)	15% (8)	11% (6)	4% (2)	4% (2)	22% (12)
	214	44 % (95)	29% (63)	28% (59)	21% (44)	24% (52)	22% (46)	19% (40)	14% (31)	7% (15)	8% (16)	30% (64)

Table 6: provinces versus overall scores on knowledge and use of focusing (percentages are based on numbers of respondents within the different provinces)

interplay

Across the board, a couple of variables are quite intertwined then. Knowledge and use of focusing among spiritual caregivers appears to be affected by interplay between spiritual positioning, college of education, and geographical location, while training by focusing professionals outside the academic arena is an important factor as well. In and/or out of college training seems to be the most determining, but especially in-college training is substantially influenced by schooling at the UvH, which in its turn importantly correlates with spiritual positioning as a humanist. Also, colleges as well as out of college focusing trainers are geographically located as well, of course. Specifically in the northern provinces, out of college training is an important factor.[118] This coincides with a number of significant focusing trainers being located there.

[118] Two of the three Buddhist respondents familiar with and using focusing were (also) schooled at the VU, two as well were (also) schooled at the RUG. One received focusing training as an intern with the UMCG academic hospital in Groningen, one completed training with Aaffien de Vries in Peize near Groningen.

3.4 practical use of the focusing method[119]

The 31% of all respondents using some variation or elements of the method were asked how they adopt it in practice or which elements they use. By far the most frequently mentioned aspect described in various wordings refers to specific attention to bodily feelings and sensations. This theme was brought forth by 65% of those answering the question. 37% referred to finding words, descriptions and meaning fitting the bodily feelings and sensations. 24% ask questions about the bodily feelings. 16% said to pay attention to locating certain feelings and sensations within the body. 14% explicitly attend to their own physical feelings and sensations as well during contact with clients. Also 14% mentioned going back and forth between something felt on the one hand and words or images on the other (which of course forms the core of Gendlin's method), though this is probably implicitly done by more of the respondents as well. 12% indicated the use of and/or attention to visual language, symbolism and visualizations. 8% broached involving bodily signals and body language in their conversations with clients. Offering space and silence in order to provide room for feeling was mentioned by another 8%, just like initiating meditative or focusing-based exercises. It is likely though that many of those who did not refer to these aspects probably still include them in their practice in some way.

attending to bodily feelings and sensations	65%
finding words, descriptions and meanings fitting bodily feelings and sensations	37%
asking questions about feelings	24%
locating feelings within the body	16%
attend to own physical feelings	14%
going back and forth between something felt and words or images	14%
use of and/or attention to visual language, symbolism and visualizations	12%
involving bodily signals and body language in conversation	8%
offering space and silence in order to provide room for feeling	8%
initiating meditative or focusing-based exercises	8%

Table 7: variations or elements of focusing
(percentages are based on focusing respondents answering the question)

[119] For the data used in this section, see Appendix II, page 153-169.

3.5 focusing combined and blended with other methods[120]

67% of those responding to the question if they use focusing alongside other methods said they do so. 66% of those responding to the question if they blend focusing with other approaches said they do so. However, respondents often did not make a real distinction between using focusing alongside and blending it with other approaches. Answers to both questions were often the same, while several respondents asked about blending referred to their answer related to using focusing alongside other methods. Some explicitly indicated to see no difference between using focusing alongside and blending it with other methods.

The respondents both combine and blend focusing with a lot of different other approaches, ranging from body scan and mindfulness to specific conversation techniques, meditation, compassion training, hermeneutical-narrative pastoral care, the presence approach, voice dialogue, transactional analysis, therapeutic conversation, Gestalt-therapeutic methods and for instance moral counseling.

Quite a number of the approaches mentioned overlap in different ways. Also, some of the answers, such as ‘philosophy’ or ‘psychology’ cannot really be qualified as approaches. Others may rather be characterized as contextual settings than as approaches (grief counseling, rituals, supervision). Also, several of the approaches mentioned actually incorporate elements that are also part of focusing itself (e.g. attentive listening, body scan, the Rogerian aspects, silence, presence). Some of the approaches mentioned are primarily frameworks for the type of topics to be discussed (e.g. Acceptance and Commitment Theory (ACT), the Diamond model of Carlo Leget, bereavement tasks); in other words for specific types of content, be it with or without focusing.

That being said, the divergence of all the approaches with which the respondents combine and/or blend focusing both confirms and underlines the versatility of the method, corresponding to the theory.

[120] For the data used in this section, see Appendix II, page 176-187.

3.6 experiences with focusing[121]

Related to matters, issues and themes, as well as to spiritual diagnoses and to type(s) of clients, respondents were asked to indicate whether or not they thought focusing was particularly fit or unfit. Related to the context of spiritual care, they were asked whether or not in their experience, focusing has specific advantages or disadvantages.

Most respondents did not sharply distinguish between matters, issues and themes, spiritual diagnoses, type(s) of clients and the context of spiritual care. When asked about pros related to these categories, they often gave similar answers, while the same goes for the cons of focusing. Many answers also referred to previous answers regarding both pros and cons. Though overall the answers certainly reflect the respondents' actual experiences with focusing, answers occasionally stem more from thinking about the method than from direct experience, showing from phrases like 'I suspect' or 'I wonder'.

matters, issues & themes

48% of all respondents using some form of focusing said to consider focusing particularly fit for specific matters, issues and themes. The answers covered a wide range of them, including anger, aggression, anxiety, dissatisfaction, insecurity, powerlessness, sadness, unrest and the experience of unsafety. The acceptance and processing of issues were also mentioned, just like clarifying a situation, cultural problems, exploring resistance and making decisions or choices. Stuckedness in facts or particular feelings was also mentioned, just like trauma, palliative care and identity development. Most respondents referred to addressing, getting in touch with or gaining insight in feelings, emotions, bodily experiences and oneself and/or the moment. Some respondents said they consider focusing fit for all sorts of matters, issues, themes or situations.

38% of those applying focusing indicated considering the method unfit for certain matters, issues and themes. Their specifications include e.g. addiction problems, basic pastoral care, palliative care and practical issues. Respondents also consider focusing unfit in case of (massive) brain damage, (advanced) dementia, depression, a lot of discomfort in the body, dissociation, suicidal tendencies, intellectual disability, psychiatric problems, (sensitivity for or acute) psychosis or trauma. Additionally, some

[121] For the data used in this section, see Appendix II, page 187-238.

indicated focusing to be unfit for patients having difficulty with reflecting and abstract thinking, patients stuck in (negative) emotions, patients who have trouble giving meaning to physical experiences or patients who experience a body-oriented approach as threatening. Sometimes the context is just not fitting and at other times, physical experiences and sensations are just too much affected and determined by the actual affliction or illness of the patient. Several respondents stressed the importance of gradations of afflictions, as well as of individual circumstances and situational context.

spiritual diagnoses

The answers to the questions about the suitability of focusing for specific spiritual diagnoses reflect the difficulty that a lot of Dutch spiritual caregivers have with the concept of spiritual diagnosis.[122] Several respondents explicitly indicated they don't know what to understand by the term. Others gave answers such as 'not applicable' or 'I can't describe exactly', referred to a type or phase of care (e.g. palliative care) rather than to a diagnosis or (partly) answered with a theme or situation (relations, connections), or with a type of approach (e.g. inner balance exercises) instead of anything resembling a diagnosis. Some specifically indicated that they don't (want to) work with spiritual diagnoses. Also mentioned was that focusing opens up an experience dimension beyond categories and frameworks, rendering it unsuitable for diagnoses.[123]

Nonetheless, 18% of all focusing respondents consider the method particularly fit for diagnoses like anxiety (disorders), burnout, confusion (coming from the head), depression, doubt and uncertainty (regarding e.g. treatment or important life decisions), traumas, unrest and worry. Suitability for non-specific existential suffering and spiritual experiences that need to be related to were also mentioned.

[122] Also see 2.6, footnote 86.
[123] Actually meant by the respondent is that the use of focusing is unsuitable for diagnosing, not that is unsuitable for use in case of particular diagnoses. Their main point though is that diagnoses imply fixation whereas focusing goes beyond the predetermined patterns that diagnoses might involve.

Also 18% indicated considering focusing particularly unfit for certain spiritual diagnoses. The most important specifications are psychiatric problems in general and psychosis in particular. Though not a diagnosis, the context of rituality was mentioned as well. The reply indicating focusing to be unfit for most spiritual diagnoses likely mainly reflects an aversion against the concept of spiritual diagnosis.

types of clients

39% of all those using focusing consider the method particularly fit for certain types of clients. Among those are clients who are open and willing toward the method, clients who are able and/or used to connect with and listen to their bodies and clients who are able and/or willing to reflect. Clients who are sensitive in general, sensitive to imagery and sensitive to language were also mentioned. Others referred to clients who are very rational/'in their head', clients who are somewhat older, clients who are relatively stable, clients who have doubts and ambivalent feelings, and clients with whom 'something gets into their bodies'. Other answers concerned clients who are (seriously) traumatized, clients with non-psychiatric problems and clients with negative feelings such as anger, frustration, anxiousness, insecurity, exhaustion and depression.

32% of the respondents using focusing said to consider focusing particularly unfit for certain types of clients. These types include clients who are unwilling toward the method, clients who are (yet) unable to get in touch with their bodies, clients who experience connecting to their bodies as threatening, and clients who think the method is too 'woolly'. Other types of clients mentioned are those who have difficulty reflecting or are not able to, clients who have difficulty with abstract thinking / thinking in symbols, clients who lose their language skills, clients who are intellectually disabled, clients with brain damage and clients who have dementia. Other respondents referred to older clients in geriatrics and clients who are emotionally unstable. Clients with psychiatric problems like psychotic disorders, depression and extreme anxiety were mentioned most often. Also indicated was that that asking hospitalized clients what they feel in their bodies does not always provide the correct information.

contrasting experiences

Note that some respondents said considering focusing particularly fit for certain matters, issues, themes or situations, as well as for certain spiritual diagnoses and/or types of clients, while other respondents indicated considering the method particularly unfit for the same. The answers to the 'particularly unfit' questions were mostly far from categorical however; some also just pointed out preferences, mentioned situations in which they just do not use focusing that much or indicated restraint in case of severity of certain afflictions.

2.4 already discussed the different opinions on the suitability of focusing for patients with trauma: in the literature as well, some find focusing particularly fit for clients with trauma, while others particularly don't. Respondents also considered focusing both fit and unfit for anxiety, depression and negative emotions. These topics were not specifically treated in this thesis before, but authors like professor of counseling Robert Elliot (2013), psychologist James Iberg (2013), professor of clinical psychology Douglas Mennin (2006), psychologist Naomi Lyons and her team (2021), psychologist Leslie Greenberg (2004, 2017), clinical psychologist Rashmi Chidanand (2014) and previously mentioned linguist and therapist Cornell (2013) all consider focusing actually very well suited for these themes and issues.

While one respondent preferably uses focusing with somewhat older clients, another does not use it in geriatrics that often and yet another also specifically applies it in geriatrics. 2.3 mentions several examples of the application of focusing with the elderly (Sherman 1987; 2000, Todres & Galvin 2006).

One respondent combines focusing with rituality, while another wouldn't use the method for rituality. Preferences aside, different authors like psychotherapist Valerie Cole (2003) and psychologist Michael Picucci (2005) describe how they use focusing and the felt sense in crafting and executing rituals.

Other issues for which focusing is considered both fit and unfit by different respondents, are those of discomfort or unrest in the body and strong emotions. Though these might be a challenge, focusing can actually help calming a client down (Gendlin 2003 [1978], 97-98, Cornell 2013, 100).

Where one respondent indicated to consider focusing fit and another unfit for palliative care, Klagsbrun (2014) had positive results with the method within this context. Also, the Stichting Focusing Nederland says focusing is actually used quite often in the phase of palliative care.[124]

Respondents also mentioned a number of afflictions they consider focusing unfit for that the literature still shows applications for. One respondent said to consider focusing unfit in case of addiction, but Winhall (2021) and Cornell (2013, 155, 168-173) show the method actually can have benefits for dependency issues. A number of respondents mentioned considering focusing unfit for the disposition of dementia. As discussed in 2.3 and 2.5, Galvin & Todres (2006), Peña (2012) and Wareing-Jones (2016), do value focusing related to the care for demented elderly.

Whereas some respondents said they consider focusing unfit in the case of brain damage and intellectual disability, social educator Hans Peters (1999) and psychologist Pete Sanders (2013, 58-59) show that the focusing-infused pre-therapy developed by professor of psychology Garry Prouty is quite often used for a variety of clients who are contact-impaired. Pre-therapy is not so much therapy in itself, but more a foundation for it, primarily directed towards establishing contact and relation, both between the patient and themselves and between the patient and the therapist (also see Prouty 2009).

Pre-therapy is also used in case of psychosis and dissociation (Sanders 2013, 58-59), which together with psychiatric problems in general seem to be recurring red flags for focusing among the respondents. As also previously discussed in 2.3, focusing ripened partly within the context of psychiatric care, in which Gendlin also worked with schizophrenic and psychotic patients (also see Gendlin 1969, 7-13; 1972), while Rask and Brunt (2007) showed how focusing is used in fostering the nurse-patient relationship in psychiatry. With mildly positive results, psychologist Greg Swanson (1977) investigated micro training in focusing for psychiatric outpatients. Though psychosis and other psychiatric afflictions may be a challenge, the survey shows that of the respondents working in psychiatry, 13% still use the step-by-step focusing method, while 46% use some form of focusing.[125]

[124] Personal contact by phone and email with Ria van Hage of the Stichting Focusing Nederland, October 2021 through January 2022.
[125] See Appendix III, ad 25, page 548-553.

context of spiritual care

71% of the focusing respondents said they consider the method to have specific advantages within the context of spiritual care. The most frequently mentioned benefit is that it involves the wisdom of the body, which some say needs more attention in spiritual care. A number of respondents indicated that focusing helps to create the time, peace and space necessary to arrive at key questions, which cannot always be achieved merely with words. Others mentioned that focusing involves the whole being in meaning-making. Some specifically referred to the benefits focusing brings regarding the client's attunement to oneself. Also, focusing is said to help with quickly arriving at a deep level, while it also helps finding words for things there are no words for yet. Several respondents mentioned the benefits of focusing in fostering and attuning the relation between the client and the spiritual caregiver. Other mentioned perks of focusing include that it brings people back to their own resources, that it is a very suitable 'entrance' to a person, that it can bring up emotions without first asking and that it can bring inner peace. It can also bring change when someone is stuck in the same story, it can help when the conversation stalls and it can lead people away from an overly rational approach. Further advantages are that it offers a way of expression where words fail and that it goes beyond the layer of words. Strongly resonating with Gendlin, respondents also indicated that focusing is the basis of all (successful) inner processes and that focusing is also about what is bigger than ourselves. Some said that focusing is helpful in everything and that it helps in meaning-making related to all sorts of issues.

20% of the focusers indicated they think focusing has specific disadvantages. However, most of their specifications do not mention specific disadvantages, but merely point at important aspects to take into account; they are mostly cautions and additional thoughts. For instance, it was mentioned that focusing is actually wasted on quite a lot of people. Also, the method is just not always suitable for any client and any moment. Some indicate that one should not adhere to the method too strictly. Others point out that spiritual care should not resemble psychotherapy too much (it must fit the context in a natural manner) and that the spiritual caregiver must know what he is doing when entering the field of psychotherapy. Risks concerning countertransference and issues of professional distance and proximity were also referred to. It was also pointed out that attention to physical experiences can be too intense for some clients.

concluding remarks

At the end of the survey, respondents were invited to make additional comments or remarks regarding focusing. 32% of all focusers actually did. Some said that focusing is a valuable method that could play a bigger role or could be given more attention in spiritual care. Others indicated they consider focusing an important subject, declared they want or plan to do more with the method themselves, or stated that the survey has brought focusing back to their attention. A number confirmed the value of focusing, but also warned that it has its limits and one should know what one is doing while using it. Additional remarks underlined that body and mind are not separate, indicated that focusing raises questions about the scope of spiritual care and again emphasized the difficulty surrounding spiritual diagnoses. One mentioned that focusing is a basic element of the respondent's way of working, while another pointed out that focusing is also theologically relevant because of the idea of incarnation.[126]

[126] A thought that was also brought forth by Campbell & Mahon ([1985] 1997, xxxvi), see 2.5.

CHAPTER 4: CONCLUSIONS AND REFLECTIONS

4.1 conclusions

Through the several subquestions, this thesis aimed to answer the questions of how focusing relates to spiritual care in general and to Dutch spiritual care in particular.

In Chapter 2 we first found that Gendlin's felt sense-based focusing method comprises six specific steps, but also that these constitute just one possible doorway to the experiential process considered crucial and should not be followed to strictly.

We then learned that Gendlin's underlying philosophy is heavily phenomenology-infused, but also pragmatist. In it, he primarily views persons as organic, biological processes that in each moment already suggest their own direction and create meaning in perpetual interaction with their environment; both subject to, producing and being wider than patterns of logic or culture.

Next, we saw that focusing is broadly applied by now within a wide range of spheres, including all work fields of spiritual care as defined by the Dutch association of spiritual caregivers VGVZ.

Subsequently, we determined the criticism on focusing, which includes attacks on its presumed goal-orientedness, its client-therapist interaction and its process-orientedness. Critiques also encompassed that focusing would not be essential, the empirical evidence would be flawed, it would not be as universally applicable as claimed and there wouldn't even exist such a thing as a felt sense. Most arguments can largely be countered or at least nuanced though.

Because of its emphasis on process, relation, connection and direction, focusing proved to be quite applicable to spirituality and appealing to representatives of various traditions, as a literature review indicated. Variegated authors also specifically advocate it for the realm of spiritual care.

We ended chapter 2 going into the sometimes indistinct relation between therapy and spiritual care. Among other issues debated, an important one is that psychology is held to be more goal-oriented, whereas spiritual care is often considered less so. The big paradox of focusing it that it is not purposeless, but directed at allowing change instead of bringing it about.

Through a cross-sectional survey, chapter 3 zoomed in on the knowledge and use of as well as the experiences with focusing among Dutch spiritual caregivers.

Contrary to expectations, almost half of all respondents said to be familiar with the method and about a third make use of some sort of focusing. Most said to use it in some 50% of their conversations and over 40% of focusing respondents indicated they have come to use it more frequently over time.

Analyzed against nine different background variables, knowledge and use of focusing proved to correlate most strongly with spiritual positioning, college of education and the provinces in which the spiritual caregivers are active, while training by focusing professionals outside of college also proved to be influential. Though these are all entwined, denomination and college of education go together in this: humanists stand out when it comes to both knowledge and use of focusing and are mostly schooled at the Universiteit voor Humanistiek, which is the only college of those standing out in focusing that actively teaches the method. The Vrije Universiteit and Rijksuniversiteit Groningen also show statistical peaks, but these seem to stem mainly from training by external focusing professionals as well as partial co-education at the UvH. Geographically, the northern provinces (Groningen, Drenthe and Friesland together) are distinctive due to a high degree of training by focusing professionals outside of college. Gelderland shows some remarkable percentages that might be explained through a relatively large number of humanistic respondents. Hard to explain however is that humanists are also very well represented in Noord-Holland and Utrecht, while these provinces score considerably lower on knowledge and use of focusing.

Most focusing respondents (also) use some variation of focusing, attending to aspects all integral to the method. Corresponding to the literature, the survey shows that focusing can be both blended and combined with a plethora of other methods and approaches. Agreeing with

the theory as well, it tells that focusing is applicable to a wide range of matters, issues and themes, spiritual diagnoses and types of clients. Respondents consider the method unfit for certain circumstances as well though, especially those in which clients are contact impaired and/or in which the mind-body connections are seriously disturbed either resulting from mental illness or somatic afflictions. Instances in which clients are unable or unwilling to reflect, have lost their language skills, or find attention to bodily experiences to be a threat were also mentioned. However, the aptness of focusing shows to be partly a matter of preferences. In some cases, the focusing-infused pre-therapy might be a good alternative. Respondents repeatedly indicated the importance of clients' individual states of affairs.

Involving the wisdom of the body and involving the whole being in meaning-making were mentioned as important fortes of focusing within the context of spiritual care, just like finding words for things there are no words for yet. Focusing also strongly connects people to themselves and helps foster the relation between clients and spiritual caregivers. When using focusing, spiritual caregivers should be cautious though that they know what they are doing and that it should not resemble psychotherapy too much. They should also be watchful for countertransference and issues of professional distance and proximity.

In different ways, a variety of respondents indicated that focusing is a valuable method worthy of more attention. This would be my overall conclusion of this research too. Though it is already known and used more than expected and focusing is definitely not a panacea, the research shows vastly more potential for Dutch spiritual care then currently used. Whereas Rogerian conversation methods are already commonplace among Dutch spiritual caregivers from different backgrounds, focusing could be an enriching addition to their toolbox, offering possibilities for deeper experiencing.

4.2 reflections

The present research has outlined a good deal of focusing aspects that can be useful for the context of Dutch spiritual care. Still, as it was designed to be a broad assessment, there is a lot more to explore. The research offers numerous opportunities for further investigation; related to specific ways of going about focusing, to particular types of problems or

clients, to blends or combinations with certain other approaches as well as to its specific applications in spirituality and spiritual care. Since much in focusing unfolds through microprocesses (Leijssen, 1998), studying actual live focusing sessions would also be quite valuable. Focusing's relation to the mind-body debate and to embodied religion and spirituality are also aspects to be further explored.[127]

Particularly the survey section of this research also contains some flaws. Whereas answer categories were meant to be mutually exclusive in case of non-multiple response questions, the atheist and agnostic categories were not very good answer options in hindsight. After all, one can be a humanist and be an atheist or agnostic, for instance. But the most important flaw is that the survey does not ask 'Why not?' to respondents who have knowledge of focusing and are even trained in it, but all the same do not use it.

Dovetailing with Gendlin's theory of how concepts work and develop, focusing is by now a lot of different things. It is not only a process and a method, but also a therapeutic school, a movement, an educational structure and to a certain extent an ideology with fervent promoters as well as a business enterprise and revenue model.

In its barest form though, it is foremost a method of liberation and an epistemological quest for what one can know and how one can know it when it comes to living one's life. An important part of this quest is the explicit recognition that we always encompass more than what we will ever be able to explicate; of the continuing need to gropingly find one's way, operating as an active, creative agent in the process and going through perpetual change.

[127] Interesting as well would be an in-depth comparison between focusing and the method of contemplative listening introduced by Hans Evers (2017), head of spiritual care of Leiden Academic Hospital LUMC. Though there are marked differences too, the twain show striking resemblances. Most notably, they are both strongly experience-based as well as primarily concerned with process instead of content and thus suitable for all types of religious or spiritual beliefs or non-beliefs. However, whereas focusing calibrates things to the emphatically non-metaphysical felt sense, Evers' method calibrates matters to a person's presupposed metaphysical core. Fascinatingly, belief in such a core does not seem to be a necessary requirement in order to calibrate to it: "The only people for whom contemplative listening is not suited are those who are of the firm view that human experience is not a place of revelation", says Evers (Ibid, 114).

In doing so, we have to directly tap into the mystery of being, which to me is inherently spiritual. After all, focusing includes the reason of reason (Gendlin [1978] 2003, 160), which cannot be acquired through reason alone. As famous physicist Max Planck (1932, 217) put it: “Science cannot solve the ultimate mystery of nature. And that is because, in the last analysis, we ourselves are part of nature and therefore part of the mystery that we are trying to solve.”

Professor emeritus of psychology Germain Lietaer (1990, 24) notes how Gendlin’s work alternates between the very abstract and very concrete. Though Lietaer finds Gendlin’s theoretical tracts often hard to swallow, he is also intrigued and qualifies Gendlin as a rare ‘philosopher-technician’. I was fascinated by said oscillation and characteristics as well and hope to have somewhat carried forward the potential of focusing.

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APPENDIX I: the survey

Introduction mail

Subject line:
Focusing in spiritual care?

Text:
Dear members of the VGVZ,

For his master's thesis in spiritual care, Radboud student and VGVZ student member Jeroen Hendriks is currently researching focusing in Dutch spiritual care. Focusing is a method developed by philosopher and psychologist Eugene Gendlin, which concentrates on the human body as a source of knowledge, information and personal wisdom.

The link below leads to a survey aimed at inventorying the familiarity with and use of focusing among VGVZ members, as well as their experiences with it. You are cordially invited to participate. Your cooperation is greatly appreciated and is of great value to the research, even if you do not know or use the method.

The survey contains both pre-coded and open questions. Depending on your answers, it will take about five to twenty minutes to complete. Not all questions apply to all participants. The data from the research is processed and analyzed anonymously.

Click here to start the survey

welcome text in limesurvey
Thank to for your willingness to participate in this survey.

***Questionnaire* PART I: background**

01. What age are you?
21-30
31-40
41-50
51-60
61-70
Other: …

02. How do you identify?
Male
Female
Other: ....

03. How would you position yourself spiritually?
Agnostic
Atheist
Buddhist
Christian; Protestant
Christian; Roman Catholic
Christian; other
Hindu
Humanist
Muslim
Jewish
Other: …

04. At which college(s) have you received your education as a spiritual caregiver?
(multiple answers possible)
Universiteit voor Humanistiek
Vrije Universiteit Amsterdam
Protestantse Theologische Universiteit Kampen
Rijksuniversiteit Groningen
Radboud Universiteit Nijmegen
Islamitische Universiteit Rotterdam
Tilburg University
Theologische Universiteit Apeldoorn
Theologische Universiteit Kampen
ETF Leuven
Hogeschool Windesheim
Christelijke Hogeschool Ede

Hogeschool VIAA Zwolle
Fontys Hogeschool
Universiteit Utrecht
Academie voor Geesteswetenschappen
Other: …

05. Since when have you been working as a spiritual caregiver?
1976-1980
1981-1985
1986-1990
1991-1995
1996-2000
2001-2005
2006-2010
2011-2015
2016-2020
2021-2022
Other:

06. How many hours a week do you work as a spiritual caregiver?
01-08
09-16
17-24
25-32
33-40
Other: …

07. In what field(s) or type(s) of institution(s) do you provide spiritual care?
(multiple answers possible)
Armed forces
Detention
Police force
Disabled care
Youth care
Psychiatric care
Home situation
Nursing or care home
Hospital care
Rehabilitation care
Palliative care or hospice
Other: ….

08. Is the spiritual care you provide predominantly general or predominantly based on your own religion or belief?
Predominantly general
Predominantly based on own religion or belief
Roughly in balance

09. In which province(s) do you operate as a spiritual caregiver? (multiple answers possible)
Drenthe
Flevoland
Friesland
Gelderland
Groningen
Limburg
Noord-Brabant
Noord-Holland
Overijssel
Utrecht
Zeeland
Zuid-Holland

***Questionnaire* PART II: focusing**

Introduction text
Focusing is a method developed by the late US philosopher and psychologist Eugene Gendlin (1926-2017), a student of psychologist Carl Rogers (1907-1987). Key in the method is the human body as a source of knowledge, information and personal wisdom. In order to tap into this, one actively concentrates on the feel of one's own inner bodily experiencing and weighs this against the symbols like words, phrases and images that come up from this feeling, until there is a fit between the two; one 'listens to the body' and involves it in giving meaning to situations. Along the way, both the bodily feeling and the applied symbols can change and shift.

10. Are you in any way familiar with the method as described above?
No
Yes

11. [If 10 = Yes] Prior to this survey, did you already know that the term 'focusing' is being used for this?
No
Yes

12. Prior to this survey, did you already know the name Eugene Gendlin?
No **[If 10 = No] > exit**
Yes **[If 10 = No] > exit**

13. [If 10 = Yes & If 12 = Yes] Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?
No
Yes

14. [If 10 = Yes] Before, you have indicated that you are you familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?
No
Yes

15. [If 10 = Yes] Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?
No
Yes

16. [If 15 = Ja] Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?
No
Yes
Somewhat

17. [If 10 = Yes & If 12 = Yes & If 15 = Yes] Have you completed any training program(s) in the focusing method as developed by Gendlin?
No
Yes

18. [If 17 = Yes] What training program(s) have you completed in the focusing method as developed by Gendlin?
….

19. [If 17 = Yes] With whom or at what institution(s) did you complete your training program(s) in focusing?
….

20. [If 17 = Yes] Have you received any formal certification(s) for your training program(s) in focusing?
No
Yes

21. [If 20 = Yes] What formal certification(s) have you received for your training program(s) in focusing?
….

22. [If 10 = Yes & If 15 = Yes] In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?
No
Yes

23. [If 10 = Yes] In your work as a spiritual caregiver, do you make use of a variation on the focusing method, whether or not your own, or do you use elements of the method?
No
Yes

24. [If 23 = Yes] Can you indicate here how you adopt the method as developed by Gendlin, or which elements you use of it?
…

25. [If 22 = Yes or If 23 = Yes] Since when in your work as a spiritual caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof, or elements from it.
1980-1985
1986-1990
1991-1995
1996-2000
2001-2005
2006-2010
2011-2015
2016-2020
2021-2022

26. [If 22 = Yes or If 23 = Yes] In what percentage of the conversations you have with clients would you say you make use of focusing?
….

27. [If 22 = Yes or If 23 = Yes] Have you come to use focusing method more or less frequently in your work as a spiritual caregiver over time?
More frequently
Less frequently
About the same frequency

28. [If 22 = Yes or If 23 = Yes] Focusing as a method can be used independently, but can also be combined with or embedded within other approaches. The following questions are about your use of focusing in relation to other modes of operation.

Do you make use of any form of focusing alongside (a) particular other approach(es) in your work as a spiritual caregiver?
No
Yes

29. [If 28 = Yes] Alongside what particular other approach(es) do you make use of any form of focusing in your work as a spiritual caregiver?
....

30. [If 22 = Yes or If 23 = Yes] Do you blend the focusing method with (a) particular other approach(es) in your work as a spiritual caregiver?
No
Yes

31. [If 30 = Yes] With what particular other approach(es) do you blend any form of focusing in your work as a spiritual caregiver?
….

32. [If 22 = Yes or If 23 = Yes] The following questions address your experiences with the focusing method and zoom in on the strenghts and weaknesses of the approach.

Do you consider any form of focusing particularly fit for specific matters, issues, themes or situations?
No
Yes

33. [If 32 = Yes] What matters, issues, themes or situations do you consider any form of focusing particularly fit for?
....

34. [If 22 = Yes or If 23 = Yes] Do you consider any form of focusing particularly unfit for specific matters, issues, themes or situations?
No
Yes

35. [If 34 = Yes] What matters, issues, themes or situations do you consider focusing particularly unfit for?
…

36. [If 22 = Yes or If 23 = Yes] Do you consider any form of focusing particularly fit for specific spiritual diagnoses?
No
Yes

37. [If 36 = Yes] What specific spiritual diagnoses do you consider any form of focusing particularly fit for?
…

38. [If 22 = Yes or If 23 = Yes] Do you consider any form of focusing particularly unfit for specific spiritual diagnoses?
No
Yes

39. [If 38 = Yes] what specific spiritual diagnoses do you consider any form of focusing particularly unfit for?
…

40. [If 22 = Yes or If 23 = Yes] Do you consider any form of focusing particularly fit for (a) certain type(s) of clients?
No
Yes

41. [If 40 = Yes] For what type(s) of clients do you consider any form of focusing particularly fit?
….

42. [If 22 = Yes or If 23 = Yes] Do you consider any form of focusing particularly unfit for (a) certain type(s) of clients?
No
Yes

43. [If 42 = Yes] What type(s) of clients do you consider any form of focusing particularly unfit for?
….

44. [If 22 = Yes or If 23 = Yes] In your opinion, does any form of focusing have any particular advantages within the context of spiritual care?
No
Yes

45. [If 44 = Yes] What particular advantages does any form of focusing have within the context of spiritual care, according to you?
….

46. [If 22 = Yes or If 23 = Yes] In your opinion, does any form of focusing have any particular disadvantages within the context of spiritual care?
No
Yes

47. [If 46 = Yes] What particular disadvantages does any form of focusing have within the context of spiritual care, according to you?
….

48. [If 22 = Yes or If 23 = Yes] If you would like to make any additional comments or remarks regarding focusing within the context of spiritual care, please feel free to do so here.
….

End text

This is the end of the survey. Thank you for your participation. For a follow-up on this questionnaire, I am also looking to observe a small number of focusing sessions within the context of spiritual care. If you are able and willing to offer me the opportunity of being present during one of your focusing sessions, please send me an email through jeroen.hendriks2@ru.nl.

APPENDIX II: descriptive results

Introduction

190 respondents in total filled out the survey. The VGVZ completed the questionnaire as a test run; the results hereof (20) were eliminated. Eleven of the respondents did not complete the survey beyond the demographical questions in part I. These respondents (26, 85, 102, 127, 131, 142, 147, 166, 173, 181, 184) were eliminated from the results as well, rendering the number of respondents 178. Of these 178, 17 respondents (38, 44, 50, 56, 65, 66, 95, 100, 108, 119, 121, 129, 132, 154, 159, 169, 179) did not entirely fill out part II of the survey. Since the responses to the questions they did answer are relevant, these participants were not eliminated from the results.

Note I: Since the LimeSurvey software starts counting respondents from 20 on, respondent-id's run up to 209.

Note II: the respondents filled out the survey in Dutch. All translations of the 'other' options and open-ended questions are by me. In the translations, I left the rawness and roughness of the various answers intact.

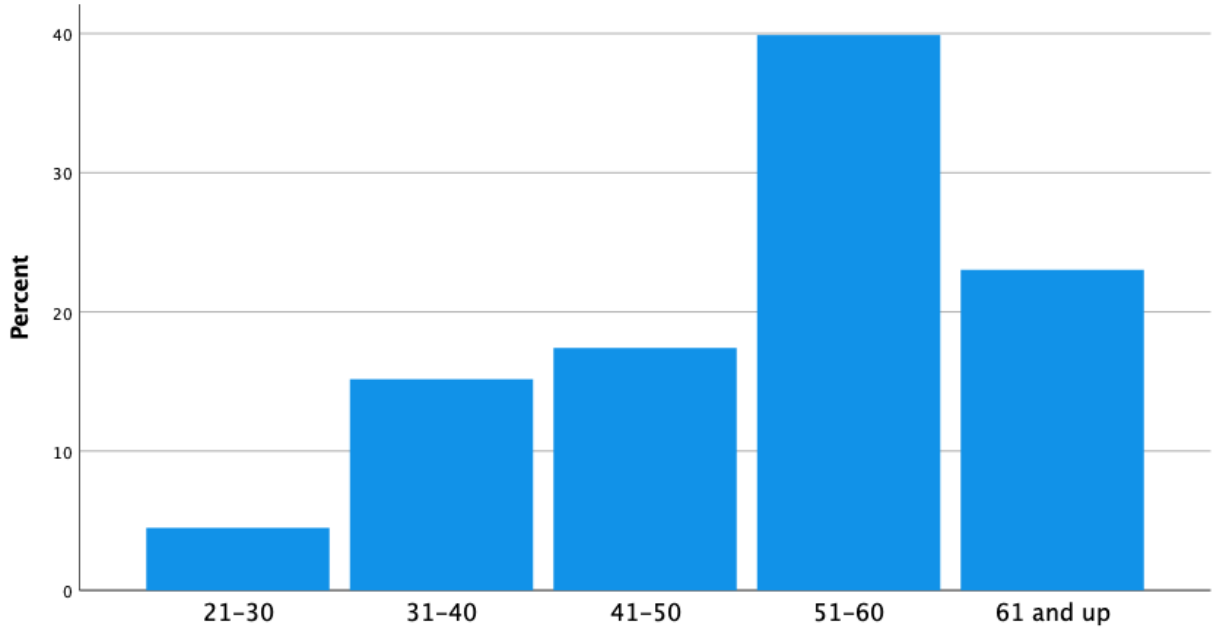
Part I: background

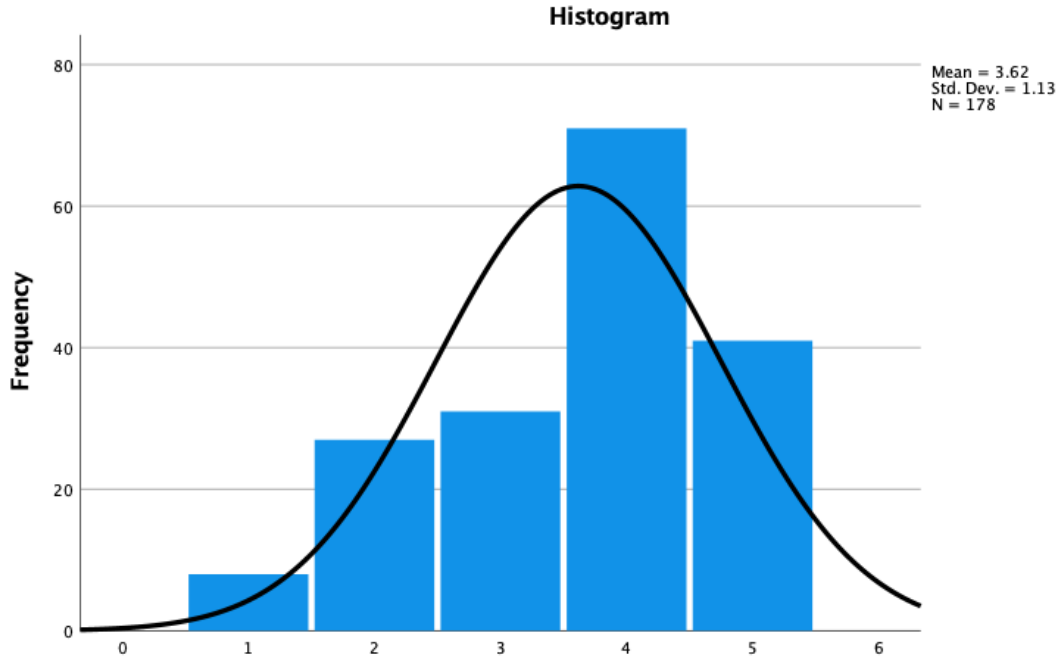
01. What is your age?
21-30
31-40
41-50
51-60
61-70
Other: …

Nine respondents (63, 89, 109, 140, 141, 149, 163, 170 and 189) answered 'other' with a specification that was already incorporated within the predefined answers. The answers of these respondents were corrected corresponding to the predefined answer options. Only one respondent answered 'other' with a specification above the age of seventy. For this reason, the '61-70' category and the 'other' categrory were merged into a category '61 and up'.

N	Valid	178
	Missing	0
Median		4.00
Mode		4

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	(1) 21-30	8	4.5	4.5	4.5
	(2) 31-40	27	15.2	15.2	19.7
	(3) 41-50	31	17.4	17.4	37.1
	(4) 51-60	71	39.9	39.9	77.0
	(5) 61 and up	41	23.0	23.0	100.0
	Total	178	100.0	100.0	


Percent
40
30
20
10
0
21-30
31-40
41-50
51-60
61 and up

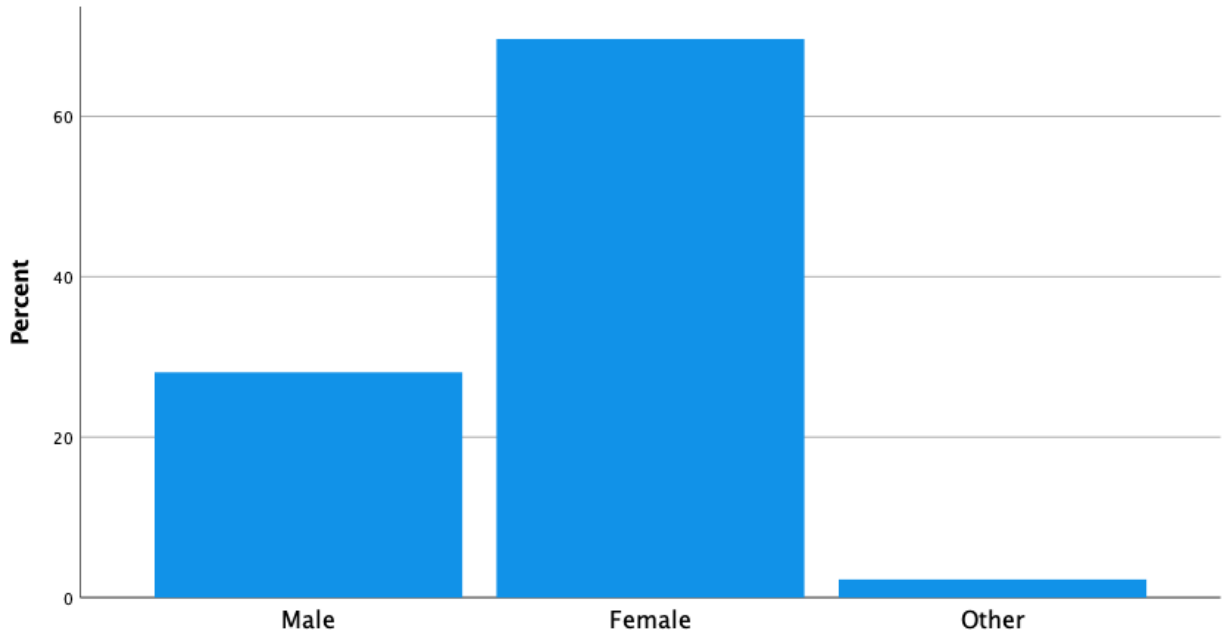

Histogram
Mean = 3.62
Std. Dev. = 1.13
N = 178
Frequency
80
60
40
20
0
0
1
2
3
4
5
6

02. How do you identify?
Male
Female
Other: ....

One respondent (194) answered 'other', but specified this as 'man'. This answer was corrected to the corresponding predefined answer option.

N	Valid	178
	Missing	0
Mode		2

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	(1) Male	50	28.1	28.1	28.1
	(2) Female	124	69.7	69.7	97.8
	(3) Other	4	2.2	2.2	100.0
	Total	178	100.0	100.0	

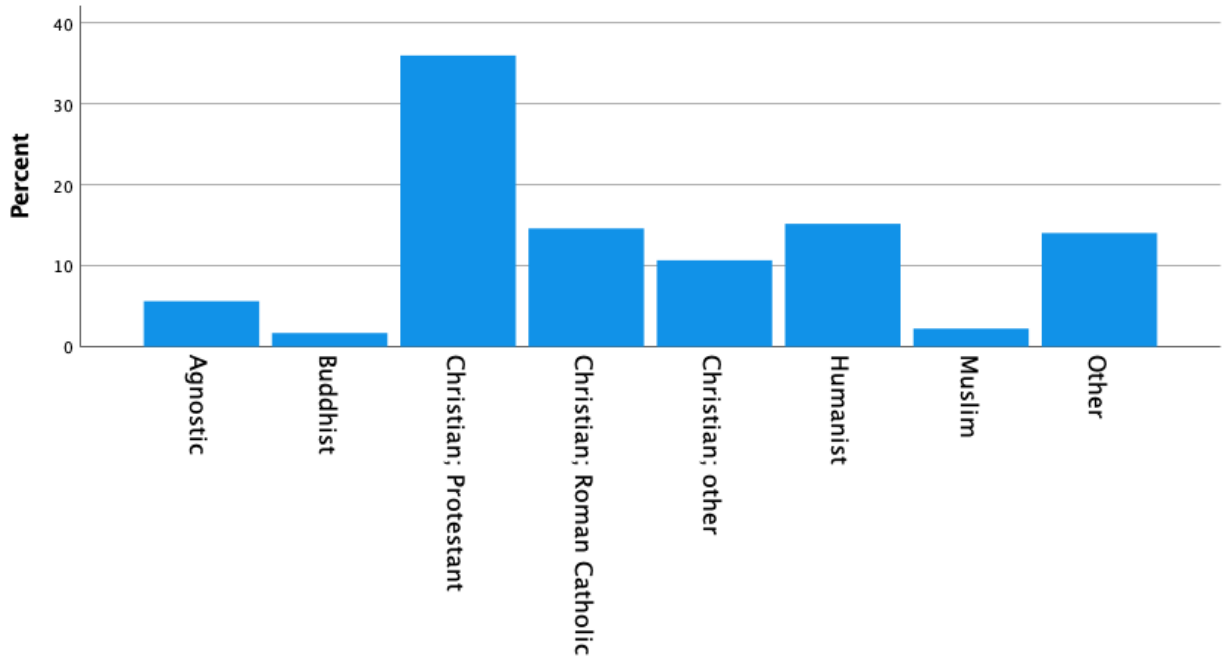


03. How would you position yourself spiritually?
Agnostic
Atheist
Buddhist
Christian; Protestant
Christian; Roman Catholic
Christian; other
Hindu
Humanist
Muslim
Jewish
Other: …

Thirty respondents in total chose the 'other' option, often specifying it with blended types of spirituality. The 'other' specifications of five of the respondents (46, 68, 89, 95, 118) clearly fell under the predefined heading of 'Christian other' (AO06) and were corrected accordingly. Corrections processed, the 'other' category contained 25 people, four of whom did not give a further specification.

N	Valid	178
	Missing	0
Mode		4

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	(1) Agnostic	10	5.6	5.6	5.6
	(3) Buddhist	3	1.7	1.7	7.3
	(4) Christian; Protestant	64	36.0	36.0	43.3
	(5) Christian; Roman Catholic	26	14.6	14.6	57.9
	(6) Christian; other	19	10.7	10.7	68.5
	(8) Humanist	27	15.2	15.2	83.7
	(9) Muslim	4	2.2	2.2	86.0
	(11) Other	25	14.0	14.0	100.0
	Total	178	100.0	100.0	



[Other]

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		157	88.2	88.2	88.2
	General spiritual care with protestant christian roots	1 (163)	.6	.6	88.8
	Blended, Christian ao and not institutionally bound.	1 (60)	.6	.6	89.3
	combi agnostic, buddhist, christian	1 (28)	.6	.6	89.9
	combi catholic, buddhist, generally spiritual	1 (190)	.6	.6	90.4
	A Buddhism-inspired spiritual humanist	1 (50)	.6	.6	91.0

	A combi of Protestant, Humanist, Jewish, open	1 (144)	.6	.6	91.6
	Humanist and agnostic	1 (48)	.6	.6	92.1
	humanist and catholic	1 (72)	.6	.6	92.7
	Humanistic spiritual	1 (132)	.6	.6	93.3
	I follow a mystical path	1 (138)	.6	.6	93.8
	ecumenical	1 (178)	.6	.6	94.4
	unbound	1 (114)	.6	.6	94.9
	Religious, own spirituality (do have believe in God)	1 (65)	.6	.6	95.5
	Roman Catholic roots/humanist	1 (191)	.6	.6	96.1
	spiritual	1 (94)	.6	.6	96.6
	spiritual humanistic	1 (151)	.6	.6	97.2
	Spiritual Humanistic	1 (116)	.6	.6	97.8
	Taoist	1 (29)	.6	.6	98.3
	universally liberal	1 (149)	.6	.6	98.9
	Liberal	1 (40)	.6	.6	99.4
	searching	1 (195)	.6	.6	100.0
	Total	178	100.0	100.0	

'Other' count:
Liberal Catholic: 1 (46) (corrected to 'Christian-other')
Christian Old-Catholic: 2 (68, 89) (corrected to 'Christian-other')
Christian; Buddhistic inspired: 1 (95) (corrected to 'Christian-other')
Liberal protestant: 1 (118) (corrected to 'Christian-other')

A Buddhism-inspired spiritual humanist: 1 (50)
A combi of Protestant, Humanistic, Jewish, open: 1 (144)
Blended: Christian ao and not institutionally bound: 1 (60)
Combi agnostic, Buddhist, Christian: 1 (28)
Combi Catholic, Buddist, generally spiritual: 1 (190)
Ecumenical: 1 (178)
General spiritual care with Protestant-Christian roots: 1 (163)
Humanist and agnostic: 1 (48)
Humanistic and Catholic: 1 (72)

Humanistic spiritual: resp. 3 (132, 116, 151)
I follow a mystical path: 1 (138)
Liberal: resp. 1 (40)
Roman Catholic roots/humanistic: 1 (191)
Religious, own spirituality (do have belief in God): 1 (65)
Seaching: 1 (195)
Spiritual: 1 (94)
Taiost: 1 (29)
Unbound: 1 (114)
Universally liberal: 1 (149)

04. At which college(s) have you received your education as a spiritual caregiver? (multiple answers possible)
Universiteit voor Humanistiek
Vrije Universiteit Amsterdam
Protestantse Theologische Universiteit Kampen
Rijksuniversiteit Groningen
Radboud Universiteit Nijmegen
Islamitische Universiteit Rotterdam
Tilburg University
Theologische Universiteit Apeldoorn
Theologische Universiteit Kampen
ETF Leuven
Hogeschool Windesheim
Christelijke Hogeschool Ede
Hogeschool VIAA Zwolle
Fontys Hogeschool
Universiteit Utrecht
Academie voor Geesteswetenschappen
Other: …

One respondent (61) chose the 'other' option, specifying it with an institution among the predefined answer options. This answer was corrected corresponding to the existing answer options.

One respondent (36) filled out a predefined answer option and 'other', specifying the latter as one of the other predefined answer options. The 'other' specification has been corrected corresponding to the predefined answer options.

Six respondents (170, 194, 198, 199, 202, 206) filled out more than one of the predefined answer options.

Two respondents (163, 172) filled out a predefined answer and the 'other' option, specifying the latter as an institution not included in the predefined answers.

Seventeen respondents (25, 44, 71, 100, 101, 124, 125, 130, 157, 176, 177, 178, 188, 189, 192, 193, 196) filled out the 'other' option and specified it with one institution not mentioned in the predefined answers.

Of these, three respondents indicated they were educated abroad, but did not name any institution (44: 'Egypt', 100: 'Germany', 101: 'Abroad'). One respondent (157) indicated being educated abroad, while also specifying the institution.

Two respondents (21, 118) answered 'other' and specified it with two institutions not included in the predefined answers.

One respondent (68) answered 'other' and specified it with three institutions not included in the predefined answers.

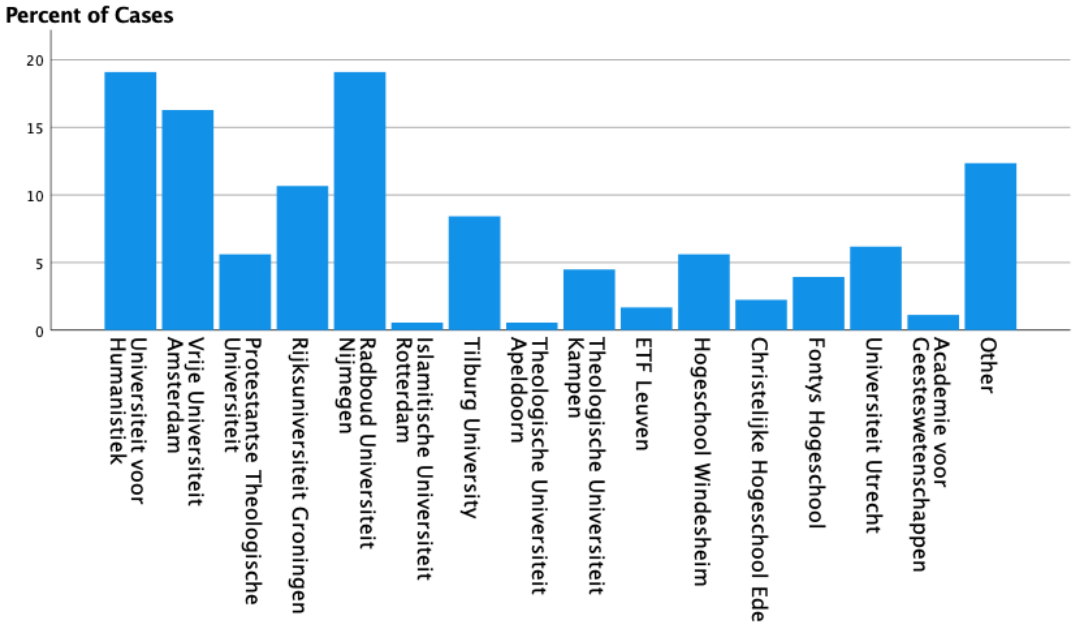
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
College	178	100.0%	0	0.0%	178	100.0%

Dichotomy group tabulated at value 1.

		Responses		Percent of Cases
		N	Percent	
College	Universiteit voor Humanistiek	34	16.2%	19.1%
	Vrije Universiteit Amsterdam	29	13.8%	16.3%
	Protestantse Theologische Universiteit	10	4.8%	5.6%
	Rijksuniversiteit Groningen	19	9.0%	10.7%
	Radboud Universiteit Nijmegen	34	16.2%	19.1%
	Islamitische Universiteit Rotterdam	1	0.5%	0.6%
	Tilburg University	15	7.1%	8.4%

	Theologische Universiteit Apeldoorn	1	0.5%	0.6%
	Theologische Universiteit Kampen	8	3.8%	4.5%
	ETF Leuven	3	1.4%	1.7%
	Hogeschool Windesheim	10	4.8%	5.6%
	Christelijke Hogeschool Ede	4	1.9%	2.2%
	Fontys Hogeschool	7	3.3%	3.9%
	Universiteit Utrecht	11	5.2%	6.2%
	Academie voor Geestes-wetenschappen	2	1.0%	1.1%
	Other	22	10.5%	12.4%
Total		210	100.0%	118.0%

Dichotomy group tabulated at value 1.



[Other]

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		156	87.6	87.6	87.6
	9 Eylül universiteit Turkije/Izmir	1 (157)	.6	.6	88.2
	abroad	1 (101)	.6	.6	88.8
	Germany	1 (100)	.6	.6	89.3
	Previously also at the humanistisch opleidingsinstituut, precursor of UvH	1 (172)	.6	.6	89.9
	Egypt	1 (44)	.6	.6	90.4
	and the UvA	1 (163)	.6	.6	91.0
	HBO InHolland	1 (178)	.6	.6	91.6
	Hogeschool Inholland Amstelveen	1 (188)	.6	.6	92.1
	Hogeschool voor Theologie en Pastoraat Heerlen	1 (189)	.6	.6	92.7
	Kath. Universiteit Leuven, Rijksuniversiteit Leiden, Katholieke Theologische Universiteit Utrecht (nu Tilburg University)	1 (68)	.6	.6	93.3
	Katholieke Theologische Hogeschool Amsterdam (nu Tilburg)	1 (193)	.6	.6	93.8
	Katholieke Theologische Universiteit Amsterdam	1 (125)	.6	.6	94.4
	ecclesiastical training at the RU Leiden	1 (177)	.6	.6	94.9
	nederlands bijbel instituut	1 (130)	.6	.6	95.5
	Rijks universiteit Leiden, training NH kerk, (now PThU)	1 (118)	.6	.6	96.1

	Rijksuniversiteit Leiden	1 (192)	.6	.6	96.6
	Rijksuniversiteit Leiden and Kerkelijke Opleiding Hervormde Kerk	1 (21)	.6	.6	97.2
	titus Brandsma Instituut Nijmegen	1 (71)	.6	.6	97.8
	The then Katholieke Theologische Universiteit Amsterdam	1 (25)	.6	.6	98.3
	training college salavtion army	1 (196)	.6	.6	98.9
	Universiteit voor Theologie en Pastoraat Heerlen	1 (124)	.6	.6	99.4
	UTP	1 (176)	.6	.6	100.0
	Total	178	100.0	100.0	

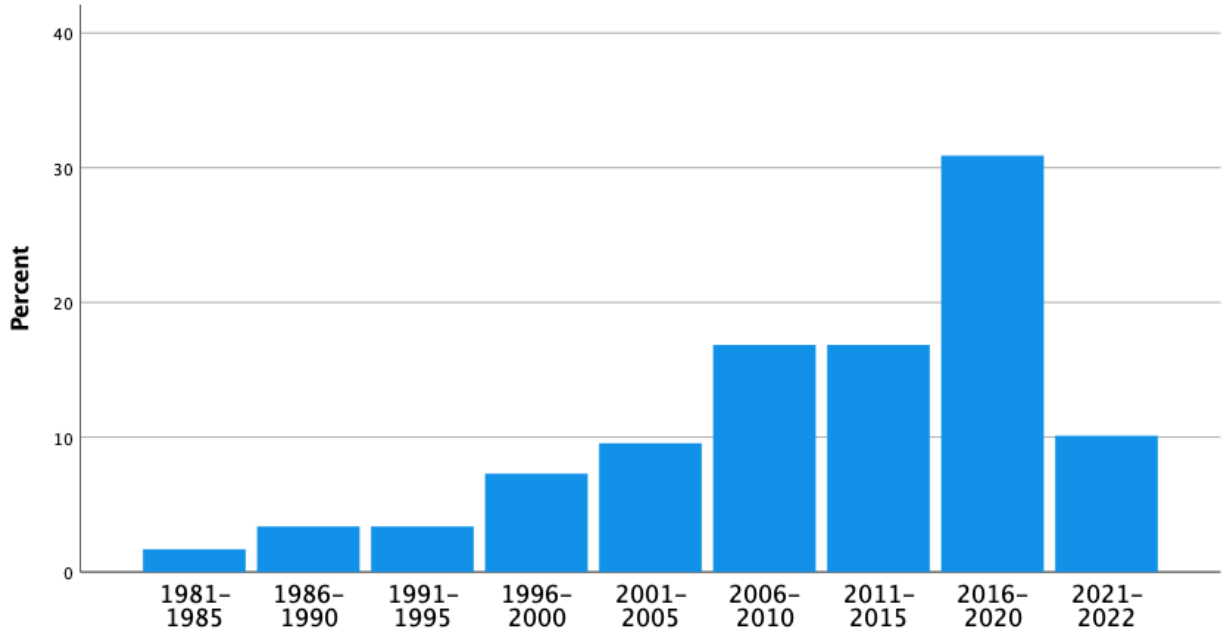
'Other' count:
Abroad: 4 (44, 100, 101, 157)
Hogeschool InHolland: 2 (178, 188)
Humanistisch Opleidingsinstituut: 1 (172)
Kerkelijke Opleiding Hervormde Kerk (nu PThU): 2 (21, 118)
Katholieke Theologische Universiteit Amsterdam: 3 (25, 125, 193)
Katholieke Theologische Universiteit Utrecht: 1 (68)
Katholieke Universiteit Leuven: 1 (68)
Leger des Heils: 1 (196)
Nederlands Bijbel Instituut: 1 (130)
Rijksuniversiteit Leiden: 5 (21, 68, 118, 177, 192)
Titus Brandsma Instituut: 1 (71)
Universiteit voor Theologie en Pastoraat Heerlen: 3 (124, 176, 189)
Universiteit van Amsterdam: 1 (163)

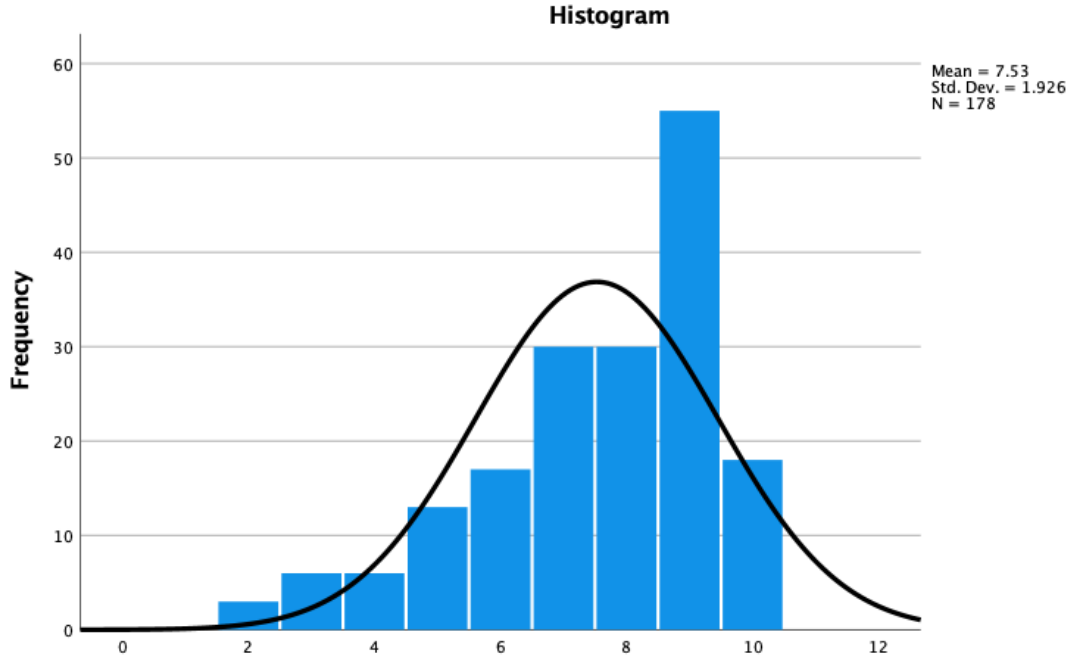
05. Since when have you been working as a spiritual caregiver?
1976-1980 1
1981-1985 2
1986-1990 3
1991-1995 4
1996-2000 5
2001-2005 6
2006-2010 7
2011-2015 8
2016-2020 9
2021-2022 10
Other:

One respondent (177) chose 'other' and specified working as a spiritual caregiver since 2011 while working as a minister since 1996. Since working as a minister usually also involves spiritual care, this answer was corrected to the predefined answer 1996-2000 (AO05), thereby including all experience of the respondent.

N	Valid	178
	Missing	0
Median		8.00
Mode		9

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	(2) 1981-1985	3	1.7	1.7	1.7
	(3) 1986-1990	6	3.4	3.4	5.1
	(4) 1991-1995	6	3.4	3.4	8.4
	(5) 1996-2000	13	7.3	7.3	15.7
	(6) 2001-2005	17	9.6	9.6	25.3
	(7) 2006-2010	30	16.9	16.9	42.1
	(8) 2011-2015	30	16.9	16.9	59.0
	(9) 2016-2020	55	30.9	30.9	89.9
	(10) 2021-2022	18	10.1	10.1	100.0
	Total	178	100.0	100.0	


Percent
40
30
20
10
0
1981–1985
1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022

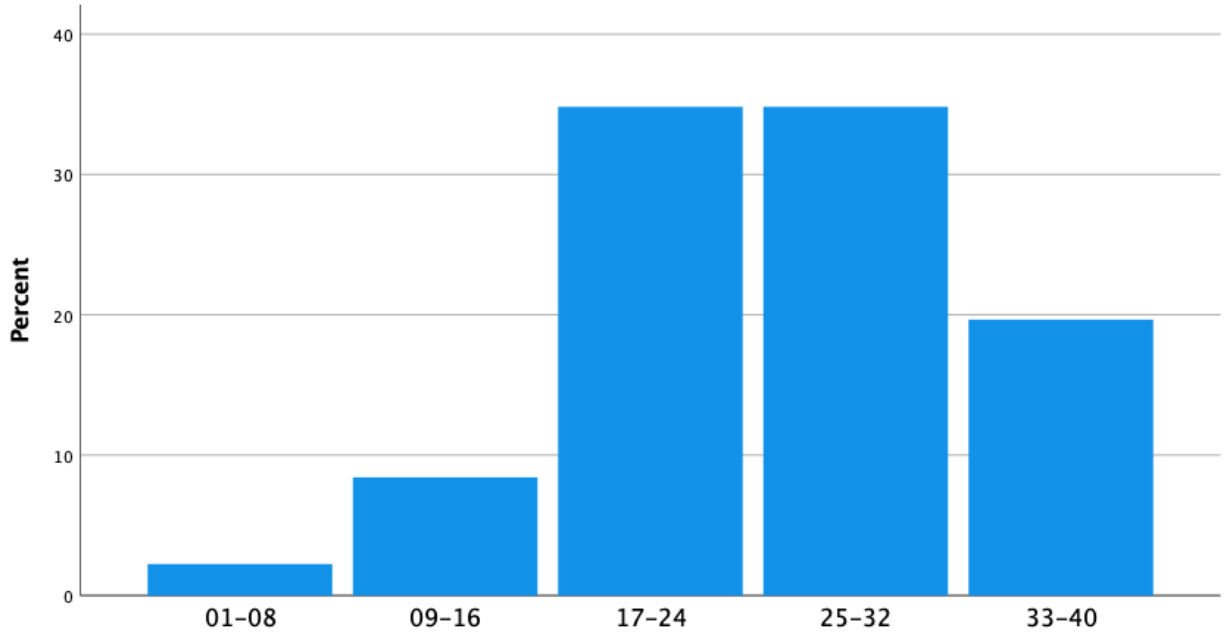

Histogram
Mean = 7.53
Std. Dev. = 1.926
N = 178
Frequency
60
50
40
30
20
10
0
0
2
4
6
8
10
12

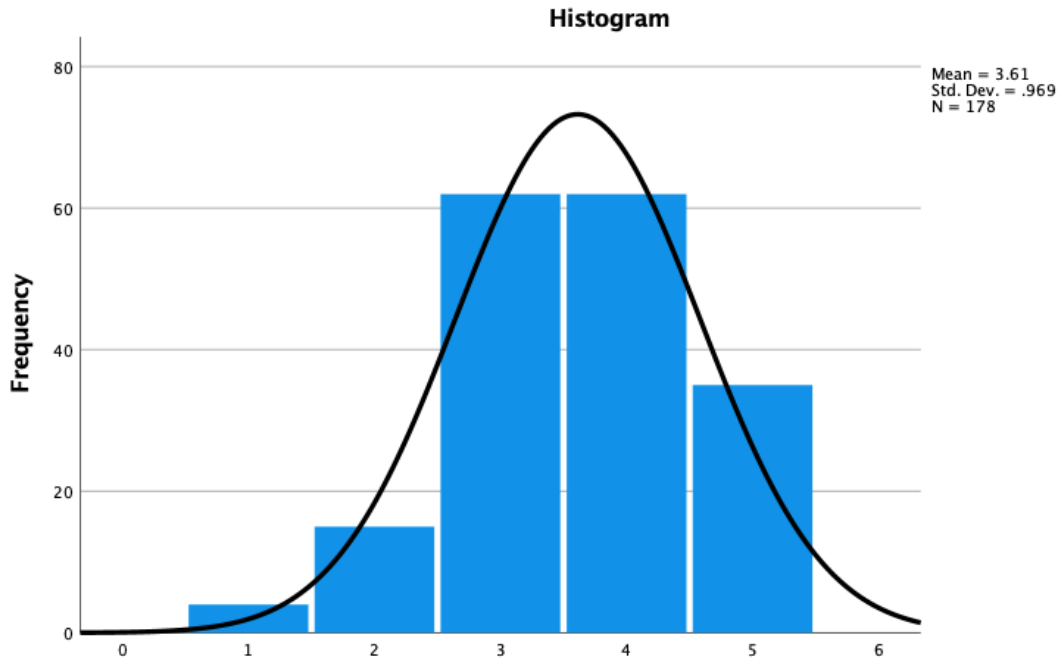
06. How many hours a week do you work as a spiritual caregiver?
01-08
09-16
17-24
25-32
33-40
Other: …

N	Valid	178
	Missing	0
Median		4.00
Mode		3[a]

a. Multiple modes exist.
The smallest value is shown

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	(1) 01-08	4	2.2	2.2	2.2
	(2) 09-16	15	8.4	8.4	10.7
	(3) 17-24	62	34.8	34.8	45.5
	(4) 25-32	62	34.8	34.8	80.3
	(5) 33-40	35	19.7	19.7	100.0
	Total	178	100.0	100.0	


Percent
40
30
20
10
0
01-08
09-16
17-24
25-32
33-40


Histogram
Mean = 3.61
Std. Dev. = .969
N = 178
Frequency
80
60
40
20
0
0
1
2
3
4
5
6

07. In what field(s) or type(s) of institution(s) do you provide spiritual care?
(multiple answers possible)
Armed forces
Detention
Police force
Disabled care
Youth care
Psychiatric care
Home situation
Nursing or care home
Hospital care
Rehabilitation care
Palliative care or hospice
Other: ….

A substantial amount of respondents work in more than one field or type of institution.

33 of the respondents (21, 24, 30, 31, 34, 37, 40, 42, 45, 47, 54, 60, 69, 71, 96, 99, 104, 105, 107, 113, 124, 125, 128, 135, 145, 149, 151, 162, 163, 164, 176, 188, 198, 203) filled out two of the predefined answers.

18 of the respondents (28, 53, 74, 78, 90, 94, 97, 111, 116, 119, 141, 144, 152, 155, 157, 170, 175, 177) filled out three of the predefined answers.

One of the respondents (52) filled out four of the predefined answers, also indicating that at present, she only works in two. All four predefined answers were counted as valid, thereby including the overall experience of the respondent.

One of the respondents (58, 91) filled out five of the predefined answers.

One of the respondents (154) filled out six of the predefined answers.

Two respondents (88, 127) filled out one predefined answer complemented by one specified 'other' field or type of institution.

Two respondents (72, 95) filled out one predefined answer plus 'other', with the explanation of the latter hard to define as being an additional field or a specification of the predefined answer.

Three respondents (109, 123, 143) did not fill out any predefined answers, but chose 'other' specifying one field or type of institution.

The respondents 55, 92 and 140 filled out two predefined answers completed with the 'other' option specified as respectively 'ZZP', 'independent' and 'Centrum voor Levensvragen' (Center for Life Questions). Though 'ZZP' (Independent Without Staff)

and 'independent' may be interpreted as primarily a position of employment, within the practice of Dutch spiritual care it can also mean that one works in the home situation of the elderly (predefined answer SQ007). This usually also goes for spiritual caregivers that work through a Centrum voor Levensvragen.

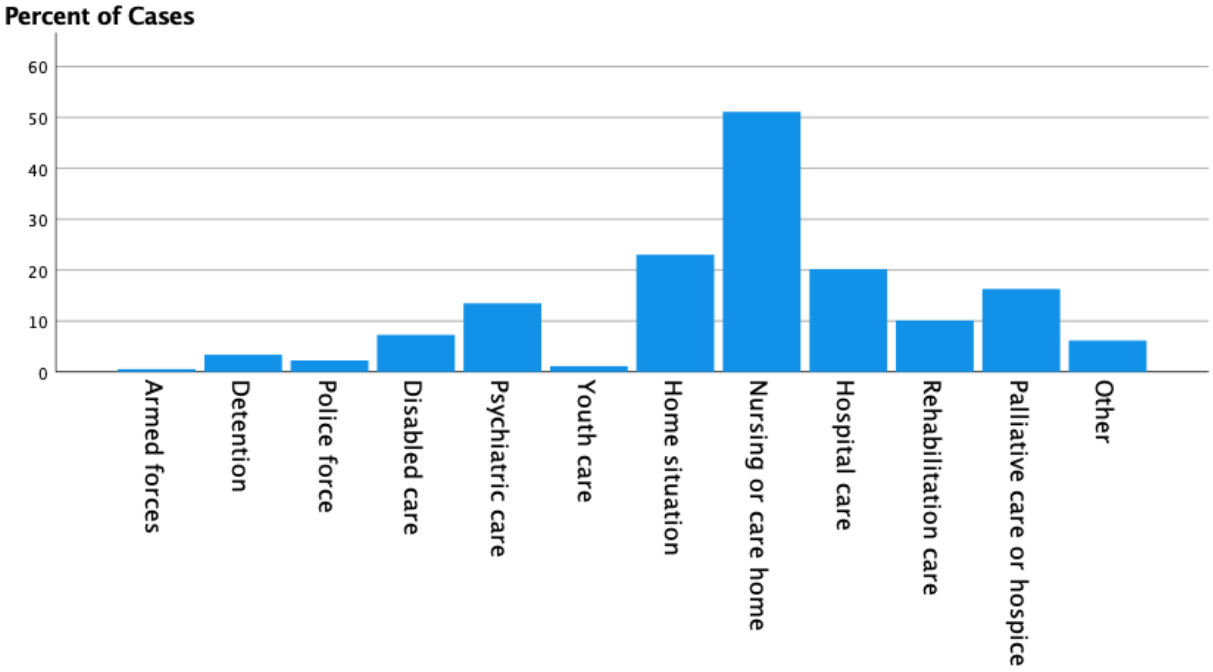
The specified 'other' options of the repsondents 72 and 150 raise ambiguity as well: care for people with acquired brain impairment and care for the elderly most likely fall under one of the predefined answers, but this cannot be assumed for sure.

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
Field(s) or institution(s)	178	100.0%	0	0.0%	178	100.0%

Dichotomy group tabulated at value 1.

		Responses		Percent of Cases
		N	Percent	
Field(s) or institution(s)	Armed forces	1	0.4%	0.6%
	Detention	6	2.2%	3.4%
	Police force	4	1.4%	2.2%
	Disabled care	13	4.7%	7.3%
	Youth care	2	0.7%	1.1%
	Psychiatric care	24	8.7%	13.5%
	Home situation	41	14.9%	23.0%
	Nursing or care home	91	33.0%	51.1%
	Hospital care	36	13.0%	20.2%
	Rehabilitation care	18	6.5%	10.1%
	Palliative care or hospice	29	10.5%	16.3%
	Field(s) or intstitution(s) other	11	4.0%	6.2%
Total		276	100.0%	155.1%

Dichotomy group tabulated at value 1.



[Other]

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		167	93.8	93.8	93.8
	Centrum voor Levensvragen	1 (140)	.6	.6	94.4
	monastery	1 (109)	.6	.6	94.9
	Now only hospital/rehabilitation, formerly also as indicated	1 (52)	.6	.6	95.5
	Education	1 (88)	.6	.6	96.1
	Elderly care	1 (150)	.6	.6	96.6
	Addicted people	1 (123)	.6	.6	97.2
	addiction care	1 (95)	.6	.6	97.8

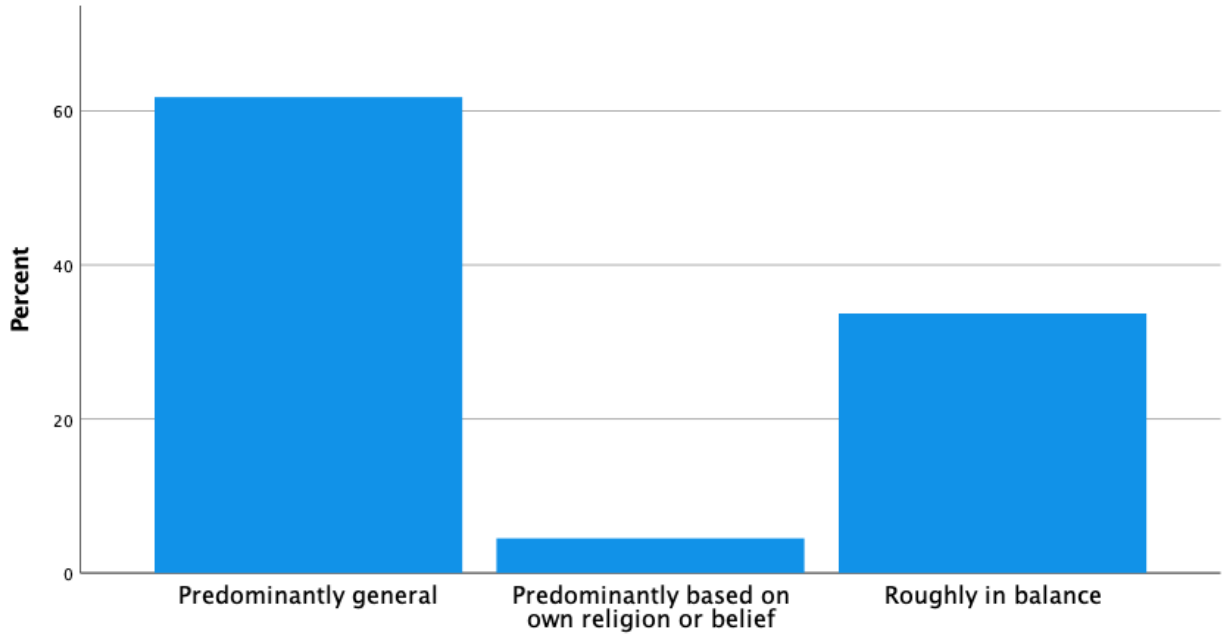
	for humanistic spiritual caregivers	1 (143)	.6	.6	98.3
	Independent	1 (92)	.6	.6	98.9
	Care for people with acquired brain impairment	1 (72)	.6	.6	99.4
	Zzp	1 (55)	.6	.6	100.0
	Total	178	100.0	100.0	

'Other' count:
Addiction care: 2 (resp. 95, 123)
Care for people with acquired brain impairment: 1 (resp. 72)
Education: 1 (resp. 88)
Elderly care: 1 (resp. 150)
For humanistic spiritual caregivers: 1 (resp. 143)
(most likely) Home situation (CvL, ZZP, Independent): 3 (resp. 55, 92, 140)
Monastry: 1 (resp. 109)

08. Is the spiritual care you provide predominantly general or predominantly based on your own religion or belief?
Predominantly general
Predominantly based on own religion or belief
Roughly in balance

N	Valid	178
	Missing	0
Mode		1

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	(1) Predominantly general	110	61.8	61.8	61.8
	(2) Predominantly based on own religion or belief	8	4.5	4.5	66.3
	(3) Roughly in balance	60	33.7	33.7	100.0
	Total	178	100.0	100.0	



09. In which province(s) do you operate as a spiritual caregiver?
(multiple answers possible)
Drenthe
Flevoland
Friesland
Gelderland
Groningen
Limburg
Noord-Brabant
Noord-Holland
Overijssel
Utrecht
Zeeland
Zuid-Holland

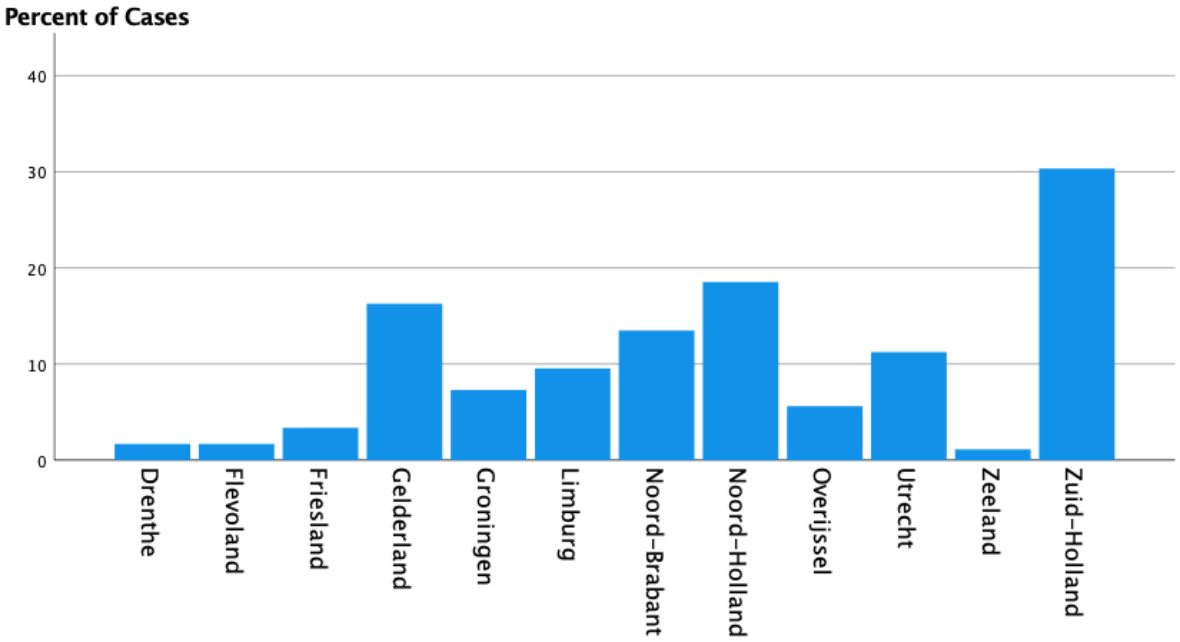
24 of the respondents work in more than one province. 22 of these (25, 27, 36, 37, 40, 42, 51, 54, 60, 72, 88, 93, 99, 112, 116, 134, 157, 162, 163, 164, 195, 198) work in two provinces, one respondent (35) works in three and one respondent (118) works in all provinces.

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
Provinces	178	100.0%	0	0.0%	178	100.0%

Dichotomy group tabulated at value 1.

		Responses		Percent of Cases
		N	Percent	
Provinces	Drenthe	3	1.4%	1.7%
	Flevoland	3	1.4%	1.7%
	Friesland	6	2.8%	3.4%
	Gelderland	29	13.6%	16.3%
	Groningen	13	6.1%	7.3%
	Limburg	17	7.9%	9.6%
	Noord-Brabant	24	11.2%	13.5%
	Noord-Holland	33	15.4%	18.5%
	Overijssel	10	4.7%	5.6%
	Utrecht	20	9.3%	11.2%
	Zeeland	2	0.9%	1.1%
	Zuid-Holland	54	25.2%	30.3%
Total		214	100.0%	120.2%

Dichotomy group tabulated at value 1.


Percent of Cases
40
30
20
10
0
Drenthe
Flevoland
Friesland
Gelderland
Groningen
Limburg
Noord-Brabant
Noord-Holland
Overijssel
Utrecht
Zeeland
Zuid-Holland

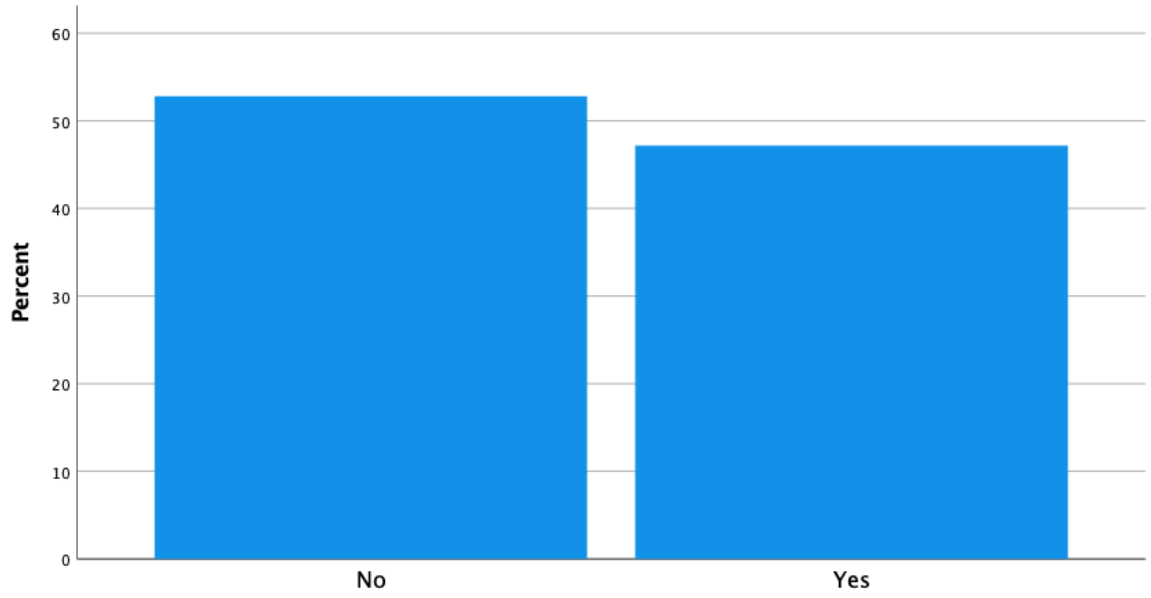
Part II: focusing

Focusing is a method developed by the late US philosopher and psychologist Eugene Gendlin (1926-2017), a student of psychologist Carl Rogers (1907-1987). Key in the method is the human body as a source of knowledge, information and personal wisdom. In order to tap into this, one actively concentrates on the feel of one's own inner bodily experiencing and weighs this against the symbols like words, phrases and images that come up from this feeling, until there is a fit between the two; one 'listens to the body' and involves it in giving meaning to situations. Along the way, both the bodily feeling and the applied symbols can change and shift.

10. Are you in any way familiar with the method as described above?
No
Yes

N	Valid	178
	Missing	0

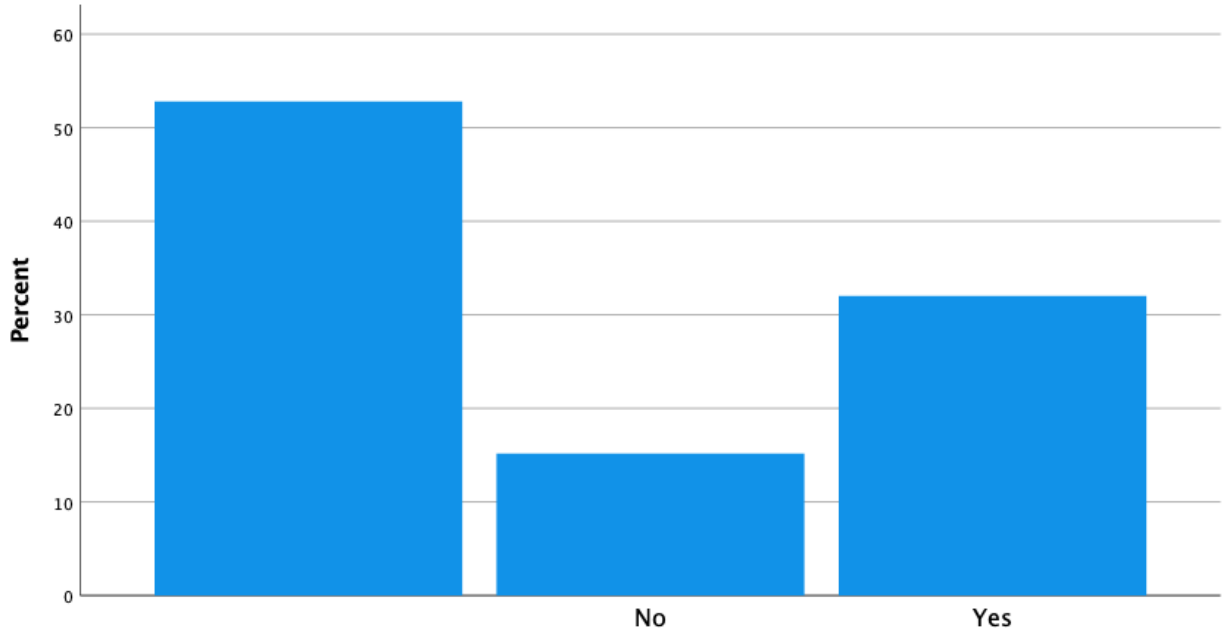
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	94	52.8	52.8	52.8
	Yes	84	47.2	47.2	100.0
	Total	178	100.0	100.0	



11. [If 10 = Yes] Prior to this survey, did you already know that the term 'focusing' is being used for this?
No
Yes

N	Valid	178
	Missing	0

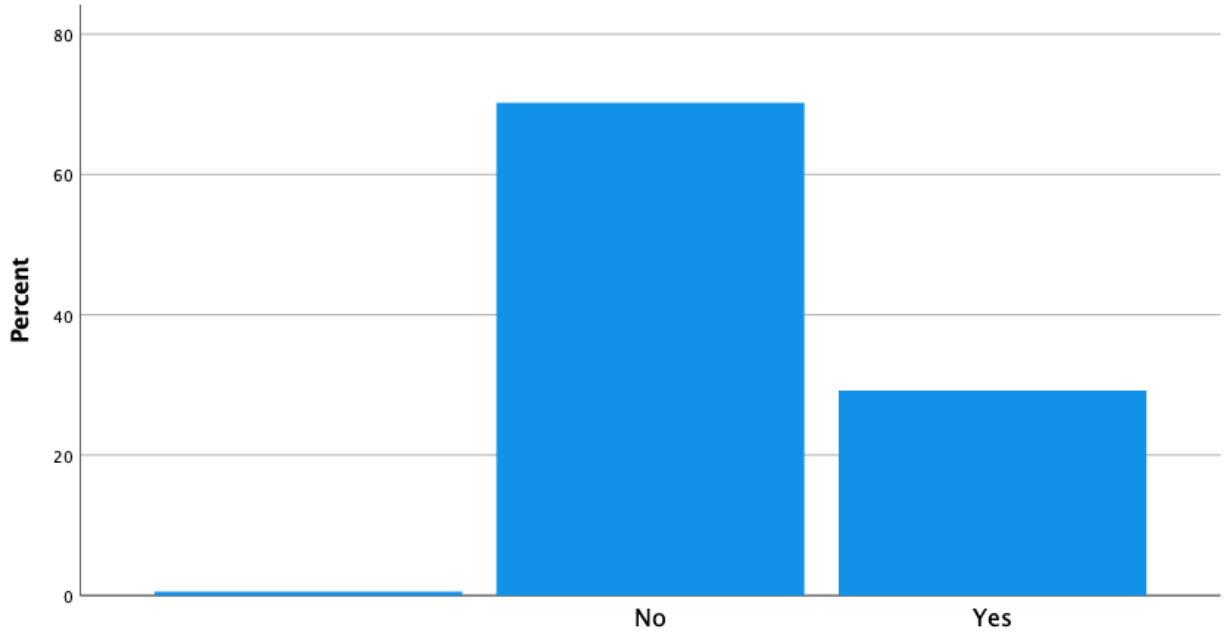
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		94	52.8	52.8	52.8
	No	27	15.2	15.2	68.0
	Yes	57	32.0	32.0	100.0
	Total	178	100.0	100.0	



12. Prior to this survey, did you already know the name Eugene Gendlin?
No **[If 10 = No] > exit**
Yes **[If 10 = No] > exit**

N	Valid	178
	Missing	0

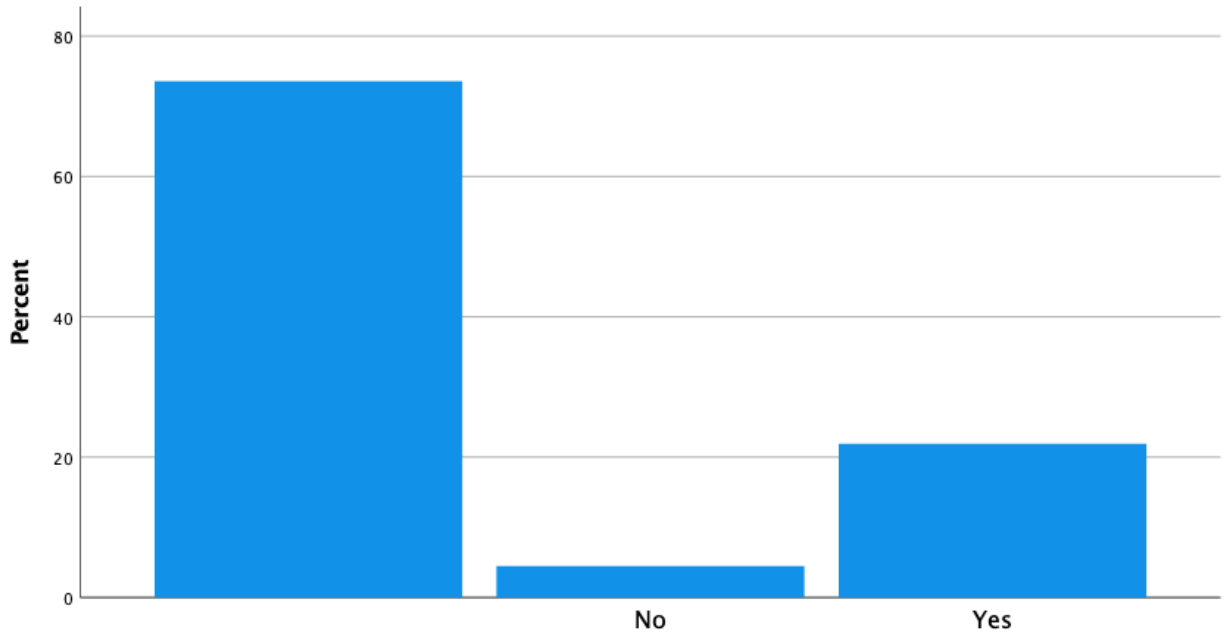
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		1	.6	.6	.6
	No	125	70.2	70.2	70.8
	Yes	52	29.2	29.2	100.0
	Total	178	100.0	100.0	



13. [If 10 = Yes & If 12 = Yes] Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?
No
Yes

N	Valid	178
	Missing	0

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		131	73.6	73.6	73.6
	No	8	4.5	4.5	78.1
	Yes	39	21.9	21.9	100.0
	Total	178	100.0	100.0	

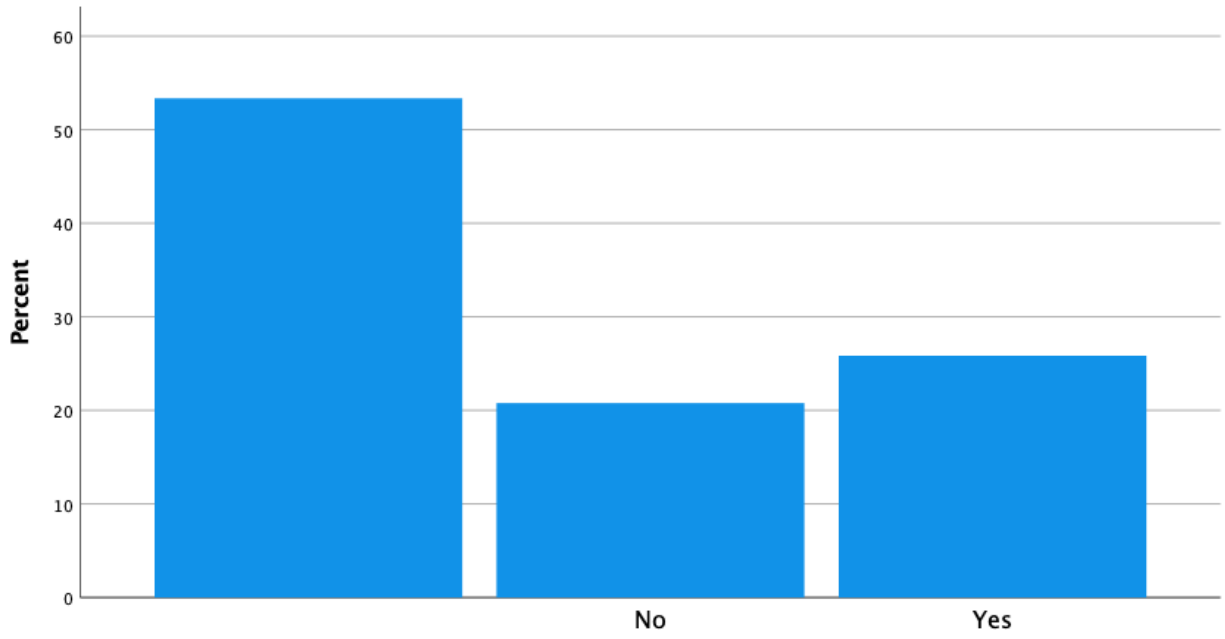


14. [If 10 = Yes] Before, you have indicated that you are you familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?

No
Yes

N	Valid	178
	Missing	0

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		95	53.4	53.4	53.4
	No	37	20.8	20.8	74.2
	Yes	46	25.8	25.8	100.0
	Total	178	100.0	100.0	

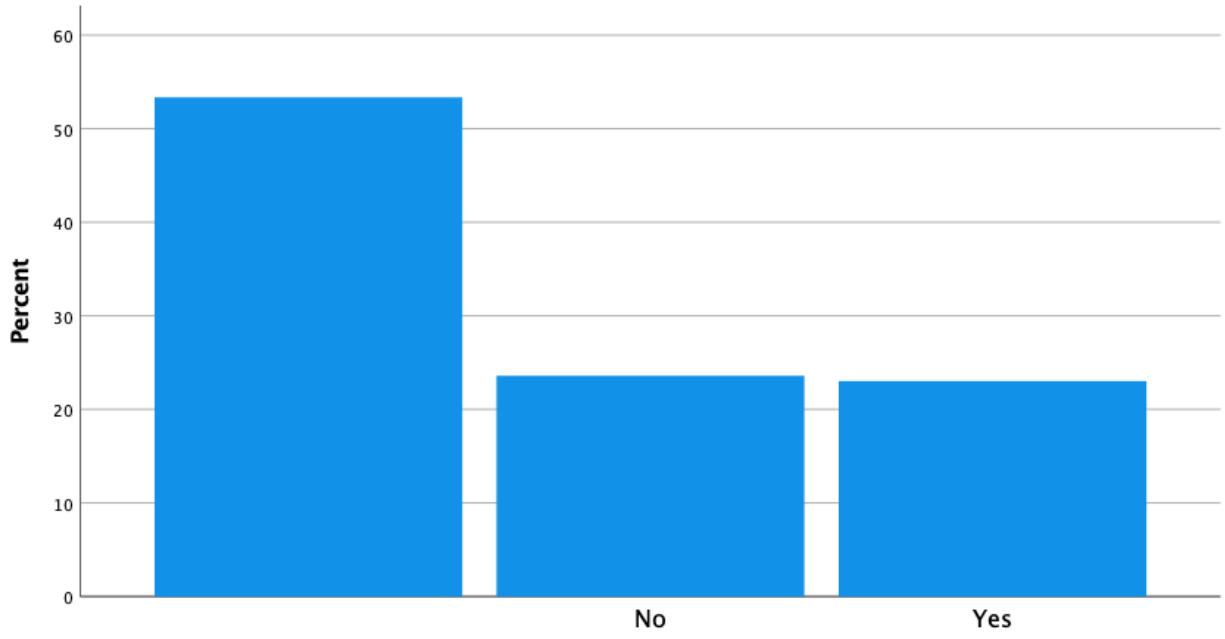


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15. [If 10 = Yes] Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?
No
Yes

N	Valid	178
	Missing	0

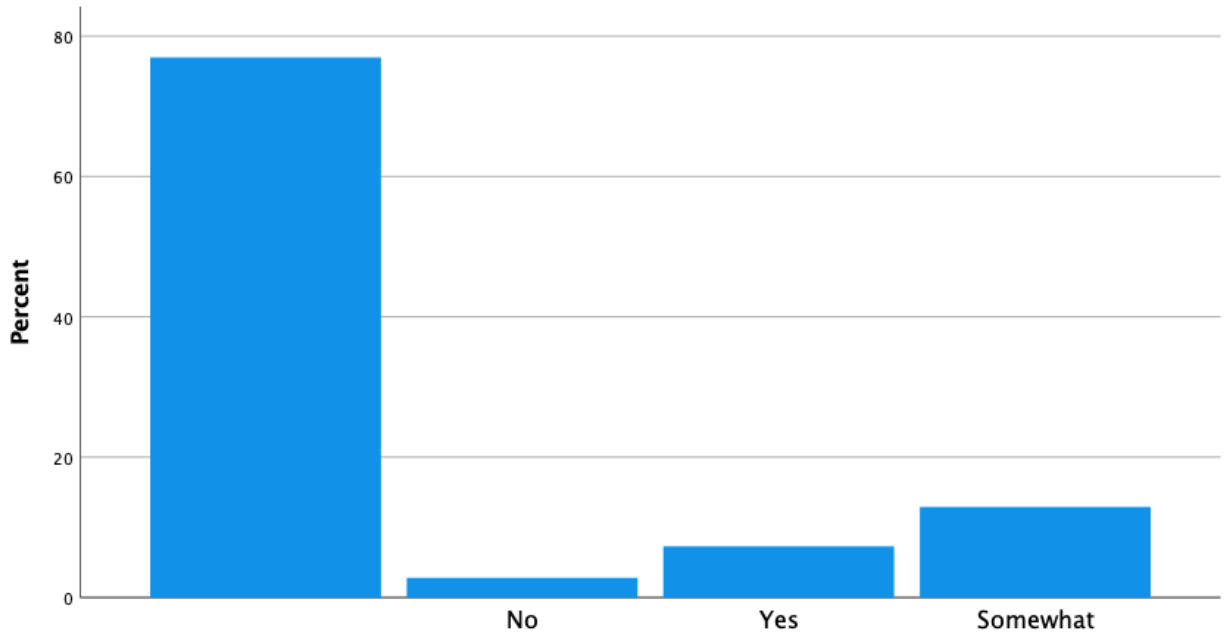
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		95	53.4	53.4	53.4
	No	42	23.6	23.6	77.0
	Yes	41	23.0	23.0	100.0
	Total	178	100.0	100.0	



16. [If 15 = Ja] Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?
No
Yes
Somewhat

N	Valid	178
	Missing	0

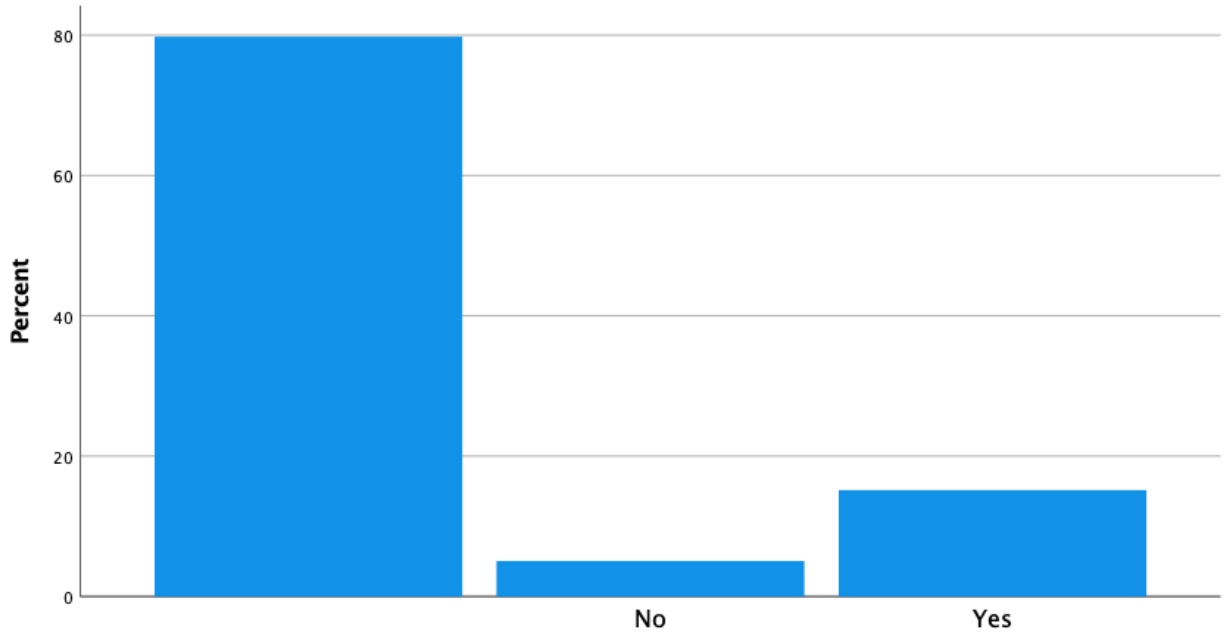
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		137	77.0	77.0	77.0
	No	5	2.8	2.8	79.8
	Yes	13	7.3	7.3	87.1
	Somewhat	23	12.9	12.9	100.0
	Total	178	100.0	100.0	



17. [If 10 = Yes & If 12 = Yes & If 15 = Yes] Have you completed any training program(s) in the focusing method as developed by Gendlin?
No
Yes

N	Valid	178
	Missing	0

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		142	79.8	79.8	79.8
	No	9	5.1	5.1	84.8
	Yes	27	15.2	15.2	100.0
	Total	178	100.0	100.0	



18. [If 17 = Yes] What training program(s) have you completed in the focusing method as developed by Gendlin?

N	Valid	178
	Missing	0

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		151	84.8	84.8	84.8
	(children's) focus trainer	1 (194)	.6	.6	85.4
	3-day training focusing, institute of Aaffien de Vries	1 (115)	.6	.6	86.0
	Offered by a certified trainer during my work as a spiritual caregiver at the UMCG	1 (92)	.6	.6	86.5
	Only at the university, so long ago	1 (52)	.6	.6	87.1
	As part of the classes 'Het helpende gesprek' of Denijs Bru at the Universiteit voor Humanistiek	1 (204)	.6	.6	87.6
	With Focuscentrum Aaffien de Vries. The 3-day training for coaches and counselors and an in-depth day on Focusing in the event of anxiety.	1 (151)	.6	.6	88.2

	course as professional development training of my GZ-psychology studies:	1 (149)	.6	.6	88.8
	digital course existential care at university leuven, led by Lya Meijssen (sic!)	1 (98)	.6	.6	89.3
	It was briefly discussed in the course Methodologies of spiritual care at the Universiteit van Humanistiek, which I followed.	1 (206)	.6	.6	89.9
	Focusing and Biospirituality with Aaffien de Vries	1 (60)	.6	.6	90.4
	Focusing for professional spiritual counselors and care givers, module 1	1 (124)	.6	.6	91.0
	I am a focus counselor and focus trainer.	1 (76)	.6	.6	91.6
	Years ago, I did 2 trainings based on the ideas of Gendlin and Ann Weiser Cornell.	1 (63)	.6	.6	92.1
	Introduction Focusing with Focuscentrum Aaffien de Vries	1 (195)	.6	.6	92.7
	Introduction with Aaffien de Vries, in January I will be starting the 2-year education	1 (132)	.6	.6	93.3

	Module 1 and 2 of the basic training. And a series of online modules with The Art of Praying of the Shakio Institute in Israel – I came upon this track during the corona pandemic.	1 (71)	.6	.6	93.8
	Module at the UvH	1 (136)	.6	.6	94.4
	Level 1	1 (50)	.6	.6	94.9
	Part of the spiritual care education at Uvh	1 (158)	.6	.6	95.5
	Part of the curriculum at uvh	1 (48)	.6	.6	96.1
	At the UvH there were conversational classes in which a lot of techniques from focusing were used. The book by Gendlin was also discussed then. In 2019/2020 I followed the basic training focusing 1 and 2.	1 (72)	.6	.6	96.6
	At the HOI (Humanistisch Opleidingsinstituut) we were trained in this by Denijs Bru.	1 (172)	.6	.6	97.2
	Practical lessons during education at the UvH	1 (88)	.6	.6	97.8

	Technic-theoretical part of the education in Rogerian psychotherapy with Rene Maas en Jan Kruithof ('91/'92)	1 (95)	.6	.6	98.3
	During the Humanistics studies at the education as well as self-study.	1 (29)	.6	.6	98.9
	Attention was paid to this during my studies at the UvH	1 (150)	.6	.6	99.4
	Explanation and practice during internship	1 (133)	.6	.6	100.0
	Total	178	100.0	100.0	

27 respondents answered this question. Some of those followed several / different training programs on focusing.

Type of training count:

- Level 1: 1 (50)
- Module 1 and 2 of the basic training: 2 (71, 72)
- Online modules with The Art of Praying of the Shakio Institute in Israel: 1 (71)
- Focus counselor and focus trainer: 2 (76, 194)
- Focusing for professional spiritual counselors and care givers, module 1: 1 (124)
- Children's focus trainer: 1 (194)
- Trainings based on the ideas of Gendlin and Ann Weiser Cornell: 1 (63)
- Digital course existential care at university Leuven, led by Lya Meijssen (sic!): 1(98)
- Technic-theoretical part of the education in Rogerian psychotherapy with Rene Maas en Jan Kruithof ('91/'92): 1 (95)
- Course as professional development training of my GZ-psychology studies: 1 (149)
- Training during my work/internship as a spiritual caregiver at the UMCG: 2 (92, 133).
- Affien de Vries (Focusing & Biospirituality, Introduction course, 3-day training, Focusing in case of anxiety, 2-year education): 5 (60, 115, 132, 151, 195)
- Part of the curriculum at the UvH and its precursor HOI: 12 (29, 48, 52, 72, 88, 136, 150, 158, 172, 204, 206; 160 indicated being trained at the UvH in response to the following question)

19. [If 17 = Yes] With whom or at what institution(s) did you complete your training program(s) in focusing?

N	Valid	178
	Missing	0

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		151	84.8	84.8	84.8
	(Informal): UMCG	1 (133)	.6	.6	85.4
	Aaffien de Vries	2 (132, 51)	1.1	1.1	86.5
	Affien de Vries (sic!)	1 (60)	.6	.6	87.1
	With Erna de Bruijn and Christine Langeveld in The Hague,	1 (63)	.6	.6	87.6
	With the focusing centrum in The Hague, and the Shakio Instituut	1 (70)	.6	.6	88.2
	Focuscentrum Aaffien de Vries	1 (195)	.6	.6	88.8
	I-focus	1 (50)	.6	.6	89.3
	Part of the training to become a humanistic spiritual caregiver (HBO)	1 (172)	.6	.6	89.9
	At the UvH with Denijs Bru. The basic trainings with Esther Diamantslijper.	1 (72)	.6	.6	90.4
	private, offered by René Maas of Stichting Focusing Nederland	1 (149)	.6	.6	91.0
	Rene Maas and Jan Kruithof	1 (95)	.6	.6	91.6

	Sentir Focuspraktijk with Marion van den Bogaard	1 (124)	.6	.6	92.1
	Sentir Focuspraktijk and with Harriët Teeuw.	1 (76)	.6	.6	92.7
	Stichting kinderfocussen	1 (194)	.6	.6	93.3
	Universiteit voor Humanistiek	2 (150, 204)	1.1	1.1	94.4
	Universiteit voor Humanistiek. This was an introduction, though it did include practical exercises	1 (52)	.6	.6	94.9
	Uvh	2 (48, 160)	1.1	1.1	96.1
	UvH	2 (88, 136)	1.1	1.1	97.2
	UvH.	1 (29)	.6	.6	97.8
	Also see my previous answer. Drs. A Spelt.	1 (92)	.6	.6	98.3
	see previous answer	1 (98)	.6	.6	98.9
	See previous answer.	1 (206)	.6	.6	99.4
	see previous question	1 (115)	.6	.6	100.0
	Total	178	100.0	100.0	

27 respondents answered this question. Some of these were educated in focusing with several persons or at several institutions.

Focusing trainers count:

Erna de Bruijn and Christine Langeveld / FocusCentrum Den Haag: 2 *(64, 70)*
** Note: Erna de Buijn is a former genral practitioner. Christine Langeveld is a former teacher in Dutch. Both became interested in focusing in the early 1980's. Together, they started the FocusCentrum Den Haag in 1993. See www.focussen.nl*

Esther Diamantslijper: 1 *(70)*
** Note: I cannot find any Esther Diamantsplijper in relation to focusing. Repsondent might refer to Esther Kornalijnslijper, who is affiliated with the Stichting Focusing Nederland. Not much of her background becomes clear through her website.*
See www.estherkornalijnslijper.com

Focus Centrum Aaffien de Vries / Aaffien de Vries: 5 *(60, 115, 132, 151, 195)*
** Note: from Affien's website: Aaffien is a focus coach, trainer and educator. She is certified by The International Focusing Institute New York. As a coordinating trainer, she provides training for both focus supervisor and focus trainer. She is the initiator and senior lecturer of the Specialization Focusing in Therapy. Aaffien is also an Existential Wellbeing Counselor. She followed the training for this with Mia Leijssen (KU Leuven). She received the supervisor training from Marijke Baljon. Since 2008, she has been engaged full-time in focus activities: Individual guidance, courses and workshops for individuals and professionals, and training. She gives training and workshops in the Netherlands and abroad (including USA, Switzerland, Canada, Spain, Mexico). For many years, Aaffien was associated with the core group of the Focus Network Netherlands as an advisor. She was part of the international teaching team of the annual Certifying Weeklong in New York and of various working groups of The International Focusing Institute. Aaffien de Vries is based in Peize, Drenthe, near Groningen.*
See https://www.focuscentrumadv.nl/

Harriët Teeuw: 1 *(76)*
** Note: Harriët Teeuw is a registered Art Therapist and certified by the International Focusing Institute as a Focus Trainer and Coordinator. Harriët Teeuw is based in Nijeholtpade, Friesland.*
See https://www.deruimte-info.nl/harriet-teeuw/

Humanistisch Opleidingsinstituut / Universiteit voor Humanistiek: 12 *(29, 48, 52, 72, 88, 136, 150, 160, 204, 206; 158 and 172 indicated being trained at the UvH in response to the previous question)*
** Note: several respondents (72, 172) mentioned Belgian psychotherapist Denijs Bru with regard to both the Humanistisch Opleidingsinstituut and its successor Universiteit voor Humanistiek. The UvH is based in Utrecht.*
See https://www.linkedin.com/in/denijs-bru-13b13429/

I-focus / Ria van Hage: 1 *(50)*
** Note: from the website: since 2000 I coach and train from my own company in the field of Empowerment and Inspiration, Coaching Leadership, Life and Career Guidance and Systemic Work and Focusing. Before that, I spent 17 years as a B2B Marketeer at Akzo Nobel at home and abroad guiding change processes, after living and working in Africa, Cameroon and Kenya for 7 years. I was trained at the European Institute for Coaching and Counseling (now a partner of De Baak). Subsequently specialized in Career Guidance, NLP, psychological characterizations such as the Enneagram, the Big5 and Jung's Compass, Family and Organization Constellations, Trauma work Somatic Experiencing and certified Jung's Compass Advisor at CGI (USA) and certified Focusing Trainer and Certifying Coordinator for The International Focusing Institute (USA). Ria van Hage is based in Amsterdam, Noord-Holland.*
See https://www.i-focus-school.nl/

Mia Leijssen: 1 *(98)*
** Mia Leijssen is a psychotherapist and professor emerita at the University of Leuven. She started out as a clinical psychologist but evolved into a client-centered psychologist. She wrote a PhD on focusing and was well connected with Gendlin.*
See www.existentieelwelzijn.be/wie-zijn-we/mia-leijssen

René Maas: 2 *(95, 149)*
** Note: in the case of respondent 95 together with Jan Kruithof. Maas studied theology and philosophy with the Crosiers, but also studied psychology and psychotherapy. He worked as both a priest and therapist and followed focusing workshops with Eugene Gendlin in the 1980's in Leuven. With the deceased Jan Kruithof, he was also a teacher of client-centered therapy. Maas is based in the region of Hilversum, Noord-Holland.*
See www.renemaas.nl

Sentir Focuspraktijk / Marion van den Boogaard: 2 *(76, 124)*
** Note: Marion Boogaard is a psychologist who came into contact with focusing in the 1990's. She has been a certified Focus trainer/Coordinator for years now, affiliated with The International Focusing Institute. Since 200, she has been providing a Focusing training program for proferssional care providers. Marion van den Boogaard and Sentir are based in Nijmegen, Gelderland.*
See www.sentir.nl

Shakio Institute / Dana Ganihar and Baruch Brenner: 1 *(70)*
** Note: The Shakio Institute promotes itself as a place of convergence and of radical and gentle learning, integrating the languages of mystical traditions, the philosophy and practices developed by Eugene Gendlin, and Creative Art. It developed The Art of Prayer or Prayer Oriented Focusing and also has programs on Gendlin's Thinking at the Edge (TAE). The institute offers certified trainings and was founded by focusing teacher, coordinator and researcher Dana Ganihar and theater director, actor, singer, ordained orthodox rabbi and focusing teacher Baruch Brenner. The Shakio institute is based in Israel.*
See www.shakio.thinkific.com

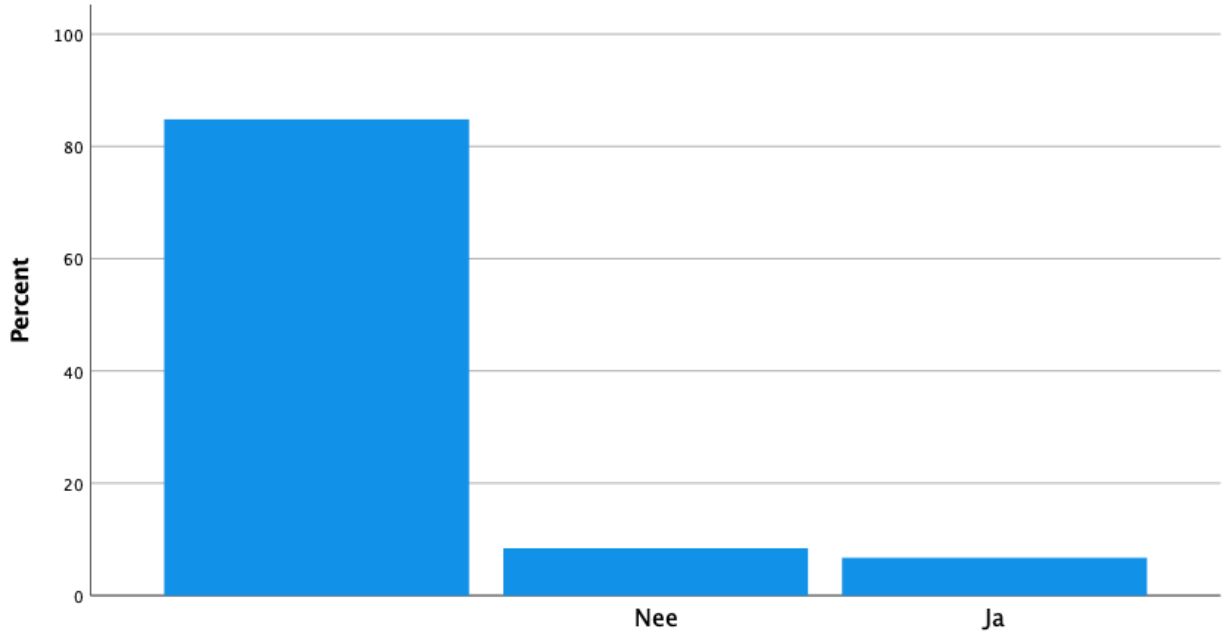
Stichting Kinderfocussen: 1 *(194)*
** Note: The foundation was established in 2006 to render focusing for children more visible and accessible in The Netherlands. One of the trainers the foundation works with is the previously mentioned Harriët Teeuw. The foundation is based in Nijeholtpade, Friesland.*
See www.kinderfocussen.nl

***UMCG: 2** (92, 133)*
** Note: teacher here for respondent 92 was Adri Spelt. Spelt is a spiritual caregiver who works at the UMCG university hospital in Groningen, but also was a spiritual caregiver at the Beatrix Children's Hospital, also in Groningen. Spelt studied theology and has his own practice for (children's) focusing as well.*
See https://www.linkedin.com/in/adri-spelt-139a0b30/?originalSubdomain=nl

20. [If 17 = Yes] Have you received any formal certification(s) for your training program(s) in focusing?
No
Yes

N	Valid	178
	Missing	0

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		151	84.8	84.8	84.8
	Nee	15	8.4	8.4	93.3
	Ja	12	6.7	6.7	100.0
	Total	178	100.0	100.0	



21. [If 20 = Yes] What formal certification(s) have you received for your training program(s) in focusing?

….

N	Valid	178
	Missing	0

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		166	93.3	93.3	93.3
	all necessary and also from the IFI.	1 (76)	.6	.6	93.8
	Basic training 1 and 2 (this was 1 extensive training hence also with double class time).	1 (72)	.6	.6	94.4
	Basic training and deeper development training with Aafien de Vries (do these count as formal?)	1 (151)	.6	.6	94.9
	Proof of participation	1 (195)	.6	.6	95.5
	Certificate for level 1	1 (50)	.6	.6	96.1
	A certificate I think. Would have to look it up; is 30 years ago	1 (95)	.6	.6	96.6
	Focusing module 1 for professional counselors and caregivers	1 (124)	.6	.6	97.2
	Focus trainer	1 (194)	.6	.6	97.8
	form of participation	1 (115)	.6	.6	98.3
	Module 1 and 2 of the basic training (will be continued …)	1 (71)	.6	.6	98.9

	2-day introduction course	1 (132)	.6	.6	99.4
	Followed a half-day workshop in 2020	1 (60)	.6	.6	100.0
	Total	178	100.0	100.0	

12 respondents answered this question. Some certifications are more official and integrated into the training structure of the International Focusing Institute.

Certification count:

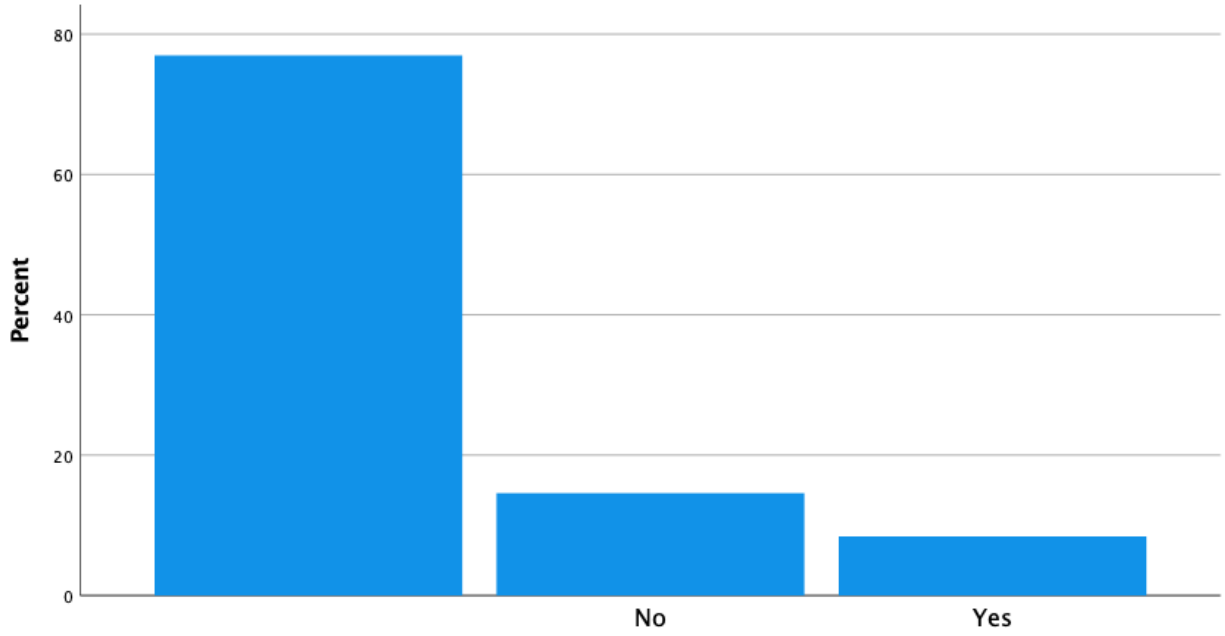
- Certificate for level 1: 1 (50)
- Module 1 and 2 of the basic training: 3 (71, 72, 151)
- Half-day workshop (120)
- All necessary and also from the IFI: 1 (76)
- Certificate (unspecified): 1 (95)
- Focusing module 1 for professional counselors and caregivers: 1 (124)
- 2-day introduction course: 1 (132)
- Focus trainer: 1 (194)
- Proof of participation: 2 (115, 195)
- Deeper development training with Aafien de Vries: 1 (151)

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22. [If 10 = Yes & If 15 = Yes] In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?
No
Yes

N	Valid	178
	Missing	0

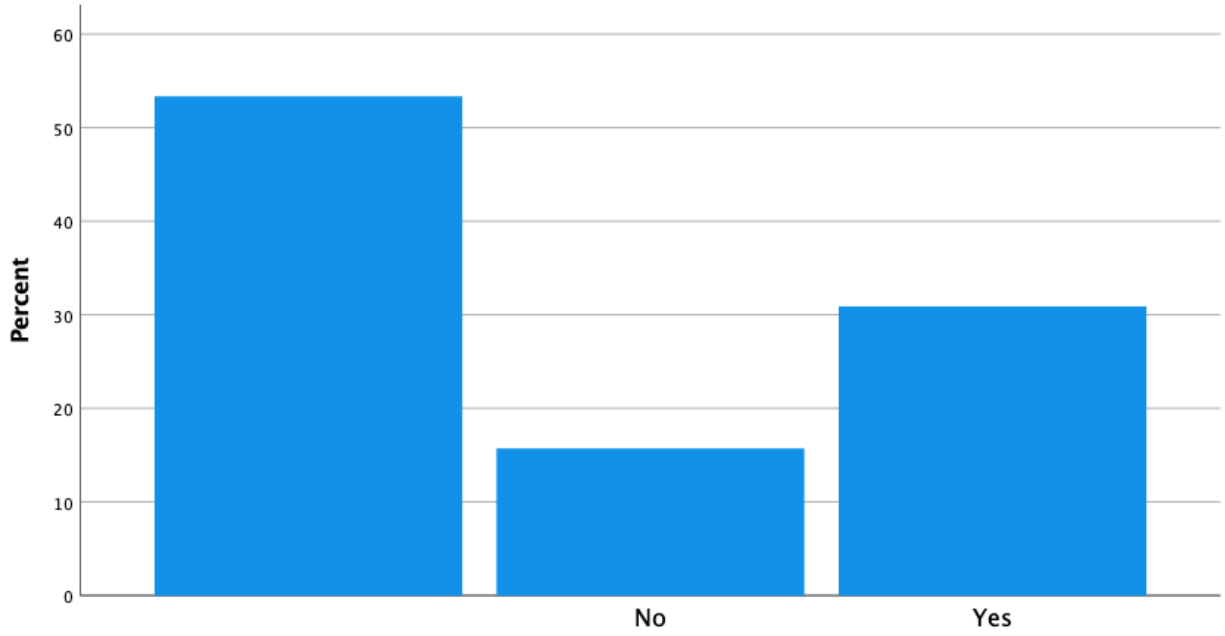
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		137	77.0	77.0	77.0
	No	26	14.6	14.6	91.6
	Yes	15	8.4	8.4	100.0
	Total	178	100.0	100.0	



23. [If 10 = Yes] In your work as a spiritual caregiver, do you make use of a variation on the focusing method, whether or not your own, or do you use elements of the method?
No
Yes

N	Valid	178
	Missing	0

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		95	53.4	53.4	53.4
	No	28	15.7	15.7	69.1
	Yes	55	30.9	30.9	100.0
	Total	178	100.0	100.0	



24. [If 23 = Yes] Can you indicate here how you adopt the method as developed by Gendlin, or which elements you use of it?

…

N	Valid	178
	Missing	0

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		126	70.8	70.8	70.8
	-	1 (100)	.6	.6	71.3
	Attention to the body, sometimes carefully asking where 'it is' in the body, how it feels. Sometimes a realization that someone is looking for a better description of a sensation and then stop and not fill it in, but just wait.	1 (71)	.6	.6	71.9

	As a spiritual caregiver, you are, as it were, your own instrument. In that sense I use physical signals and sometimes also bring these into the conversation. I also use visual language and symbolism	1 (99)	.6	.6	72.5
	When I 'enter' a conversation, I often tune into myself, how my body feels. I also do this during a conversation, sometimes even on my breath. So a kind of meditative attitude (observing what psysical and mental things there are happening to me at that moment)	1 (28)	.6	.6	73.0
	When we talk about a subject, see what feeling is involved. How would you describe that feeling. Pay attention to that feeling. After further conversation, go back to it and see if that feeling is still there.	1 (88)	.6	.6	73.6
	Consciously making contact with the body. Observing what is present in the body.	1 (152)	.6	.6	74.2

	In individual counseling of staff, I sometimes use the method of Gendlin according to the steps. With patients in hospital bed elements thereof. For example locating emotions in the body. Inviting to softly linger there for a while. See if they can describe how that feels. How it is to be there. etc	1 (50)	.6	.6	74.7
	In individual contacts and in groups	1 (154)	.6	.6	75.3
	With some clients explicitly. In those cases I guide them through the steps. With some clients I use it implicitly, by asking how it feels inside or to 'dwell on that feeling'. Then I invite to make room for it and to give it words.	1 (151)	.6	.6	75.8
	Combination of observing the other, listening to the other and what this evokes in me and then 'weighing' (more intuition) what of this I bring into the contact.	1 (205)	.6	.6	76.4

	The concentration on the inner, physical experience of feeling and the groping search for words/sentences or images/metaphors of what someone is innerly going through. And the experience that this can give relief/a shift.	1 (204)	.6	.6	77.0
	By bringing the attention from the 'head' to the body and also by further asking about and working with symbols and body language.	1 (132)	.6	.6	77.5
	by dwelling on bodily sensations, both with myself and with the client	1 (182)	.6	.6	78.1
	by asking the client/patient which physical sensations can be recognized and what these could mean. Also the question whether there can be a signaling aspect in physical experiences with regard to tensions/dilemmas.	1 (149)	.6	.6	78.7

	First, I let the story be told, then the feeling is addressed. Then questions are asked. Often these steps come naturally. Often a central word keeps coming back.	1 (121)	.6	.6	79.2
	Every cell of your body recognizes trauma, I sometimes use that. I regularly ask what a word or image does to someone and where in the body this manifests itself and in what way. Dwelling on that and looking at it often already allows for some more inner space.	1 (165)	.6	.6	79.8
	Possibly asking where in his or her body someone experiences something.	1 (60)	.6	.6	80.3

	Gendlin's Focusing in six steps Creating a space. We step out of our stories … Experiencing Felt sense … Also 'feeling sensation'. … Expressing the experience. Explore how you can express what you experience. … Resonate. Does this indeed best describe what I experience, or is it something else still. ... Ask questions. ... Receive.	1 (157)	.6	.6	80.9
	Feeling can sometimes be misleading. Awareness of your inner self and your feelings. With what do you have this filled? Who are you as a human being and who do you want to be. Awareness of your shortcomings	1 (169)	.6	.6	81.5

	Giving images to physical sensations is regularly a part of what I do. In this, I often make the back-and-forth-movement between the feelings that people describe and the way in which that metaphor changes during the conversation.	1 (119)	.6	.6	82.0
	The turning inward in order to feel.	1 (150)	.6	.6	82.6
	The dwelling. Ask yourself question. Feeling where in your body the answer and or the question resonate and then exploring what the message can be	1 (98)	.6	.6	83.1
	Inviting someone to put into words what this person experiences in his or her body and possibly also mirror this to the person. This with questions such as where is it located, how big the feeling is approximately, whether it moves, etc.	1 (108)	.6	.6	83.7

	I start out with calmness and attention concerning a subject. Let thoughts and feelings rise up. Then focus more on the feeling. Let the feeling feel more and more. Let the feeling be expressed in a couple or one word. Let the word resonate with the feeling … … Until a word has come up that best describes the feeling. Then let feel what the feeling does now that the right word has been found …	1 (29)	.6	.6	84.3
	I consciously attend to the physical signals of both the other person and myself. It is in a 'sigh' then, a relaxation of the body, the whole feeling that it is 'right'. But I have learned that more broadly then through Gendlin. I think more can be used from the method.	1 (75)	.6	.6	84.8

	I am always aware of what my body is telling me about the person I am meeting and the situation I am in and try to put that into words. In this way I also take with me what the person I meet makes clear to me non-verbally. In my work as a spiritual caregiver for people with an intellectual disability, this cannot be done without, precisely because the verbal is often limited or even impossible for them.	1 (159)	.6	.6	85.4
	I am very familiar with emotional bodywork; this is the (protected) designation for a body-oriented therapeutic scientific method or way of life, In which an attempt is made to improve mental and physical health by means of physical exercises and introspection.	1 (25)	.6	.6	86.0

	I do not consciously apply focusing, but intuitively do something familiar. (I do know the method indirectly through hearsay from a friend.) I try to bring residents in touch with which feeling is where in their bodies (and sometimes which image can fit with that). Or take them along through a landscape (visual meditation) or make a movement together and then investigate what is happening in their bodies (usually I look for something that gives peace or security). Because I work a lot with geriatric people, I am directly present in that (sometimes interpreting).	1 (27)	.6	.6	86.5
	I sometimes do meditative exercises with people, using focusing as a basis	1 (63)	.6	.6	87.1

	I use all the steps. Presence. Inner child. Dreams. Body-oriented elements. Focusing also works in the field of spirituality.	1 (194)	.6	.6	87.6
	I use this method sporadically; and when I use it usually like this. By dwelling on the question “What lives in me?”, consequently on the question “What is that thing?” and “Is this all it is (for now?)” and finally by trying to receive it without giving any value to or judgment about it.	1 (36)	.6	.6	88.2
	I use it in all sorts of things.	1 (76)	.6	.6	88.8
	I can no longer call it focusing method; to many elements from ACT, Mindfulness, relaxation exercises have joined it. Do dwell on relaxation first and then on what the body tells you, alert to symbolic language, the felt sense etc etc;	1 (95)	.6	.6	89.3

	I pay attention to the body during the meetings with clients and sometimes point out postures and gestures. I also ask about where things are felt in the body and how this is experienced. Images and meaning of the bodily experiences are then naturally discussed and investigated	1 (126)	.6	.6	89.9
	I listen to my body in conversations and notice how good it feels to give a closing reflection. It does not always work out to 'make' that, but if it does, it gives a positive charge or meaning to the conversation and the contact. A nice feeling of mutual trust and-or appreciation.	1 (107)	.6	.6	90.4
	I make a lot of use of awareness of what is experienced in the body (e.g. feeling tightness, space, where something is experienced etc)	1 (65)	.6	.6	91.0

	I apply it to myself when I notice/feel something but cannot put it into words yet. Very occasionally, I also ask a patient, to feel in the body where something is felt and what it could be. I also once asked a client to look into it because I thought it could help him.	1 (52)	.6	.6	91.6
	In any case, I feel in my own body what I feel and which meaning that could have. I also do this during conversations. I regularly ask the rehabilitation patient what his or her feeling in the body is. I don't do this systematically. I notice that people have a lot of trouble describing their physical feelings. Ann Weiser Cornell's book has been on my bedside table to reread for some time now, but I haven't got around to it. Very nice to do research on this.	1 (138)	.6	.6	92.1

	I sometimes search with young people, (foster) parents or professionals for their feeling and a word that fits it (a handle).	1 (57)	.6	.6	92.7
	In contact with patients, relatives and/or colleagues. Elements: invitation to investigate, acknowledging bodily sensations, receiving, mirroring, questioning, creating space etc. Often, I don't exactly go through all of the steps/phases due to lack of time.	1 (115)	.6	.6	93.3
	in helping to give words to the feeling and to give images to this and by searching until the client thinks he has been able to describe or express the feeling in the right way.	1 (146)	.6	.6	93.8
	In my work, in which I often speak to people behind glass because of the regime they are in, I emphatically focus on my own physical experiences as a starting point for the interventions I use in the conversation.	1 (189)	.6	.6	94.4

	Loose elements Steps mostly partly	1 (160)	.6	.6	94.9
	Listening to body. Mixed with mindfulness	1 (48)	.6	.6	95.5
	Listening to body at the same time searching for words	1 (193)	.6	.6	96.1
	To involve bodily response in conversation	1 (179)	.6	.6	96.6
	To bring people into contact with their feeling and to give words/images to it. For example, let someone who is hardened and also radiates this in her attitude make contact with it and then also get in touch with the soft side of herself	1 (136)	.6	.6	97.2
	somatic experiencing visualization meditation	1 (158)	.6	.6	97.8
	Giving back the client's own words, offering space by being silent, acknowledging what is there	1 (195)	.6	.6	98.3

	During the conversation with the client in the form of attention and listening to what the body has to tell the client. In the form of questions about the meaning this has for the client. For myself sometimes during and always in the evaluation after the conversation.	1 (92)	.6	.6	98.9
	Mostly trying to feel a feeling, and that it is allowed to be there, greeting it and giving it attention. For my clients with an intellectual disability, it is often still too abstract. I do not properly manage to simplify it yet. I do use it with myself in my work.	1 (72)	.6	.6	99.4
	Mostly for myself, to use my body as an instrument in the counselings and dynamics that I have to do with.	1 (172)	.6	.6	100.0
	Total	178	100.0	100.0	

52 respondents answered this question; though one (100) with only a dash, rendering the number of substantive responses 51. In the previous question, 55 respondents indicated that they make use of a variation or elements of the focusing method. Of these 55, 4 did thus not further elaborate here. The respondents who did answer each mentioned one or several elements that they consider an element or variation of focusing.

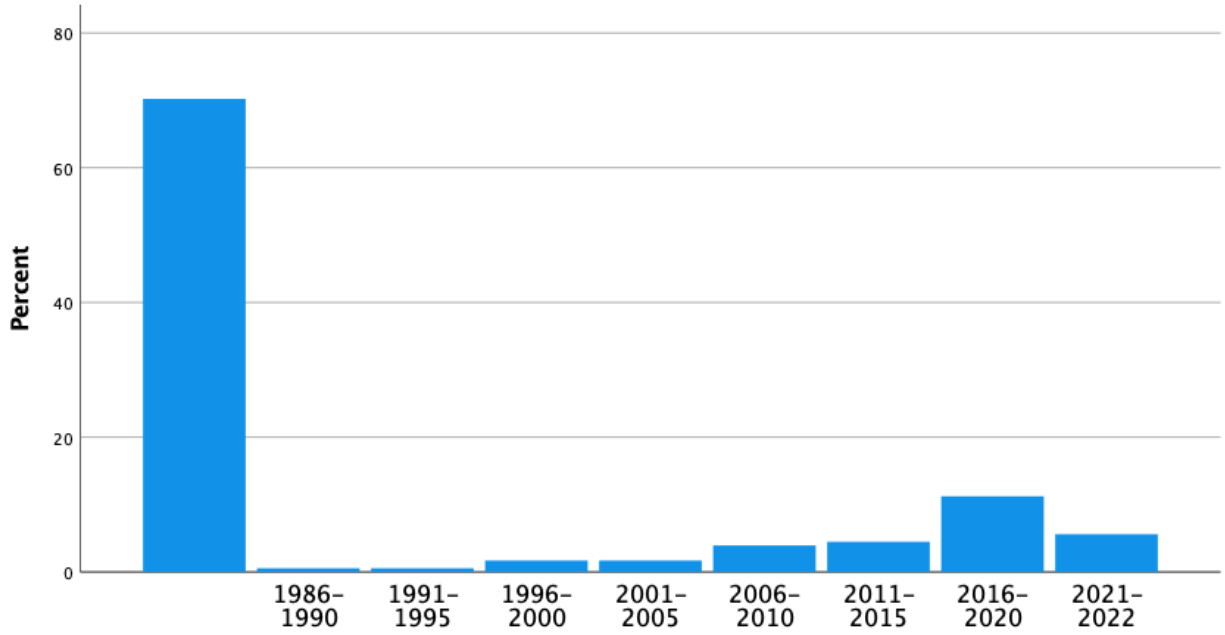
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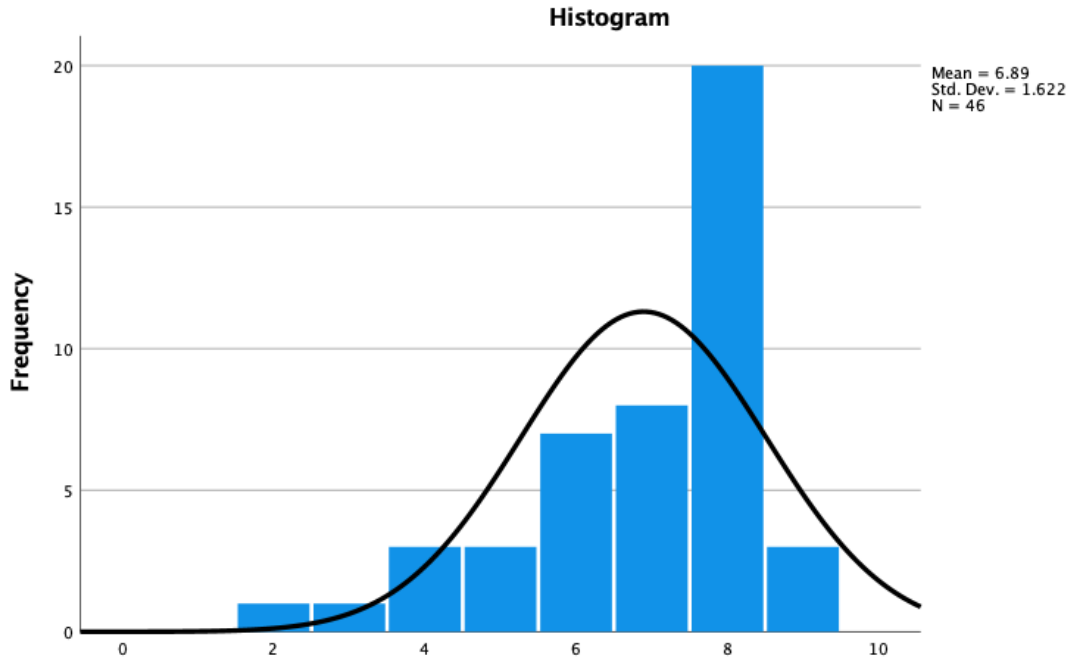
- attention to body/feelings/physical sensations: 33
(27, 29, 36, 48, 52, 57, 65, 71, 72, 75, 88, 92, 95, 98, 108, 115, 119, 121, 132, 136, 138, 146, 149, 150, 151, 152, 152, 157, 158, 165, 182, 193, 194, 204)
- locating feelings/sensations in the body: 8
(27, 50, 60, 71, 98, 108, 126, 165)
- asking questions about bodily sensations: 12
(27, 36, 52, 92, 98, 108, 115, 121, 126, 138, 149, 157)
- bring physical signals into conversation: 4
(99, 126, 132, 179)
- finding descriptions/meaning for bodily sensations/feelings: 19
(27, 29, 50, 52, 71, 88, 92, 95, 108, 126, 136, 138, 146, 149, 151, 157, 165, 193, 204)
- using visual language, symbolism and visualization: 6
(27, 95, 99, 119, 132, 158)
- using own physical feelings and sensations: 12
(28, 52, 72, 75, 92, 107, 138, 159, 172, 182, 189, 205)
- going back and forth between something felt and its representation: 7
(29, 36, 115, 119, 126, 146, 157)
- offering space and silence: 4
(29, 95, 115, 157, 195)
- meditative, focusing-based exercises: 4
(27, 63, 95, 158)

25. [If 22 = Yes or If 23 = Yes] Since when in your work as a spiritual caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof, or elements from it?
1980-1985
1986-1990
1991-1995
1996-2000
2001-2005
2006-2010
2011-2015
2016-2020
2021-2022

N	Valid	46
	Missing	132
Median		7.50
Mode		8

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	(2) 1986-1990	1	.6	2.2	2.2
	(3) 1991-1995	1	.6	2.2	4.3
	(4) 1996-2000	3	1.7	6.5	10.9
	(5) 2001-2005	3	1.7	6.5	17.4
	(6) 2006-2010	7	3.9	15.2	32.6
	(7) 2011-2015	8	4.5	17.4	50.0
	(8) 2016-2020	20	11.2	43.5	93.5
	(9) 2021-2022	3	1.7	6.5	100.0
	Total	46	25.8	100.0	
Missing	System	132	74.2		
Total		178	100.0		



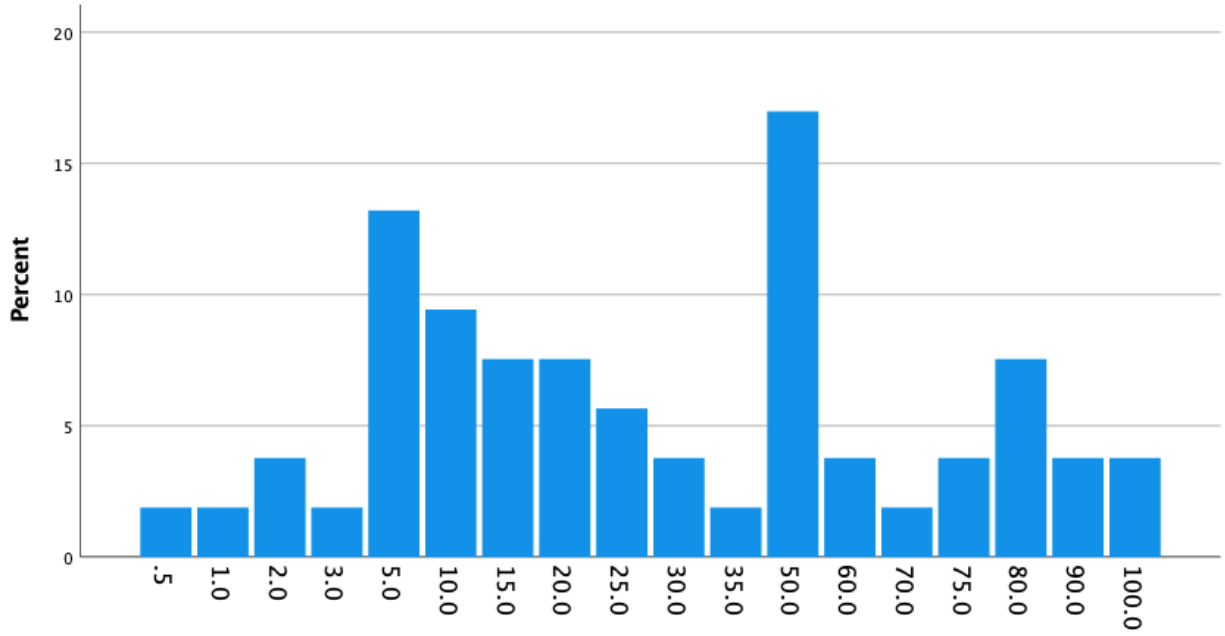


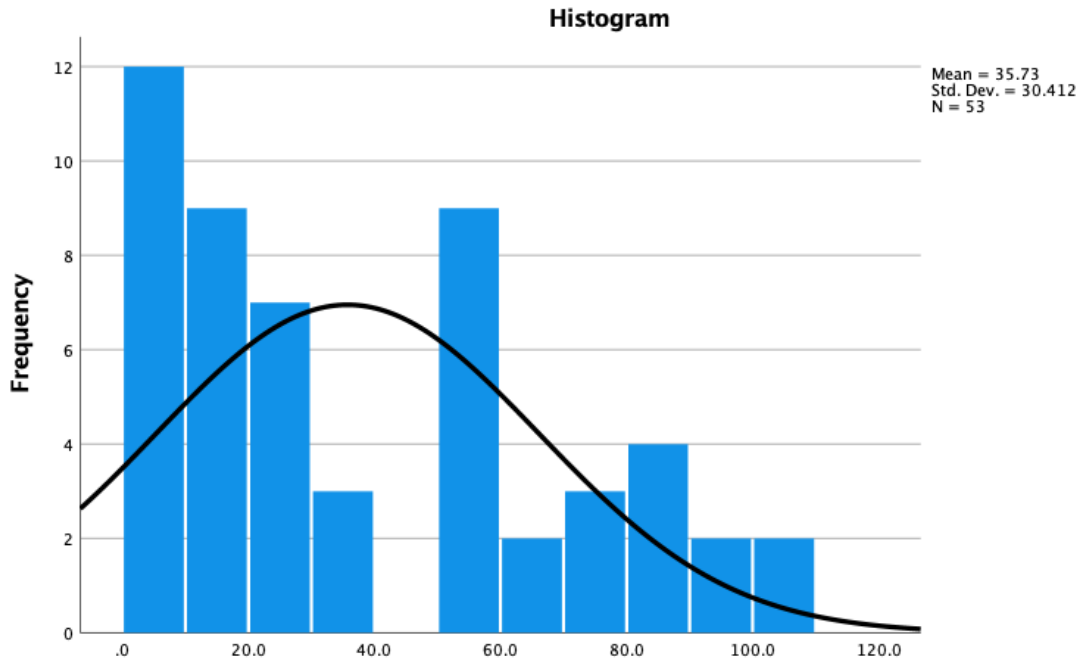
26. [If 22 = Yes or If 23 = Yes] In what percentage of the conversations you have with clients would you say you make use of focusing?

….

N	Valid	53
	Missing	125
Mean		35.726
Median		25.000
Mode		50.0
Std. Deviation		30.4123
Variance		924.909
Range		99.5
Minimum		.5
Maximum		100.0

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	.5	1	.6	1.9	1.9
	1.0	1	.6	1.9	3.8
	2.0	2	1.1	3.8	7.5
	3.0	1	.6	1.9	9.4
	5.0	7	3.9	13.2	22.6
	10.0	5	2.8	9.4	32.1
	15.0	4	2.2	7.5	39.6
	20.0	4	2.2	7.5	47.2
	25.0	3	1.7	5.7	52.8
	30.0	2	1.1	3.8	56.6
	35.0	1	.6	1.9	58.5
	50.0	9	5.1	17.0	75.5
	60.0	2	1.1	3.8	79.2
	70.0	1	.6	1.9	81.1
	75.0	2	1.1	3.8	84.9
	80.0	4	2.2	7.5	92.5
	90.0	2	1.1	3.8	96.2
	100.0	2	1.1	3.8	100.0
	Total	53	29.8	100.0	
Missing	System	125	70.2		
Total		178	100.0		

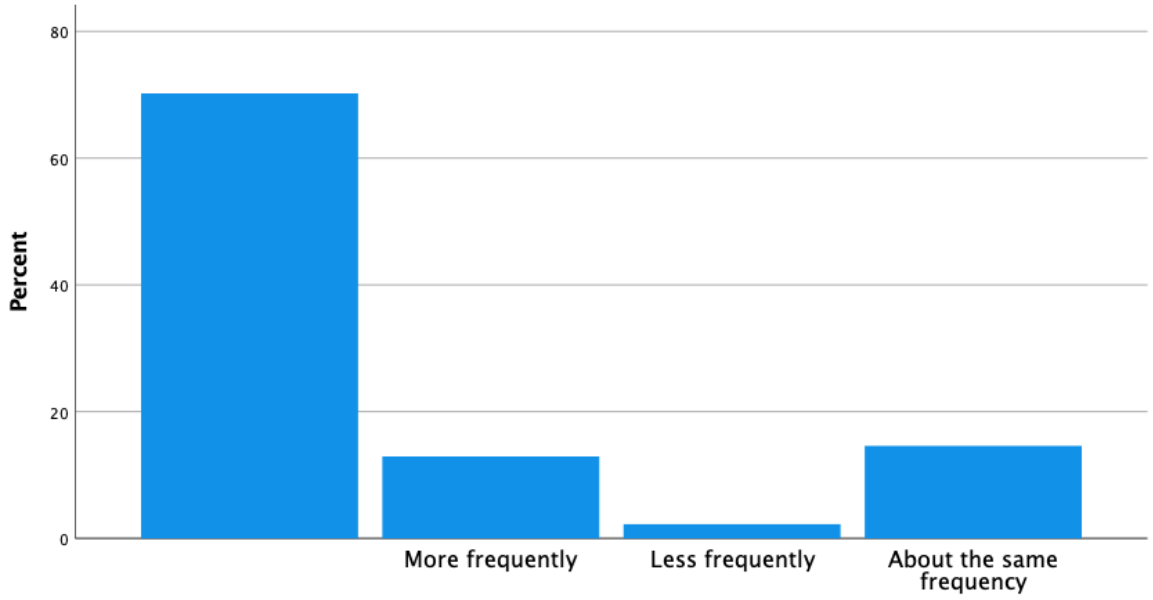

Percent
20
15
10
5
0
.5
1.0
2.0
3.0
5.0
10.0
15.0
20.0
25.0
30.0
35.0
50.0
60.0
70.0
75.0
80.0
90.0
100.0


Histogram
Mean = 35.73
Std. Dev. = 30.412
N = 53
Frequency
12
10
8
6
4
2
0
.0
20.0
40.0
60.0
80.0
100.0
120.0

27. [If 22 = Yes or If 23 = Yes] Have you come to use focusing method more or less frequently in your work as a spiritual caregiver over time?
More frequently
Less frequently
About the same frequency

N	Valid	178
	Missing	0

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		125	70.2	70.2	70.2
	More frequently	23	12.9	12.9	83.1
	Less frequently	4	2.2	2.2	85.4
	About the same frequency	26	14.6	14.6	100.0
	Total	178	100.0	100.0	



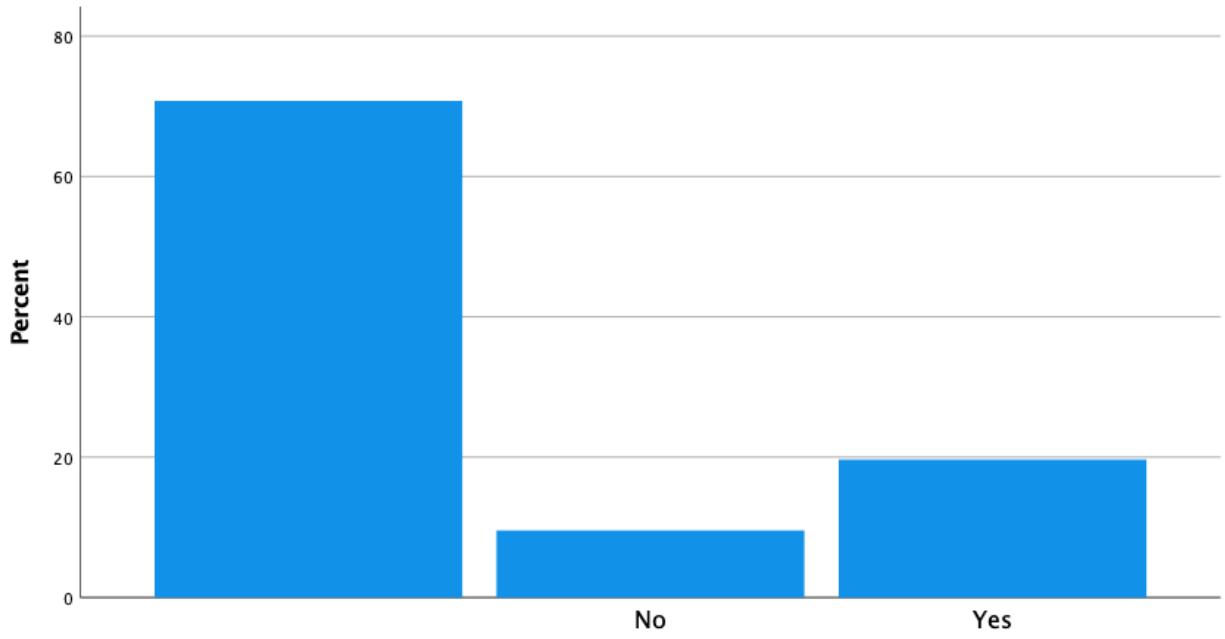
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28. [If 22 = Yes or If 23 = Yes] Focusing as a method can be used independently, but can also be combined with or embedded within other approaches. The following questions are about your use of focusing in relation to other modes of operation.

Do you make use of any form of focusing alongside (a) particular other approach(es) in your work as a spiritual caregiver?
No
Yes

N	Valid	178
	Missing	0

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		126	70.8	70.8	70.8
	No	17	9.6	9.6	80.3
	Yes	35	19.7	19.7	100.0
	Total	178	100.0	100.0	



29. [If 28 = Yes] Alongside what particular other approach(es) do you make use of any form of focusing in your work as a spiritual caregiver?
....

N	Valid	178
	Missing	0

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		144	80.9	80.9	80.9
	-	1 (100)	.6	.6	81.5
	3 questions of Mount Vernon Cancer Network, diamond model of Carlo Leget, 'kite'-model of Tjeu van Knippenberg : timeline (direction), spaceline (context, relation to others), spirituality (relation to horizontal or vertical transcendence)	1 (60)	.6	.6	82.0
	Breathing and relaxation exercises. Mindfulness exercises. Narrative approach. Time slips. Life story.	1 (152)	.6	.6	82.6
	In bereavement according to the four bereavement tasks of becoming, presence approach, and in general when talking to clients, depending on what they need or the nature of the conversation	1 (98)	.6	.6	83.1
	coaching techniques, conversation techniques	1 (136)	.6	.6	83.7

	The approach of Rogers, specifically of emphatic conversation The presence approach of Andries Baart Both fit in well with focusing in my opinion	1 (204)	.6	.6	84.3
	An approach of purposeful analytical conversation focused on values and interests of the other and the international stance model of Daniel Dennet (sic!)	1 (107)	.6	.6	84.8
	Elements from ACT, Body scan, mindfulness	1 (95)	.6	.6	85.4
	Guided fantasy, dreams, symbols, creative work forms	1 (92)	.6	.6	86.0
	Conversation	1 (63)	.6	.6	86.5
	Gestalttherapeutic methods, voice dialogue	1 (132)	.6	.6	87.1
	imagination	1 (76)	.6	.6	87.6
	In the contact, I always tune in to the pt. depending on the story and what is needed, I consciously and sometimes unconsciously apply a methodology/ conversation technique	1 (99)	.6	.6	88.2
	complicated question	1 (65)	.6	.6	88.8
	Labyrinth work and working with texts	1 (71)	.6	.6	89.3
	Life story Mindfulness/ compassion	1 (160)	.6	.6	89.9

	Meditation, bodyscan, inner balance exercises	1 (88)	.6	.6	90.4
	Different approaches	1 (182)	.6	.6	91.0
	mindfulness	1 (48)	.6	.6	91.6
	mindfulness and compassion meditation	1 (50)	.6	.6	92.1
	mindfulness conversation	1 (158)	.6	.6	92.7
	Mindfulness, buddhist meditation, ACT, compassion training	1 (115)	.6	.6	93.3
	hard to indicate, it is often based on feeling, especially with people with dementia CVA or other forms of acquired brain impairment. The story and language of the body also play a central role in grief counseling. As a facilitator you get elements from everywhere to be able to enter into a conversation and to give language and meaning to what the other person has to say or discover	1 (145)	.6	.6	93.8
	moral counseling	1 (126)	.6	.6	94.4
	Presence, attentive listening questioning. I don’t use it specifically, but I ‘recognize it’.	1 (75)	.6	.6	94.9
	Presence, contextual approach	1 (52)	.6	.6	95.5
	Psychology, philosophy	1 (154)	.6	.6	96.1

	Rituals, music, confrontation, prayer, silence	1 (189)	.6	.6	96.6
	Rogerian confirmation and unconditional attention	1 (150)	.6	.6	97.2
	Transactional analysis, mindfulness, systemic work. I consider the dreipass model of Weiher a form of focusing as well.	1 (165)	.6	.6	97.8
	Transactional analysis, Supervision, Visual work forms. Dreams	1 (194)	.6	.6	98.3
	For me, focusing is about looking for words that 'cover what is going on'. I use that a lot; privately as well, both individually and in conversations with others.	1 (29)	.6	.6	98.9
	Mainly the theory of presence (being there for someone and anticipating what my presence can mean/evokes for someone) and the use of hermeneutical-narrative pastoral care (what is your story and how is/can it be connected to a larger story of meaning, and how does this offer/can it provide guidance).	1 (36)	.6	.6	99.4

	Some own versions of mindfulness and of existential biographical research.	1 (72)	.6	.6	100.0
	Total	178	100.0	100.0	

Though the former question was answered with 'yes' by 35 respondents, this question was answered by only 34 repsondents. One of the respondents (169) who answered the previous question with 'yes' did not give any specification here. Another (100) answered this question with only a dash and yet another with the remark 'complicated question'. This renders the number of concrete substantive responses 32. The respondents each mentioned one or several approaches they apply alongside focusing. Below, I have listed and counted all approaches respondents indicate to use alongside focusing.

Approaches alongside count:

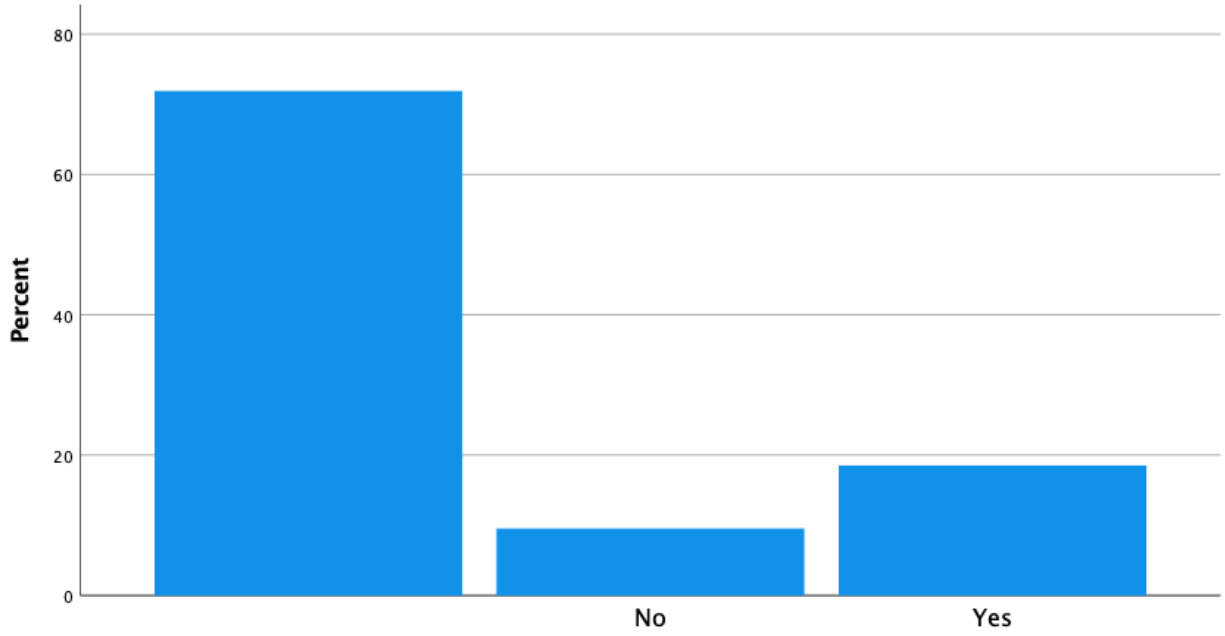
- 3 questions of Mount Vernon Cancer Network: 1 (60)
- 4 bereavement tasks of becoming: 1 (98)
- (elements from) Acceptance and Commitment Theory (ACT): 2 (95, 115)
- analytical conversation focused on values and interests of the other: 1 (107)
- attentive listening: 1 (75)
- (elements from) Body scan: 2 (88, 95)
- breathing exercises: 1 (152)
- buddhist meditation: 1 (115)
- coaching techniques: 1 (136)
- compassion / compassion meditation / compassion training: 3 (50, 115, 160)
- confrontation: 1 (189)
- contextual approach: 1 (52)
- conversation / conversation techniques: 4 (63, 98, 136, 158)
- creative work forms / visual work forms: 2 (92, 194)
- diamond model of Carlo Leget: 1 (60)
- dreams: 2 (92, 194)
- dreipass model of Weiher: 1 (165)
- gestalt-therapeutic methods: 1 (132)
- guided fantasy: 1 (92)
- hermeneutical-narrative pastoral care (what is your story and how is/can it be connected to a larger story of meaning, and how does this offer/can it provide guidance): 1 (36)
- inner balance exercises: 1 (88)
- imagination: 1 (76)
- international Stance Model of Daniel Dennett: 1 (107)
- 'kite'-model of Tjeu van Knippenberg: 1 (60)
- labyrinth work: 1 (71)
- life story / existential biographical research: 1 (72, 152, 160)

- meditation: 1 (88)
- mindfulness / mindfulness exercises / own version of mindfulness: 9 (48, 50, 72, 95, 115, 152, 158, 160, 165)
- moral counseling: 1 (126)
- music: 1 (189)
- narrative approach: 1 (152)
- philosophy: 1 (154)
- prayer: 1 (189)
- presence approach: 5 (36, 52, 75, 98, 204)
- psychology: 1 (154)
- questioning: 1 (75)
- relaxation exercises: 1 (152)
- rituals: 1 (189)
- rogerian client-centered approach (empathic conversation / confirmation / unconditional attention): 2 (150, 204)
- silence: 1 (189)
- supervision: 1 (194)
- symbols: 1 (92)
- systemic work: 1 (165)
- timeline (direction), spaceline (context, relation to others), spirituality (relation to horizontal or vertical transcendence): 1 (60)
- time slips: 1 (152)
- transactional analysis: 2 (165, 194)
- voice dialogue: 1 (132)
- working with texts: 1 (71)

30. [If 22 = Yes or If 23 = Yes] Do you blend the focusing method with (a) particular other approach(es) in your work as a spiritual caregiver?
No
Yes

N	Valid	178
	Missing	0

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		128	71.9	71.9	71.9
	No	17	9.6	9.6	81.5
	Yes	33	18.5	18.5	100.0
	Total	178	100.0	100.0	



31. [If 30 = Yes] With what particular other approach(es) do you blend any form of focusing in your work as a spiritual caregiver?
….

N	Valid	178
	Missing	0

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		146	82.0	82.0	82.0
	-	1 (100)	.6	.6	82.6
	Basic methodology smit Imagination cycle Alma Presence approach System approach	1 (154)	.6	.6	83.1

	counseling therapeutic conversation kerygmatic conversation / hermeneutic conversation	1 (99)	.6	.6	83.7
	The approach of Rogers, especially of emphatic conversation The presence approach of Andries Baart	1 (204)	.6	.6	84.3
	Conversation technique aimed at deepening underpinnings of existence, ACP, ACT, narrative approach, conversation about the course of life, exploring ethical dilemmas, preparing for dying by putting specific themes on the agenda.	1 (149)	.6	.6	84.8
	With me, it is most intertwined with mindfulness-based metodologies	1 (115)	.6	.6	85.4
	It automatically gets a place in the conversations. In group work sometimes also consciously use it, with guided fantasy or meditation exercise	1 (182)	.6	.6	86.0

	I think you never use only 1 approach, the people you meet are all so different especially in the nursing home	1 (145)	.6	.6	86.5
	I think with mindfulness and relaxation exercises	1 (152)	.6	.6	87.1
	I start from the feeling I get with someone and the conversation and adjust my method accordingly	1 (136)	.6	.6	87.6
	Imagination	1 (76)	.6	.6	88.2
	labyrinth work, use of being outside and nature, and working with texts	1 (71)	.6	.6	88.8
	Life story Compassion/ mindfulness	1 (160)	.6	.6	89.3
	meditation mindfulness	1 (28)	.6	.6	89.9
	With which not … But to give examples: listening to music, dissecting a religious story, praying to one's own heart, when someone feels physically or spiritually unwell …	1 (29)	.6	.6	90.4
	mindfulness and compassion meditation	1 (50)	.6	.6	91.0
	mindfulness	1 (158)	.6	.6	91.6
	Mindfulness	1 (48)	.6	.6	92.1

	moral counseling	1 (126)	.6	.6	92.7
	relaxation exercises, body scan	1 (63)	.6	.6	93.3
	Open focus training	1 (88)	.6	.6	93.8
	presence	1 (179)	.6	.6	94.4
	presence, contextual approach	1 (52)	.6	.6	94.9
	silence, calmness	1 (189)	.6	.6	95.5
	Transactional analysis, Supervision. Visual work forms. Dreams	1 (194)	.6	.6	96.1
	see earlier; an approach of goal-oriented analytical conversation focused on values and interests of the other and Daniel Dennet's (sic!) international stance model	1 (107)	.6	.6	96.6
	Also see my previous answer. Creative work forms.	1 (92)	.6	.6	97.2
	See previous answer	1 (150)	.6	.6	97.8
	See previous answer.	1 (72)	.6	.6	98.3
	see previous question	1 (132)	.6	.6	98.9
	See previous question, I don't see the difference: like so many I work eclectic	1 (95)	.6	.6	99.4
	See previous question.	1 (165)	.6	.6	100.0
	Total	178	100.0	100.0	

Though the former question was answered with 'yes' by 33 respondents, this question was answered by only 32 repsondents. One of the respondents (100 again) answered this question with only a dash, rendering the number of concrete substantive responses 31.

Three respondents (60, 75, 98) who did indicate to use focusing alongside other approaches, did not indicate they also blend it. Also three respondents who said that they did not use focusing alongside other approached, said that the did blend it with other approaches. 28 respondents (29, 48, 50, 52, 63, 67, 71, 72, 76, 92, 95, 99, 107, 115, 126, 132, 136, 145, 150, 152, 154, 158, 160, 165, 182, 189, 194, 204) indicated that they both use focusing alongside other approaches and blend it with other approaches.

The respondents of this question as well each mentioned one or several approaches they blend with focusing. Six respondents (72, 92, 95, 132, 150, 162) answered this question by referring to their answer to question 28. Their answers to question 28 were incorporated in the answers to this question.

Additionally, it must be noted that 10 respondents (48, 50, 52, 76, 107, 126, 160, 194, 204) answered with exactly the same specification here as they gave regarding question 29. Also, 7 respondents (71, 92, 115, 136, 152, 158, 189) answered with responds partly or substantially the same as they gave to question 29. "I don't see the difference," answered respondent 95, meaning the distinction between using focusing alongside other approaches versus blending focusing with other approaches, "like so many, I work eclectic".

Below, I have listed and counted the all different approaches with which the respondents said to blend focusing:

Approaches blend count:

- advanced Care Planning (ACP): 1 (149)
- (elements from) Acceptance and Commitment Therapy (ACT): 2 (95, 149)
- analytical conversation focused on values and interests of the other: 1 (107)
- basic methodology Smit: 1 (154)
- body-scan: 2 (63, 95)
- compassion / compassion meditation: 2 (50, 160)
- contextual approach: 1 (52)
- conversation technique aimed at deepening underpinnings of existence: 1 (149)
- counseling: 1 (99)
- creative / visual work forms: 2 (92, 194)
- dreams: 1 (194)
- gestalt-therapeutic methods: 1 (132)

- guided fantasy: 1 (182)
- hermeneutic conversation: 1 (99)
- imagination / Imagination cycle Alma (76, 154)
- international Stance Model of Daniel Dennett: 1 107
- kerygmatic conversation: 1 (99)
- labyrinth work: 1 (71)
- life story / conversation about the course of life / existential biographical research: 3 (72, 149, 160)
- meditation (exercise): 1 (28, 182)
- mindfulness / mindfulness-based methodologies: 10 (28, 48, 50, 72, 95, 115, 152, 158, 160, 165)
- moral counseling / exploring ethical dilemmas: 2 (126, 149)
- narrative approach: 1 (149)
- open focus training: 1 (88)
- outside and nature: 1 (71)
- preparing for dying by putting specific themes on the agenda: 1 (149)
- presence approach (of Andries Baart): 4 (52, 154, 179, 204)
- relaxation exercises: 2 (63, 152)
- rogerian client-centered approach (emphatic conversation, confirmation, unconditional attention): 2 (150, 204)
- silence / calmness: 1 (189)
- supervision: 1 (194)
- system approach / systemic work: 2 (154, 165)
- therapeutic conversation: 1 (99)
- transactional analysis: 2 (165, 194)
- voice dialogue: 1 (132)
- working with texts: 1 (71)

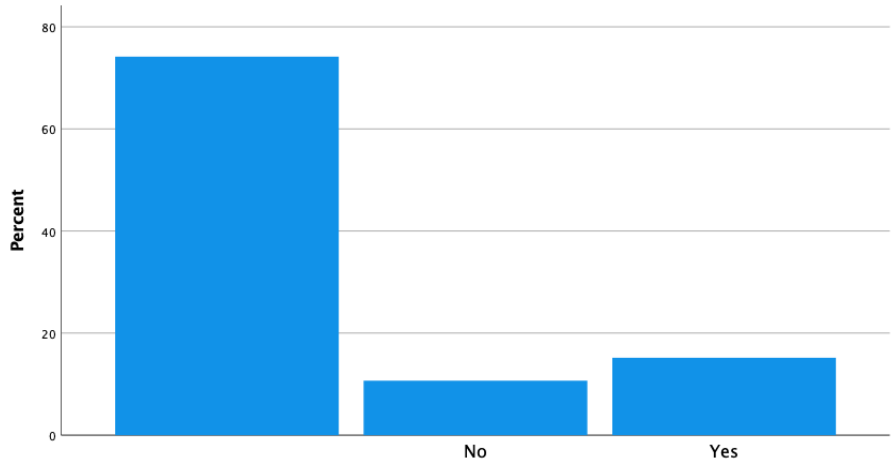
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32. [If 22 = Yes or If 23 = Yes] The following questions address your experiences with the focusing method and zoom in on the strengths and weaknesses of the approach.

Do you consider any form of focusing particularly fit for specific matters, issues, themes or situations?
No
Yes

N	Valid	178
	Missing	0

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		132	74.2	74.2	74.2
	No	19	10.7	10.7	84.8
	Yes	27	15.2	15.2	100.0
	Total	178	100.0	100.0	



33. [If 32 = Yes] What matters, issues, themes or situations do you consider any form of focusing particularly fit for?

....

N	Valid	178
	Missing	0

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		152	85.4	85.4	85.4
	When a client wrestles with something, but does not really know with what, or can't properly get to it.	1 (72)	.6	.6	86.0

	First of all, there has to be a certain willingness on the part of the patient, in addition I find focusing ideally suited for people who have difficulty getting in touch with themselves/their bodies, people with psychosomatic complaints, people with a lot of pain, people who have experienced unsafety in their bodies in one way or another.	1 (115)	.6	.6	86.5
	When people have trouble getting to their feelings or strongly get stuck in factual stories	1 (63)	.6	.6	87.1
	Making decisions, feeling which way a person would like to go, explore where there is resistance	1 (150)	.6	.6	87.6
	when using rituals	1 (99)	.6	.6	88.2
	dilemmas, identity development (dwelling on what you actually want for yourself), aggression problems	1 (57)	.6	.6	88.8
	dilemmas, handling tension	1 (149)	.6	.6	89.3

	I usually deploy it for trauma and (old) grief/loss.	1 (165)	.6	.6	89.9
	Getting in touch with the moment, coming into oneself now. Identifying sources of (un)rest.	1 (27)	.6	.6	90.4
	For example in a situation where someone experiences a lot of tension in his or her body. But also when someone is 'in the head' a lot and can become more aware of experiences in their own body. What does this feeling want to tell?	1 (60)	.6	.6	91.0
	infertility fundamental insecurity tension and anxiety	1 (158)	.6	.6	91.6
	to properly address the emotional layer in conversations	1 (179)	.6	.6	92.1
	Palliative care, cultural problems	1 (157)	.6	.6	92.7
	grief	1 (145)	.6	.6	93.3
	Long-standing problems in a broad sense, which occur in the lives of clients.	1 (25)	.6	.6	93.8

	Situations in which emotions run high (sadness, powerlessness, anger/forms of aggression)	1 (28)	.6	.6	94.4
	Tension and stress-related complaints. Anxiety, unrest and dissatisfaction	1 (154)	.6	.6	94.9
	Themes about (re)finding one's own identity, themes about expressing and dealing with strong emotions, themes about acceptance and processing	1 (204)	.6	.6	95.5
	Trauma-related problems these always have a physical component in psychoses it is also possible, but often in retrospect, because talking about it during the psychotic phase can give too many stimuli	1 (126)	.6	.6	96.1
	Stuck emotions such as sadness and anger. Unfamiliarity of the conversational partner with his own emotions	1 (189)	.6	.6	96.6

	Clarifying a situation. Perhaps in case of a choice that has to be made.	1 (152)	.6	.6	97.2
	for all matters	1 (194)	.6	.6	97.8
	Especially when someone is stuck in a certain feeling.	1 (136)	.6	.6	98.3
	Where patients look for meaning and direction, where people are approximately very 'in their heads', with people who explore and search for what their problem is. Actually, I find focusing useful for all questions. The advantage is that it slows down and asks the patient to get to the core of what he/she wants to investigate	1 (98)	.6	.6	98.9
	Which not ...	1 (29)	.6	.6	99.4

	gaining insight into own feelings, getting closer to yourself / extra difficult because people in rehabilitation have a changed feeling in their bodies, which is why it might also be very applicable, but to find out I would have to do more with it.	1 (138)	.6	.6	100.0
	Total	178	100.0	100.0	

Though the former question was answered with 'yes' by 27 respondents, this question was answered by only 26 repsondents. Respondent 159 answered "yes" to question 32, but did not give a further specification here. The respondents who did answer the question each mentioned one or several matters, issues, themes or situations that they consider any form of focusing particularly fit for. Below, I have listed and counted all different matters, issues, themes and situations.

Matters, issues, themes situations fit count:

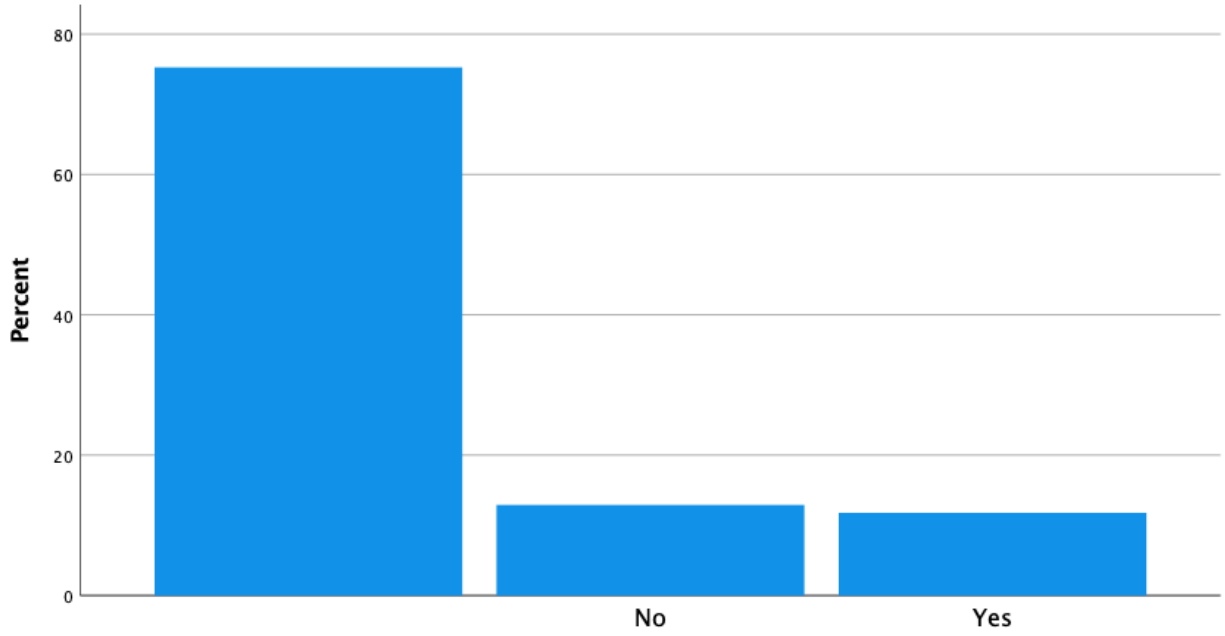
- acceptance and processing: 1 (204)
- addressing, getting in touch with or gaining insight in feelings, emotions, bodily experiences and/or oneself / the moment: 8 (27, 60, 63, 98, 115, 138, 179, 189)
- all types of matters, issues, themes or situations: 3 (29, 98, 194)
- anger: 2 (28, 189)
- anxiety: 2 (154, 158)
- aggression problems: 2 (28, 57)
- clarifying a situation: 1 (152)
- cultural problems: 1 (157)
- dilemmas / making decisions or choices / feeling which way a person would like to go / meaning and direction: 5 (57, 98, 149, 150, 152)
- dissatisfaction: 1 (154)
- explore resistance: 1 (150)
- grief/loss: 2 (145, 165)
- identifying issues: 3 (72, 98, 204)
- identity development (dwelling on what you actually want for yourself): 1 (57)
- infertility: 1 (158)
- insecurity: 1 (158)

- long-standing problems: 1 (25)
- pain: 1 (115)
- palliative care: 1 (157)
- powerlessness: 1 (28)
- psychosis (in retrospect!): 1 (126)
- psychosomatic complaints: 1 (115)
- sadness: 2 (28, 189)
- stress-related complaints: 1 (154)
- strong emotions (28, 204)
- stuckness in facts: 1 (63)
- stuckness in a particular feeling: 2 (136, 189)
- tension (60, 149, 154, 158): 4
- trauma: 2 (126, 165)
- unrest: 2 (27, 154)
- unsafety: 1 (115)
- when using rituals: 1 (99)

34. [If 22 = Yes or If 23 = Yes] Do you consider any form of focusing particularly unfit for specific matters, issues, themes or situations?
No
Yes

N	Valid	178
	Missing	0

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		134	75.3	75.3	75.3
	No	23	12.9	12.9	88.2
	Yes	21	11.8	11.8	100.0
	Total	178	100.0	100.0	


80
60
40
20
0
Percent
No
Yes

35. [If 34 = Yes] What matters, issues, themes or situations do you consider focusing particularly unfit for?

…

N	Valid	178
	Missing	0

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		157	88.2	88.2	88.2
	-	1 (100)	.6	.6	88.8
	If people, especially people with cognitive problems/dementia, have a tendency to get 'stuck' in (negative) emotions	1 (204)	.6	.6	89.3
	Basic pastoral care	1 (154)	.6	.6	89.9
	In psychiatric problems, especially sensitivity for psychosis.	1 (52)	.6	.6	90.4
	Clients who experience this specific body-oriented approach as threatening. Clients who, due to certain conditions, are unable to give meaning or interpretation to their physical experiences.	1 (92)	.6	.6	91.0
	Massive brain damage can make this approach difficult I suspect	1 (145)	.6	.6	91.6

	in my work, I often have to deal with very practical issues. I don't use it for that.	1 (189)	.6	.6	92.1
	I wonder if you can apply it to people with dementia. I've never done this myself.	1 (136)	.6	.6	92.7
	I often work intuitively; sometimes it doesn't fit the context or the person.	1 (158)	.6	.6	93.3
	I wouldn't say unsuitable by definition, but in psychiatry where a lot of (physical) trauma plays a role, I think it is necessary to examine very carefully to what extent it is feasible for the person (in the sense of bearing what it touches) to go to the experience of the body in this way. It can be too much / direct / confrontational and difficult to relate to because of the psychological problems.	1 (151)	.6	.6	93.8

	In situations where people are depressed and/or have suicidal tendencies, I don't think this is a good method to apply. Neither with advanced dementia.	1 (36)	.6	.6	94.4
	People with a serious illness often have a very ambivalent attitude towards bodily sensations. Then sometimes it is better not to focus too much on how the body feels because those feelings are then mainly determined by illness and not 'purely' related to, for example, personal wisdom.	1 (149)	.6	.6	94.9
	People with psychoses and/or serious addiction problems.	1 (115)	.6	.6	95.5
	Perhaps not unsuitable, but I do encounter the limits (of my experience with this method) when the people I talk to have difficulty reflecting and thinking abstractly.	1 (72)	.6	.6	96.1

	Perhaps at times when there is a lot of discomfort in the body.	1 (152)	.6	.6	96.6
	Palliative care	1 (150)	.6	.6	97.2
	It should be examined per client whether this method does not interfere too deeply in the life of this person. If someone is physically too much affected by e.g. CVA, it may be questionable whether this method will work.	1 (25)	.6	.6	97.8
	during an acute psychotic phase	1 (126)	.6	.6	98.3
	A lot of traumas Dissociation Also depending on the client's abilities	1 (48)	.6	.6	98.9
	For people with psychotic complaints I do not (directly) find it suitable and sometimes neither for people with an intellectual disability	1 (195)	.6	.6	99.4

	When someone is just at the beginning of the trauma / process. Then they have other things to do first. It also requires trust in the spiritual caregiver and a safe environment. In any case, you should always properly check to see whether a therapeutic approach is appropriate in a case.	1 (165)	.6	.6	100.0
	Total	178	100.0	100.0	

All 21 respondents who answered the former question with "yes" also answered this question, though one (100 again) only with a dash, rendering the number of concrete substantive answers 20. 13 of the 21 respondents also gave a specification in answer to question 33. The three respondents who earlier said they thought focusing suitable for all kinds of matters, issues, themes or situations (29, 98, 194) do not deem the approach particularly unfit for any type of matter, issue, theme or situation.

Matters, issues, themes, situations unfit count:

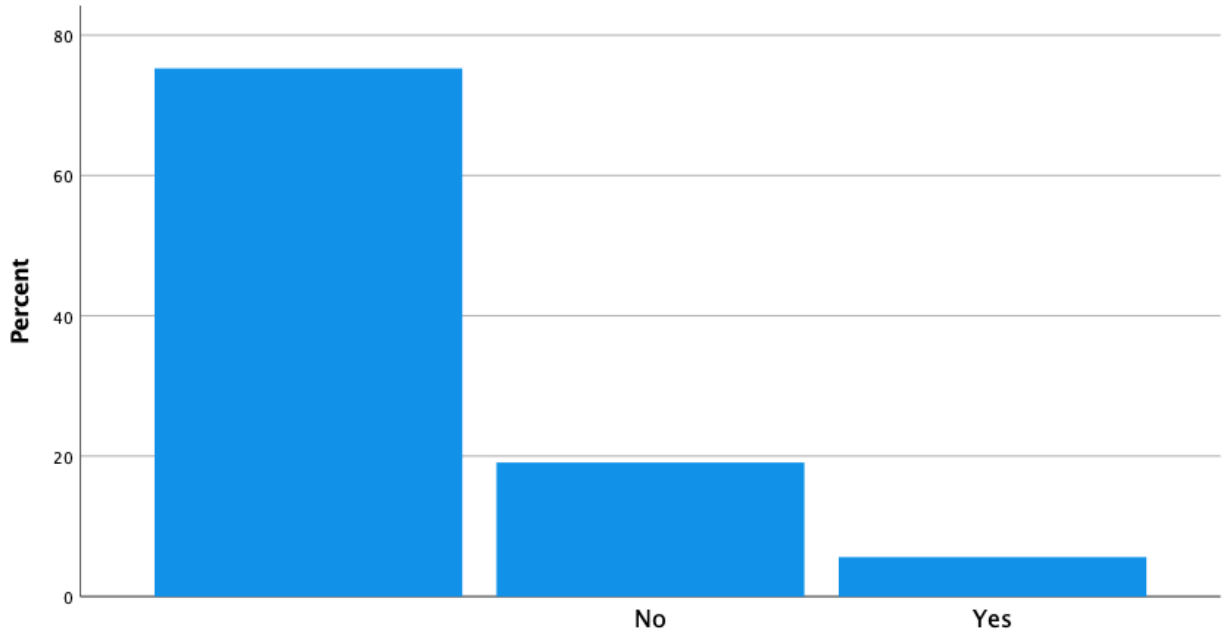
- addiction problems: 1 (115)
- basic pastoral care: 1 (154)
- (massive) brain damage: 1 (145)
- (advanced) dementia: 2 (36, 136)
- depression: 1 (36)
- difficulty with reflecting and abstract thinking: 1 (72)
- (a lot of) discomfort in the body: 1 (152)
- dissociation: 1 (48)
- experiencing body-oriented approach as threatening: 1 (92)
- intellectual disability: 1 (195)
- non-fitting context for the person: 1 (158)
- palliative care: 1 (150)
- practical issues: 1 (189)
- psychiatric problems (general): 2 (52, 151)
- (especially sensitivity for / acute) psychosis: 4 (52, 115, 126, 195)
- stuckness in (negative) emotions (especially with cognitive problems/dementia): 1

(204)
- suicidal tendencies: 1 (36)
(physical / a lot of / beginning of process) trauma: 3 (48, 151, 165)
- unableness to give meaning or interpretation to physical experiences: 1 (92)
- when physical sensations are mainly determined by illness / physically too much affected: 2 (25, 149)

36. [If 22 = Yes or If 23 = Yes] Do you consider any form of focusing particularly fit for specific spiritual diagnoses?
No
Yes

N	Valid	178
	Missing	0

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		134	75.3	75.3	75.3
	No	34	19.1	19.1	94.4
	Yes	10	5.6	5.6	100.0
	Total	178	100.0	100.0	



37. [If 36 = Yes] What specific spiritual diagnoses do you consider any form of focusing particularly fit for?

…

N	Valid	178
	Missing	0

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		168	94.4	94.4	94.4
	Anxiety, unrest or confusion (coming from the head)	1 (152)	.6	.6	94.9
	Depressions. Anxiety disorders. Burnout. Doubts regarding a choice for a specific treatment. Doubt and uncertainty regarding important life decisions.	1 (92)	.6	.6	95.5
	I don't quite understand what is meant by 'spiritual diagnoses' – in general I find bodywork and therefore focusing often appropriate. when people worry a lot it is very good to check in with yourself – feeling in your body.	1 (158)	.6	.6	96.1

	I don't know what I should understand by a spiritual diagnosis, but I'm sure it will be possible ….	1 (29)	.6	.6	96.6
	inner balance exercises, inner sneaking, depression	1 (88)	.6	.6	97.2
	I can't describe exactly	1 (126)	.6	.6	97.8
	Especially with (previous) experiences / traumas and emotions, but also with relations, connections and scripts (life goals and responsibilities)	1 (165)	.6	.6	98.3
	Not applicable	1 (179)	.6	.6	98.9
	Palliative care	1 (157)	.6	.6	99.4
	For people who experience a certain form of existential suffering but do not yet know exactly what it is all about, for people who have had a certain spiritual experience (vision, dream, etc), but do not know how to relate to it	1 (115)	.6	.6	100.0
	Total	178	100.0	100.0	

10 respondents answered the previous question with "yes". All ten of them gave a specification here. Two respondents (179, 126) gave answers to which no meaning can be attached, rendering the number of concrete substantive answers 8.

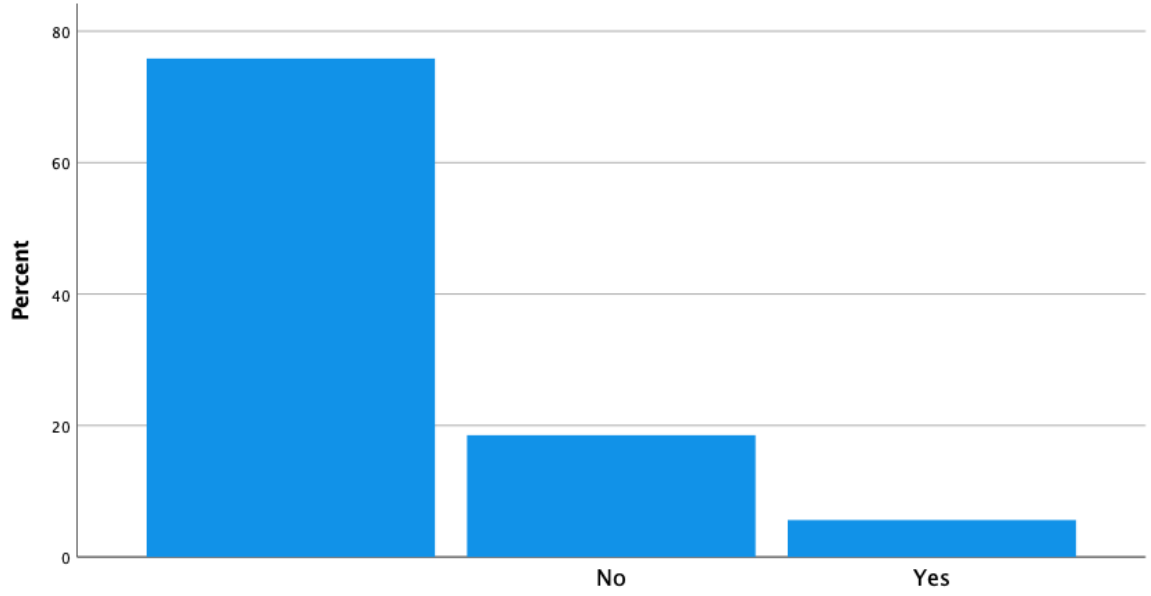
Spiritual diagnoses fit count:

- anxiety (disorders): 2 (92, 152)
- burnout: 1 (92)
- confusion (coming from the head): 1 (152)
- depression: 2 (88, 92)
- doubt and uncertainty (regarding e.g. treatment or important life decisions): 1 (92)
- inner sneaking: 88 (88)
- (yet) non-specific existential suffering: 1 (115)
- often appropriate: 1 (158)
- spiritual experiences that need to be related to: 1 (115)
- (previous) Traumas and emotions: 165 (165)
- unrest: 1 (152)
- worry: 1 (158)

38. [If 22 = Yes or If 23 = Yes] Do you consider any form of focusing particularly unfit for specific spiritual diagnoses?
No
Yes

N	Valid	178
	Missing	0

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		135	75.8	75.8	75.8
	No	33	18.5	18.5	94.4
	Yes	10	5.6	5.6	100.0
	Total	178	100.0	100.0	



39. [If 38 = Yes] what specific spiritual diagnoses do you consider any form of focusing particularly unfit for?

…

N	Valid	178
	Missing	0

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		168	94.4	94.4	94.4
	When people are maybe very psychotic?	1 (28)	.6	.6	94.9
	In case of psychiatric problems, the physical may, also with regard to spirituality, not be a good indication of what is deeply experienced in an existential sense.	1 (149)	.6	.6	95.5

	With rituality I would not apply this.	1 (165)	.6	.6	96.1
	Most	1 (154)	.6	.6	96.6
	I have difficulty with the notion of spiritual diagnosis, don't work that way either.	1 (63)	.6	.6	97.2
	I don't know what is meant by spiritual diagnoses. But I wouldn't want to make a diagnosis at all based on what is felt/thought with focusing. Because focusing opens up an experience dimension that, in my opinion, goes beyond categories and frameworks.	1 (151)	.6	.6	97.8
	I myself do not work with spiritual diagnoses and I am not sure whether that is desirable, but I can imagine that someone who thinks he is God should be less comprehensible and/or less stimulated to consult his feelings.	1 (52)	.6	.6	98.3
	lucid psychotic delusions	1 (126)	.6	.6	98.9

	For people who are no longer in touch with reality as we experience it (are prone to psychosis)	1 (115)	.6	.6	99.4
	What are "spiritual diagnoses"?	1 (100)	.6	.6	100.0
	Total	178	100.0	100.0	

10 respondents answered the previous question with "yes". All ten of them gave a specification here. Of these ten, two (115, 126) are the same respondents that answered "yes" to question 36 and gave a specification in response to question 37.

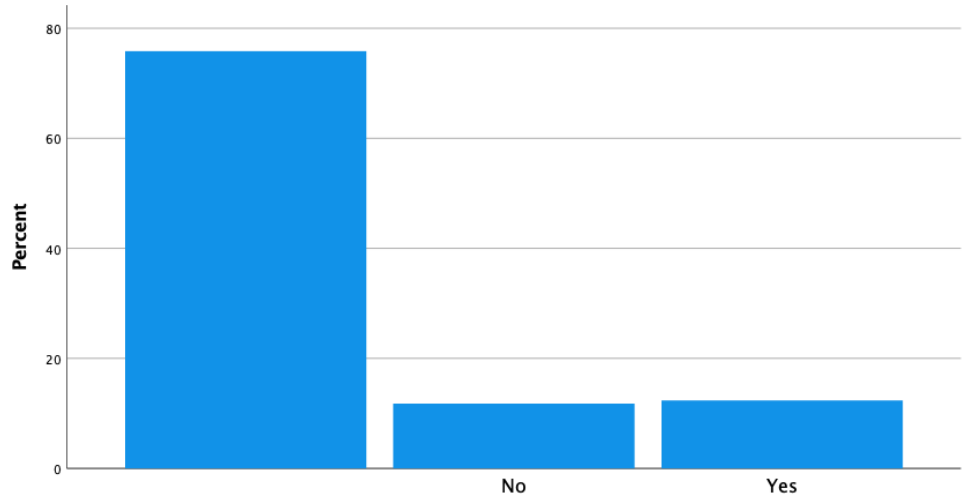
Spiritual diagnoses unfit count:

- most: 1 (154)
- psychiatric problems (general): 1 (149)
- psychosis: 4 (28, 52, 115, 126)
- rituality (165)
- difficulty with spiritual diagnoses (4)

40. [If 22 = Yes or If 23 = Yes] Do you consider any form of focusing particularly fit for (a) certain type(s) of clients?
No
Yes

N	Valid	178
	Missing	0

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		135	75.8	75.8	75.8
	No	21	11.8	11.8	87.6
	Yes	22	12.4	12.4	100.0
	Total	178	100.0	100.0	



41. [If 40 = Yes] For what type(s) of clients do you consider any form of focusing particularly fit?

….

N	Valid	178
	Missing	0

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		156	87.6	87.6	87.6
	If you can still reflect to some extent on your own behavior?	1 (28)	.6	.6	88.2
	Clients who have difficulty knowing what to do. Clients who no longer know what is right or true for them. Clients who are angry, frustrated, anxious, insecure, exhausted or depressed.	1 (92)	.6	.6	88.8
	Cultural	1 (157)	.6	.6	89.3

	Rather for clients with non-psychiatric problems.	1 (36)	.6	.6	89.9
	serious ptss	1 (126)	.6	.6	90.4
	It doesn't suit everyone. For example, attention to the breath is not always what is needed with COPD patients.	1 (158)	.6	.6	91.0
	You have to be somewhat able to make contact with your body and not everyone succeeds in that.	1 (136)	.6	.6	91.6
	People who have some degree of self-reflection	1 (150)	.6	.6	92.1
	People who are open to it	1 (152)	.6	.6	92.7
	People who are very much in their heads. Who are very rational.	1 (88)	.6	.6	93.3
	people who are willing to look at themselves and are somewhat reflective. It is not something you can easily 'apply' to someone who doesn't know anything about it yet. I found it very difficult in the beginning (and I am quite reflective)	1 (52)	.6	.6	93.8

	People who struggle with, for example, ambivalent feelings and are open to further investigation of this	1 (63)	.6	.6	94.4
	Psychosis Extreme anxieties Limited attention span/attention	1 (160)	.6	.6	94.9
	pt who are sensitive to imagery, pt who may be used to listening to their own bodies	1 (99)	.6	.6	95.5
	Reflective and somewhat older clients	1 (57)	.6	.6	96.1
	Reflectiveness and ability to think somewhat abstractly, or in symbols. Example: with my clients: the question about an experienced feeling mainly brought forward that the client had to defecate.	1 (72)	.6	.6	96.6
	Sensitive people who are sensible to language	1 (204)	.6	.6	97.2
	linguistically able. Learnable, able to concentrate, to enter into a relationship of trust, to be able and willing to open up.	1 (145)	.6	.6	97.8

	Ability to look within, Sometimes to much ignorance unfamiliarity with the body	1 (48)	.6	.6	98.3
	For people who are reasonably stable	1 (189)	.6	.6	98.9
	For people where I feel that 'something is getting into their bodies'	1 (100)	.6	.6	99.4
	See previous question, there has to be a certain willingness in people to work this way. In my experience it is not always there, certainly not in acute situations or in situations where the suffering fills the screen	1 (115)	.6	.6	100.0
	Total	178	100.0	100.0	

22 respondents answered the previous question with "yes". All 22 gave a specification here.

Type(s) of clients fit count:

- clients who are able / used to connect with / listen to the own body: 3 (48, 99, 136)
- clients able and/or willing to reflect: 5 (28, 52, 57, 72, 150)
- clients who are sensitive: 1 (204)
- clients who are sensitive to imagery: 1 (99)
- clients who are sensitive to language: 2 (145, 204)
- clients who are (somewhat) older: 1 (57)
- clients who are very rational / 'in their head': 1 (88)
- clients who are (relatively) stable: 1 (189)
- clients who are (seriously) traumatized: 1 (126)
- clients who have doubts and ambivalent feelings: 2 (63, 92)
- clients who have non-psychiatric problems: 1 (36)

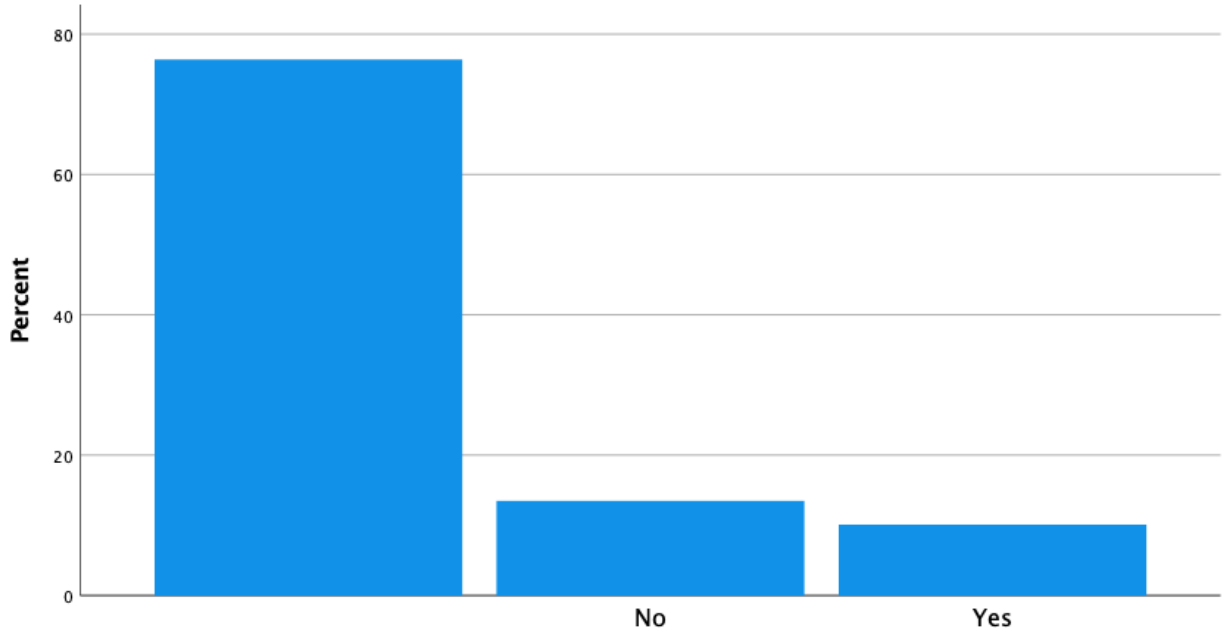
- clients who have an openness / willingness toward the method: 4 (63, 115, 145, 152)
- clients with negative feelings (anger, frustration, anxiousness, insecurity, exhaustion, depression): 1 (92)
- clients with whom something gets into their bodies: 1 (100)
- clients with cultural issues: 1 (157)

Note: the answer of respondent 160 to this question (psychosis, extreme anxiety, limited attention span) is the same as her answer to question 43 (focusing unfit for (a) certain type(s) of clients).

42. [If 22 = Yes or If 23 = Yes] Do you consider any form of focusing particularly unfit for (a) certain type(s) of clients?
No
Yes

N	Valid	178
	Missing	0

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		136	76.4	76.4	76.4
	No	24	13.5	13.5	89.9
	Yes	18	10.1	10.1	100.0
	Total	178	100.0	100.0	



43. [If 42 = Yes] What type(s) of clients do you consider any form of focusing particularly unfit for?

….

N	Valid	178
	Missing	0

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		160	89.9	89.9	89.9
	,	1 (100)	.6	.6	90.4
	If there are psychiatric disorders	1 (76)	.6	.6	91.0
	With older patients in geriatrics I don't do it very often	1 (158)	.6	.6	91.6

	In case of psychiatric problems and the like, I would be very reluctant to use this, unless in consultation with a psychologist / treating psychiatrist.	1 (36)	.6	.6	92.1
	Clients who are not (yet) used to making contact with their feelings or bodies and experience this as threatening and obstructive. Initially, focusing can have the opposite effect. Also see my previous answers!	1 (92)	.6	.6	92.7
	previously described	1 (145)	.6	.6	93.3
	There are people who find this kind of thing too ‘fuzzy’	1 (63)	.6	.6	93.8

	I have indicated that I use focusing in 20% of my conversations, but I would have preferred not to give a percentage. As mentioned, I ususally use it with myself (at the service of the patient) and check the sensations with myself plus words with the client, I often let the client focus himself and I am also often only aware afterwards that it was focusing. Asking 'what someone feels in their body' in a hospital does not always provide the correct information. As already mentioned, I also think that you have to be careful with various psychiatric disorders.	1 (52)	.6	.6	94.4

	In psychiatry I do come across people who have no self-insight and little capacity for reflection. This makes the distinction in it-with it-away from it impossible to make. If that is the case, I don't think focusing is appropriate.	1 (151)	.6	.6	94.9
	People who are emotionally unstable, lose their language skills, have trouble focusing or reflecting on their inner experience	1 (204)	.6	.6	95.5
	People who are not able to reflect.	1 (150)	.6	.6	96.1
	People who are psychotic and (some) people with a mild intellectual disability and possibly also less suitable for people with dementia	1 (195)	.6	.6	96.6
	people with acute psychotic disorders.	1 (98)	.6	.6	97.2
	Psychosis Extreme anxiety Limited connection with the body	1 (160)	.6	.6	97.8
	pt with depression / gloom	1 (99)	.6	.6	98.3
	For people with psychiatric disorders	1 (189)	.6	.6	98.9

	See previous answer.	1 (72)	.6	.6	99.4
	See previous question	1 (115)	.6	.6	100.0
	Total	178	100.0	100.0	

18 respondents answered the previous question with "yes". All 18 gave a specification here, though one (100 again) with just ",", rendering the number of concrete substantive specifications 17. 13 of the 18 respondents also gave a specification to question 41 (type of clients fit).

Type(s) of clients unfit count:

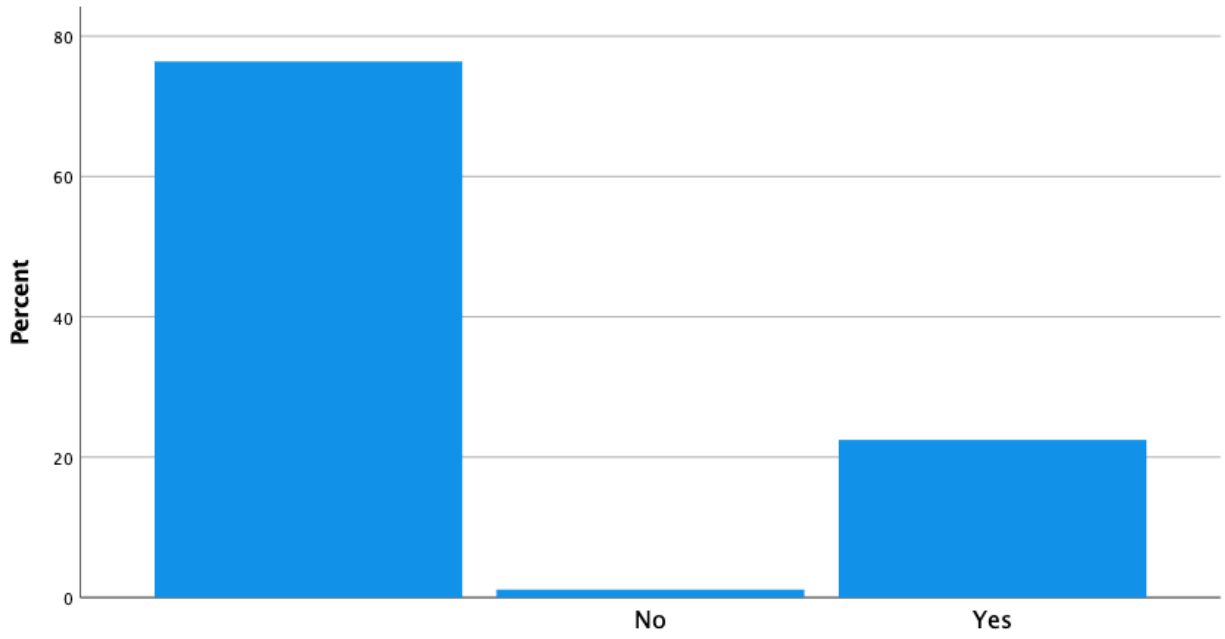
- clients who have difficulty reflecting or are not able to: 3 (72, 150, 204)
- clients who cannot think abstractly / in symbols: 1 (72)
- clients who have psychiatric / psychotic disorders: 8 (36, 52, 76, 98, 151, 160, 189, 195)
- clients who are older and in geriatrics: 1 (158)
- clients who are (yet) unable to get in touch with their bodies: 3 (92, 160, 204)
- clients who are emotionally unstable: 1 (204)
- clients who lose their language skills: 1 (204)
- clients who are mildly intellectually disabled: 1 (195)
- clients who have dementia (possibly): 1 (195)
- clients who suffer from depression / gloom: 1 (99)
- clients who suffer from extreme anxiety: 1 (160)
- clients who have brain damage: 1 (145)
- clients who think the method is too 'fuzzy': 1 (63)
- clients who experience connecting to their bodies as threatening: 1 (92)
- clients who are unwilling toward the method: 1 (115)

Note: one respondent (52) indicated that asking hospitalized clients what they feel in their body does not always provide the correct information.

44. [If 22 = Yes or If 23 = Yes] In your opinion, does any form of focusing have any particular advantages within the context of spiritual care?
No
Yes

N	Valid	178
	Missing	0

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		136	76.4	76.4	76.4
	No	2	1.1	1.1	77.5
	Yes	40	22.5	22.5	100.0
	Total	178	100.0	100.0	



45. [If 44 = Yes] What particular advantages does any form of focusing have within the context of spiritual care, according to you?

….

N	Valid	178
	Missing	0

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		138	77.5	77.5	77.5
	-putting into words of things that are there, but for which there are no words yet – attunement of patient to himself / of spiritual caregiver to patient.	1 (52)	.6	.6	78.1
	Following phenomenologists such as Gendlin, I see meaning-making as something that arises from our whole being – the inspired body-mind whole as Mia Leijssen puts it. Focusing is a fairly direct gateway to this. It can quickly get a conversation to a layer where I want to be with a client.	1 (151)	.6	.6	78.7

	Engaging of the body. Or in any case other levels than the head/word. Can also be done using other methods, I think, but focusing is one of them in my opinion	1 (152)	.6	.6	79.2
	person to person contact is fostered	1 (28)	.6	.6	79.8
	As it is a continuation / addition / further elaboration of the rogerian method	1 (99)	.6	.6	80.3
	The wisdom of the body is an underexposed aspect that needs more attention within spiritual care.	1 (25)	.6	.6	80.9
	I think I would have to dig deeper into it to give a good answer	1 (145)	.6	.6	81.5
	By listening to the body, the layer of meaning sometimes emerges earlier	1 (202)	.6	.6	82.0
	By letting them experience and feel, people sometimes come into contact with what really matters. You cannot always achieve this with words.	1 (136)	.6	.6	82.6

	Focusing gives time, peace, space and helps to arrive at a key question	1 (98)	.6	.6	83.1
	Focused on body. Restore connection body and feeling.	1 (72)	.6	.6	83.7
	closely keeping in touch with your own body, so that you feel when things change in the contact, shift	1 (172)	.6	.6	84.3
	A great advantage is that there is not only talk at the level of the head (intellectual) and that the connection with feeling (affect and sensations) is made again and again, so that change can occur (just knowing or understanding something is not enough, feeling can sometimes cause a change)	1 (138)	.6	.6	84.8
	The whole person matters	1 (182)	.6	.6	85.4
	helping	1 (158)	.6	.6	86.0
	It sometimes offers expression through images where words fail	1 (160)	.6	.6	86.5

	It helps to bring people to themselves and to listen to what is going on inside them. That is valuable for being able to interpret life / their life from a spiritual point of view as well.	1 (36)	.6	.6	87.1
	It can help to get to a deeper level in the conversation	1 (150)	.6	.6	87.6
	It can bring people back to themselves and reconnect with what really matters to them. Within the context of spiritual care, this works as problem-solving, giving direction how to go on in life. Brings people back to their own resources.	1 (92)	.6	.6	88.2
	The body is the vehicle of our existence, we are more than our brain. There is a wealth of information stored in our body and the way we give meaning to our lives and existence	1 (126)	.6	.6	88.8
	Bringing the unspoken into contact; discovering certain themes or beliefs;	1 (205)	.6	.6	89.3

	It is in line with the idea of 'giving space to the other' and/or 'being allowed to be there'	1 (195)	.6	.6	89.9
	Increasing sensitivity to the body, and bodily sensations	1 (71)	.6	.6	90.4
	Although it is called spiritual care, it is about the whole person, so also about understanding of (own) physical experience	1 (193)	.6	.6	91.0
	Every person has their own entrance and this (the knowledge that lives in the body) is certainly an entrance that works for different people, including geriatrics.	1 (27)	.6	.6	91.6
	I think that some form of focusing is the basis of almost all (successful) inner processes, whether it's rediscovering your identity to processing a difficult event	1 (204)	.6	.6	92.1
	I think that often when the conversation stalls a bit, it can be an important addition.	1 (57)	.6	.6	92.7

	I think focusing fits very well within the context of spiritual care, because for me it is very much about making space for everything there is, making space to go beyond the layer of thought/words and to me, focusing is also about things that are bigger than ourselves in everything	1 (115)	.6	.6	93.3
	You can bring up emotions without first asking	1 (76)	.6	.6	93.8
	You feel if a conversation has been good and gives confidence for the next one or – if not – a necessary adjustment and it contributes to the further development of your intuition	1 (189)	.6	.6	94.4
	Can take people away from an overly rational approach	1 (107)	.6	.6	94.9
	Taking physical signals seriously. This often contains unconscious knowledge and intuition. It is difficult for many to be here and to recognize this.	1 (149)	.6	.6	95.5
		1 (75)	.6	.6	96.1

	Physical wisdom speaks Inner advice that matches the meaning of multiple layers / roles / experiences Leads to an outcome that the person fully supports, lasting	1 (48)	.6	.6	96.6
	Being more body-oriented. Connecting with your own sensitivity.	1 (88)	.6	.6	97.2
	Because as a spiritual caregiver you are close to people and work on a soul level, we can make the connection with the body, the head and the social context. This often gives patients awareness, inner space and peace of mind and heart.	1 (165)	.6	.6	97.8
	Sometimes people get quite stuck in the same story over and over again and then focusing offers a different angle or can break the story open. Focusing on your inner reactions can bring a form of inner peace	1 (63)	.6	.6	98.3

	The body keeps the score. The body also gives signals, which are allowed to be signaled and can tell something. Focusing offers the possibility to cautiously move to and from this as needed.	1 (60)	.6	.6	98.9
	Delay. Turn inwards. Experiential approach	1 (194)	.6	.6	99.4
	Meaning-making in relation to (among other things): experiences of loss, bereavement, physical suffering, mental suffering, loneliness, relationships, beliefs and philosophy of life, well-being, culture, lifestyle, ethical dilemmas, life transitions, autonomy,	1 (157)	.6	.6	100.0
	Total	178	100.0	100.0	

40 respondents answered the previous question with "yes". All 40 gave a specification here.

Advantages context spiritual care count:

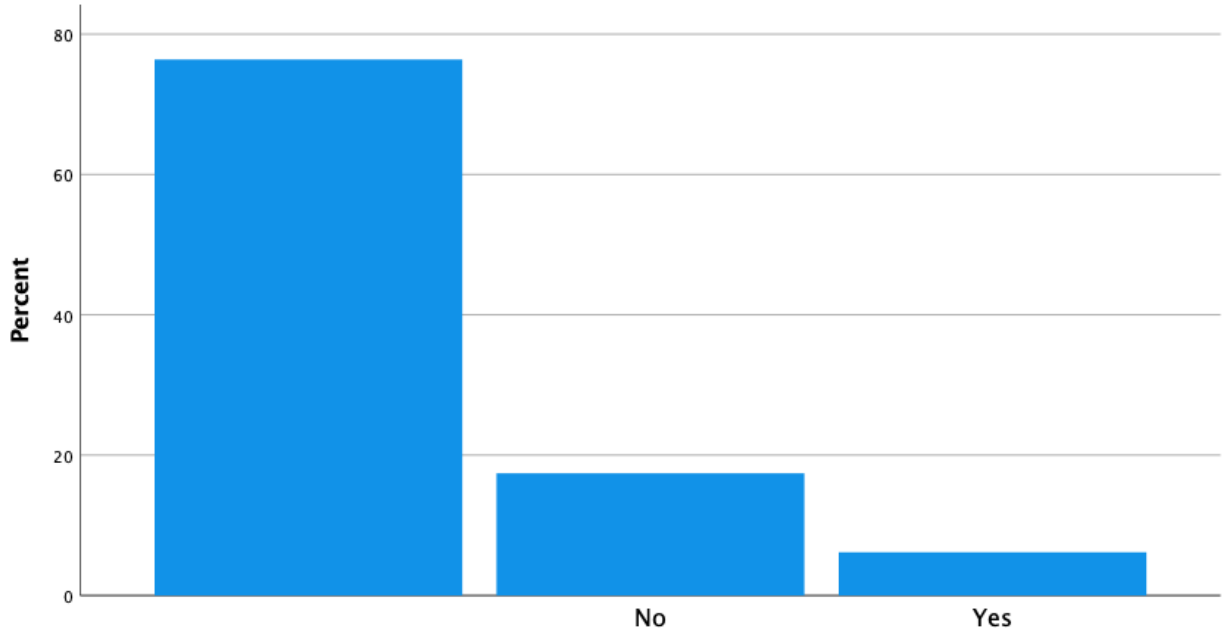
- involves the wisdom of the body (needs more attention in spica): 12 (25, 36, 48, 60, 71, 72, 75, 88, 126, 138, 172, 202)
- helps create time, peace and space to arrive at key questions (not always achieved with words) / allows one to be: 5 (92, 98, 115, 165, 195)
- involves the whole being in meaning-making (inspired body-mind) 5 (151, 152, 165, 182, 193)

- attunement of client to himself: 3 (36, 52, 92)
- can (quickly) arrive at a deep level: 3 (150, 151, 202)
- giving words to what there are no words for yet: 3 (52, 136, 205)
- attunement of client and spiritual caregiver/ Fosters person to person contact: 2 (28, 52)
- brings people back to their own resources: 1 (92)
- can well be a good entrance to a person 1 (27)
- can bring up emotions without first asking 1 (189)
- can bring inner peace 1 (63)
- can bring change when stuck in same story 1 (63)
- can help when conversation stalls 1 (57)
- can take people away from an overly rational approach 1 (149)
- expression through images where words fail 1 (160)
- focusing is the basis of almost all (successful) inner processes 1 (204)
- focusing is also about what is bigger than ourselves 1 (115)
- goes beyond the layer of words 1 (115)
- helps in meaning-making related to all sorts of issues 2 (157, 76)

46. [If 22 = Yes or If 23 = Yes] In your opinion, does any form of focusing have any particular disadvantages within the context of spiritual care?
No
Yes

N	Valid	178
	Missing	0

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		136	76.4	76.4	76.4
	No	31	17.4	17.4	93.8
	Yes	11	6.2	6.2	100.0
	Total	178	100.0	100.0	



47. [If 46 = Yes] What particular disadvantages does any form of focusing have within the context of spiritual care, according to you?

….

N	Valid	178
	Missing	0

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		167	93.8	93.8	93.8
	If this form does not match where the client is and what he/she experiences as desirable. Within the context of spiritual care, the client is primarily leading.	1 (92)	.6	.6	94.4
	b	1 (100)	.6	.6	94.9

	The spiritual caregiver must properly know what he is doing when he enters the field of psychotherapy.	1 (165)	.6	.6	95.5
	There is a possibility of countertransference	1 (189)	.6	.6	96.1
	In my opinion, it shouldn't resemble therapy too much. It should fit the counseling in a natural way	1 (63)	.6	.6	96.6
	It was aligning with the client. Personally, I think it can be done with every client, but then you may sometimes have to use a slightly different language, but with the focus still on making contact between what someone thinks and what someone experiences in their body.	1 (29)	.6	.6	97.2

	You can rely on your own feeling too much and therefore not be or remain sufficiently objective and / or be involved with the other person too much or too long; a professional distance-proximity issue. Or you too much want to 'chase' a good feeling in yourself, while a conversation may also have been fine for the other person, while you yourself do (did) not have a good feeling about it.	1 (107)	.6	.6	97.8
	Can only choose between yes and no … but I don't know	1 (145)	.6	.6	98.3
	It is wasted on some (quite a lot)	1 (48)	.6	.6	98.9
	For some clients it is less suitable, because the 'focus' is on physical experience, which can be too intense for some clients. Now that I come to think of it, it is not always appropriate (maybe it is sometimes, depending on the situation) for clients who have been physically abused	1 (195)	.6	.6	99.4

	When the method is adhered to too strictly.	1 (150)	.6	.6	100.0
	Total	178	100.0	100.0	

11 respondents answered the previous question with "yes". All 11 gave a specification here. Answers do generally not mention specific disadvantages, but merely point at important aspects to take into account; they are mostly cautions and additional thoughts.

Disadvantages context spiritual care count:

- it is wasted on some (quite a lot): (48)
- if this form does not match where the client is and what he/she experiences as desirable: 1 (92)
- when the method is adhered to too strictly: 2 (29, 150).
- it shouldn't resemble therapy too much, should fit counseling naturally: 1 (63)
- one must know what one is doing when entering the field of psychotherapy: 1 (165)
- possibility of countertransference: 1 (189)
- can render professional distance-proximity issues: 1 (107)
- focus on the physical experience can be too intense for some clients: 1 (195)

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48. [If 22 = Yes or If 23 = Yes] If you would like to make any additional comments or remarks regarding focusing within the context of spiritual care, please feel free to do so here.

….

N	Valid	178
	Missing	0

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		160	89.9	89.9	89.9
	The content of the method is not unknown to me, but the naming is. Good luck with the research!	1 (99)	.6	.6	90.4

	Very nice to be confronted with this. It's been quite a long time since I've used focusing, it shakes it up again.	1 (57)	.6	.6	91.0
	It is still far too unknown, while you encounter it in all books about counseling	1 (194)	.6	.6	91.6
	To me, it is a theologically most relevant method, the scope of which I only half suspect; "incarnation"!	1 (71)	.6	.6	92.1
	I think it is a fine method, along with many others that are useful to spiritual caregivers. I aim to further educate myself in this method in the near feature. An addition to the instrumentation of the spiritual caregiver. Nice research, looking forward to the results.	1 (98)	.6	.6	92.7

	It raises questions about the scope of spiritual care. Where is the boundary and how does it relate to other disciplines. I don't have any specific ideas about that, but I do have questions and curiosity :)	1 (152)	.6	.6	93.3

	I think that if focusing would be promoted within spiritual care, education in this field would have to look very closely at potentially disruptive psychopathology. Spiritual caregivers do not always have a good view of this. Which is logical, because there is not enough of that in the education, but with these kinds of methods, with your client you can enter an area where you have to properly guard your boundaries, also those of your own competence and expertise. So also learn to stop if, for example, it would become an overwhelming experience.	1 (149)	.6	.6	93.8

	I personally think that focusing could be a bigger addition to the spiritual caregiver's arsenal than it is now. I think it now depends very much on the individual of the spiritual caregiver whether or not it is applied.	1 (136)	.6	.6	94.4
	I have difficulty with this questionnaire in the sense that I do not work diagnostically and do not distinguish between the different types of contacts with people. I am present in a focusing way in *every* contact and because of that things happen in the contact. I only do a real focusing session if the patient (and me) has (have) the time, calmness and space for that on all fronts. As far as I am concerned, focusing is a basic element of my profession.	1 (76)	.6	.6	94.9
	I usually don't call it focusing, but body-oriented work. Especially for balancing thinking and feeling.	1 (88)	.6	.6	95.5

	I followed a workshop and a session. I recently engrossed myself in taking a more extensive course. Body and mind are not separate from each other.	1 (60)	.6	.6	96.1
	Nice to research this. I am curious about the result and also about what I could do more with it myself.	1 (138)	.6	.6	96.6
	Nice to look back on after 16 years. Why Gendlin now under wider attention? Recently also practiced in our rejuvenated team.	1 (48)	.6	.6	97.2
	Perhaps good to deal with focusing more consciously, but at the same time I am 'afraid' of the specific disadvantages as outlined previously. I notice that my body can listen well to my mind and then I just let it happen, whereby it is or becomes a nice confirmation of a good contact with the client. Good luck with this research!	1 (107)	.6	.6	97.8

	Nice and important research! Good luck! It would be nice if Gendlin/focusing was]brought more attention (again).	1 (204)	.6	.6	98.3
	nice subject	1 (189)	.6	.6	98.9
	I myself have only recently become acquainted with the method. I think it can be interesting and useful if students of spiritual care gain knowledge of this during their studies.	1 (195)	.6	.6	99.4
	See answer previous question.	1 (165)	.6	.6	100.0
	Total	178	100.0	100.0	

18 respondents took the opportunity to place an additional remark or comment.

Additional remarks count:

- valuable method, could play a bigger role or given more attention: 4 (98, 136, 194, 195, 204)
- nice / important subject: 3 (138, 189, 204)
- want or plan to do more with it myself: 3 (60, 98, 138)
- focusing ok, but (eye for psychopathology, disadvantages, one has to know what one is doing): 3 (107, 149, 165)
- survey brought focusing back to attention (positive): 2 (48, 57)
- body and mind are not separate: 1 (60)
- difficulty with spiritual diagnostics: 1 (76)
- focusing is a basic element of how I work: 1 (76)
- focusing is also theologically relevant (incarnation): 1 (71)
- raises questions about the scope of spiritual care: 1 (152)

APPENDIX III: bivariate analyses

PART ONE: Familiarity with focusing and Gendlin

01. AGE
versus **Familiarity with focusing and Gendlin**

Are you in any way familiar with the method as described above? * What is your age?

			What is your age?					
			21-30	31-40	41-50	51-60	61 and up	Total
Are you in any way familiar with the method as described above?	No	Count	5	17	11	37	24	94
		% within Are you in any way familiar with the method as described above?	5.3%	18.1%	11.7%	39.4%	25.5%	100.0%
		% within What is your age?	62.5%	63.0%	35.5%	52.1%	58.5%	52.8%
		% of Total	2.8%	9.6%	6.2%	20.8%	13.5%	52.8%
	Yes	Count	3	10	20	34	17	84
		% within Are you in any way familiar with the method as described above?	3.6%	11.9%	23.8%	40.5%	20.2%	100.0%
		% within What is your age?	37.5%	37.0%	64.5%	47.9%	41.5%	47.2%
		% of Total	1.7%	5.6%	11.2%	19.1%	9.6%	47.2%
Total		Count	8	27	31	71	41	178
		% within Are you in any way familiar with the method as described above?	4.5%	15.2%	17.4%	39.9%	23.0%	100.0%
		% within What is your age?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	4.5%	15.2%	17.4%	39.9%	23.0%	100.0%

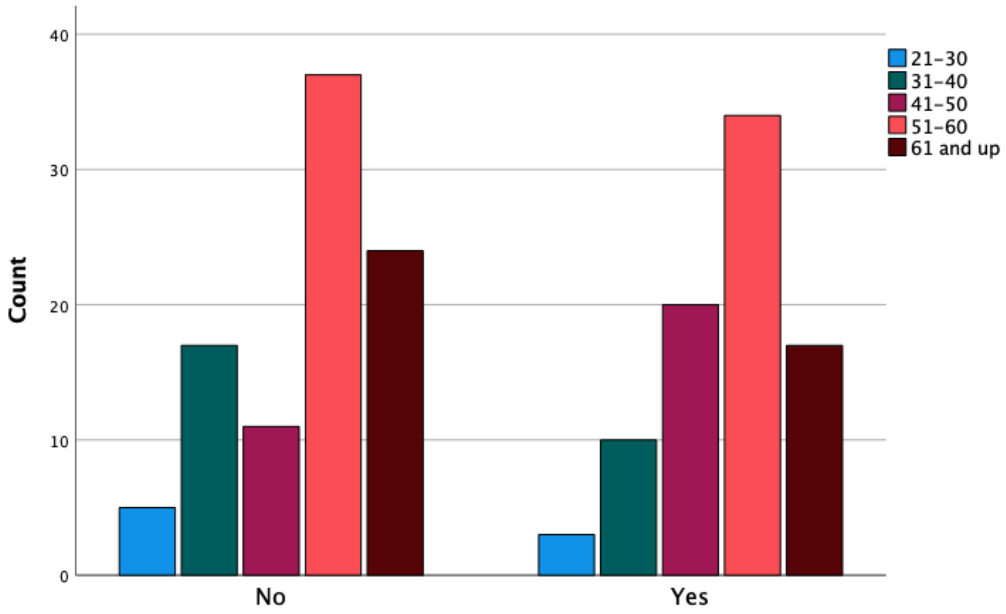
Chi-Square Tests

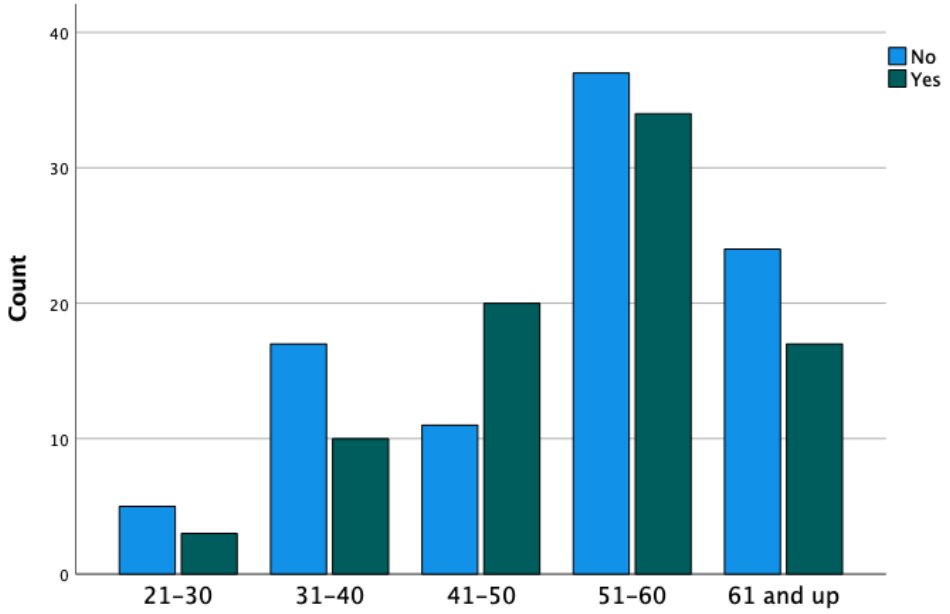
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	5.706[a]	4	.222
Likelihood Ratio	5.758	4	.218
Linear-by-Linear Association	.000	1	.990
N of Valid Cases	178		

a. 2 cells (20.0%) have expected count less than 5. The minimum expected count is 3.78.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.179	.222
	Cramer's V	.179	.222
N of Valid Cases		178	


40
30
20
10
0
Count
No
Yes
21-30
31-40
41-50
51-60
61 and up


40
30
20
10
0
Count
21-30
31-40
41-50
51-60
61 and up
No
Yes

Prior to this survey, did you already know that the term 'focusing' is being used for this? * What is your age?

			What is your age?					
			21-30	31-40	41-50	51-60	61 and up	Total
Prior to this survey, did you already know that the term 'focusing' is being used for this?	N.A.	Count	5	17	11	37	24	94
		% within recoded Prior to this survey, did you already know that the term 'focusing' is being used for this?	5.3%	18.1%	11.7%	39.4%	25.5%	100.0%
		% within recoded What is your age?	62.5%	63.0%	35.5%	52.1%	58.5%	52.8%
		% of Total	2.8%	9.6%	6.2%	20.8%	13.5%	52.8%
	No	Count	1	0	8	12	6	27
		% within recoded Prior to this survey, did you already know that the term 'focusing' is being used for this?	3.7%	0.0%	29.6%	44.4%	22.2%	100.0%
		% within recoded What is your age?	12.5%	0.0%	25.8%	16.9%	14.6%	15.2%
		% of Total	0.6%	0.0%	4.5%	6.7%	3.4%	15.2%
	Yes	Count	2	10	12	22	11	57
		% within recoded Prior to this survey, did you already know that the term 'focusing' is being used for this?	3.5%	17.5%	21.1%	38.6%	19.3%	100.0%
		% within recoded What is your age?	25.0%	37.0%	38.7%	31.0%	26.8%	32.0%
		% of Total	1.1%	5.6%	6.7%	12.4%	6.2%	32.0%
Total		Count	8	27	31	71	41	178
		% within recoded Prior to this survey, did you already know that the term 'focusing' is being used for this?	4.5%	15.2%	17.4%	39.9%	23.0%	100.0%
		% within recoded What is your age?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	4.5%	15.2%	17.4%	39.9%	23.0%	100.0%

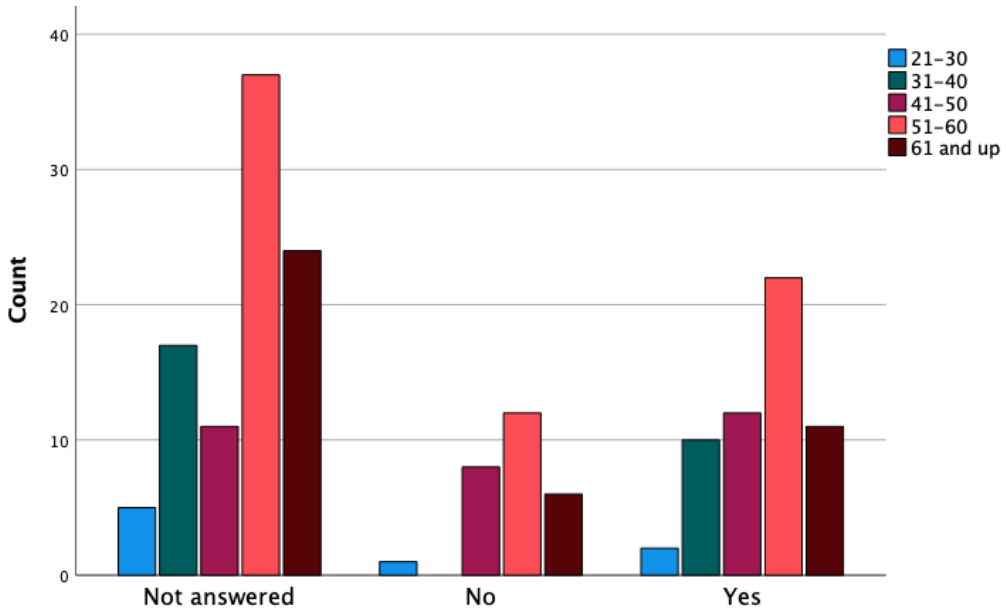
Chi-Square Tests

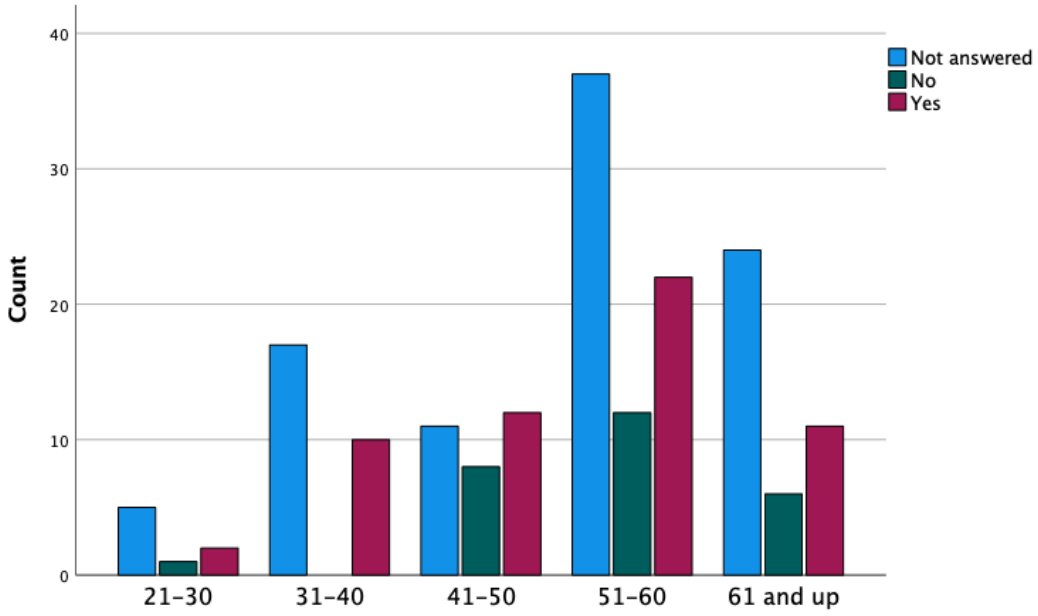
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	10.424[a]	8	.237
Likelihood Ratio	14.289	8	.075
Linear-by-Linear Association	.144	1	.704
N of Valid Cases	178		

a. 5 cells (33.3%) have expected count less than 5. The minimum expected count is 1.21.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.242	.237
	Cramer's V	.171	.237
N of Valid Cases		178	


Count
40
30
20
10
0
Not answered
No
Yes
21-30
31-40
41-50
51-60
61 and up


Count
40
30
20
10
0
21-30
31-40
41-50
51-60
61 and up
Not answered
No
Yes

Prior to this survey, did you already know the name Eugene Gendlin? * What is your age?

			What is your age?					
			21-30	31-40	41-50	51-60	61 and up	Total
Prior to this survey, did you already know the name Eugene Gendlin?	N.A.	Count	0	0	0	1	0	1
		% within Prior to this survey, did you already know the name Eugene Gendlin?	0.0%	0.0%	0.0%	100.0%	0.0%	100.0%
		% within What is your age?	0.0%	0.0%	0.0%	1.4%	0.0%	0.6%
		% of Total	0.0%	0.0%	0.0%	0.6%	0.0%	0.6%
	No	Count	7	20	18	52	28	125
		% within Prior to this survey, did you already know the name Eugene Gendlin?	5.6%	16.0%	14.4%	41.6%	22.4%	100.0%
		% within What is your age?	87.5%	74.1%	58.1%	73.2%	68.3%	70.2%
		% of Total	3.9%	11.2%	10.1%	29.2%	15.7%	70.2%
	Yes	Count	1	7	13	18	13	52
		% within Prior to this survey, did you already know the name Eugene Gendlin?	1.9%	13.5%	25.0%	34.6%	25.0%	100.0%
		% within What is your age?	12.5%	25.9%	41.9%	25.4%	31.7%	29.2%
		% of Total	0.6%	3.9%	7.3%	10.1%	7.3%	29.2%
Total		Count	8	27	31	71	41	178
		% within Prior to this survey, did you already know the name Eugene Gendlin?	4.5%	15.2%	17.4%	39.9%	23.0%	100.0%
		% within What is your age?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	4.5%	15.2%	17.4%	39.9%	23.0%	100.0%

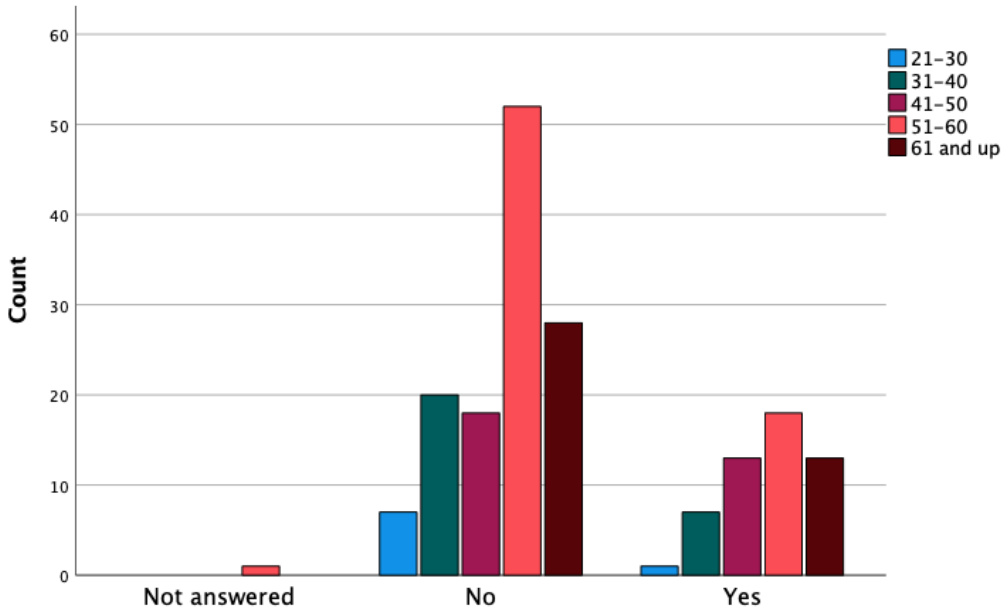
Chi-Square Tests

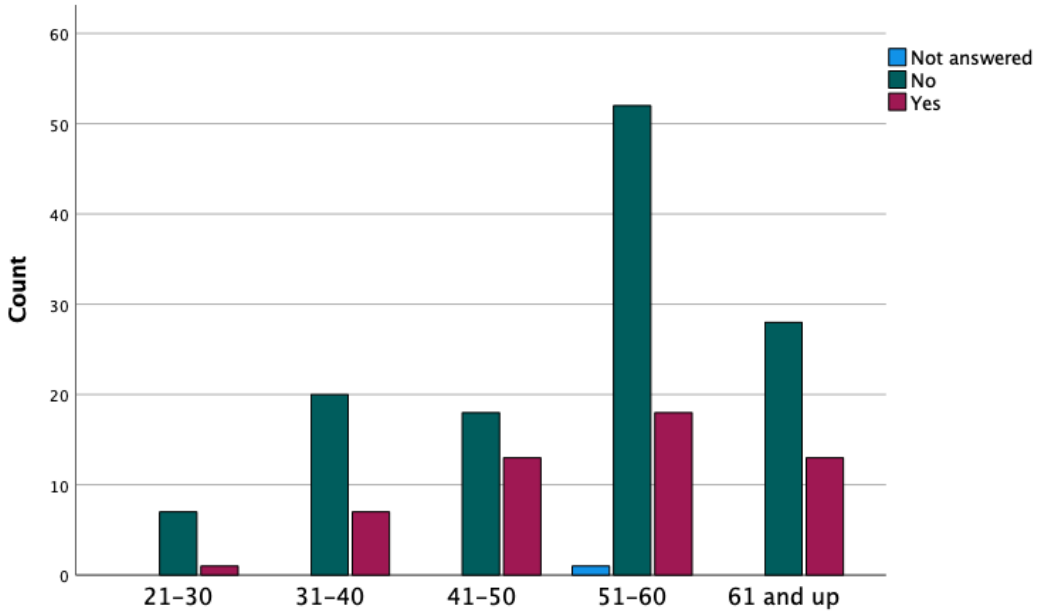
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	5.702[a]	8	.681
Likelihood Ratio	6.072	8	.639
Linear-by-Linear Association	.126	1	.723
N of Valid Cases	178		

a. 6 cells (40.0%) have expected count less than 5. The minimum expected count is .04.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.179	.681
	Cramer's V	.127	.681
N of Valid Cases		178	


Count
60
50
40
30
20
10
0
21-30
31-40
41-50
51-60
61 and up
Not answered
No
Yes


Count
60
50
40
30
20
10
0
Not answered
No
Yes
21-30
31-40
41-50
51-60
61 and up

Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin? * What is your age?

			What is your age?					
			21-30	31-40	41-50	51-60	61 and up	Total
Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	N.A.	Count	7	21	19	54	30	131
		% within Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	5.3%	16.0%	14.5%	41.2%	22.9%	100.0%
		% within What is your age?	87.5%	77.8%	61.3%	76.1%	73.2%	73.6%
		% of Total	3.9%	11.8%	10.7%	30.3%	16.9%	73.6%
	No	Count	0	0	5	2	1	8
		% within Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	0.0%	0.0%	62.5%	25.0%	12.5%	100.0%
		% within What is your age?	0.0%	0.0%	16.1%	2.8%	2.4%	4.5%
		% of Total	0.0%	0.0%	2.8%	1.1%	0.6%	4.5%
	Yes	Count	1	6	7	15	10	39
		% within Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	2.6%	15.4%	17.9%	38.5%	25.6%	100.0%
		% within What is your age?	12.5%	22.2%	22.6%	21.1%	24.4%	21.9%
		% of Total	0.6%	3.4%	3.9%	8.4%	5.6%	21.9%
Total		Count	8	27	31	71	41	178
		% within Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	4.5%	15.2%	17.4%	39.9%	23.0%	100.0%
		% within What is your age?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	4.5%	15.2%	17.4%	39.9%	23.0%	100.0%

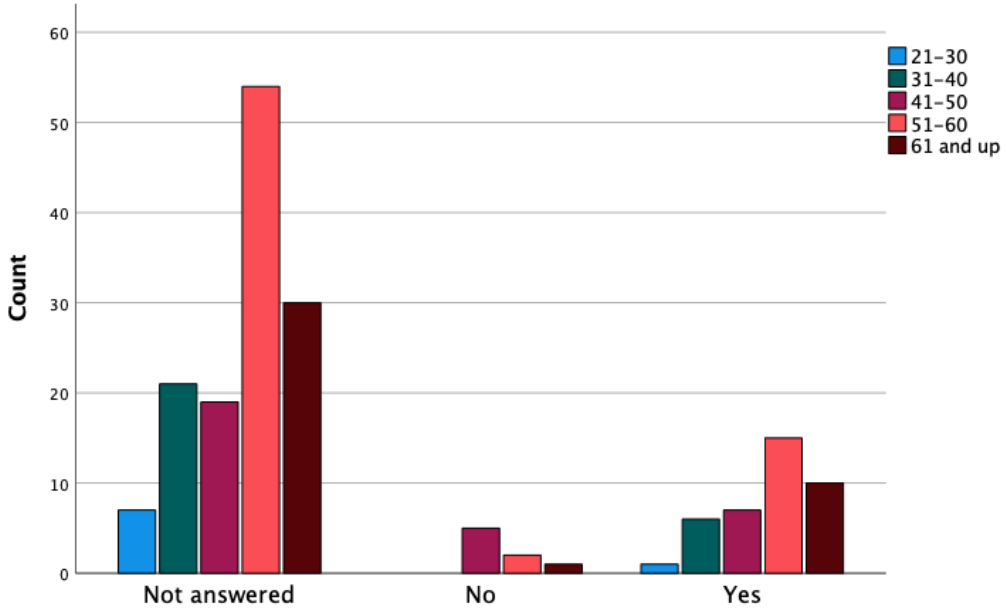
Chi-Square Tests

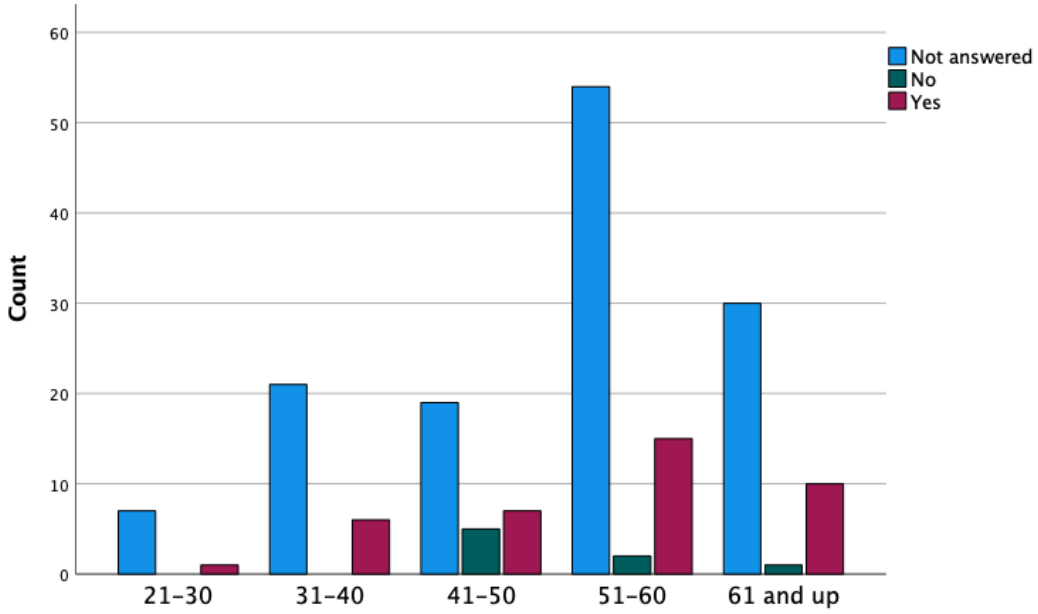
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	13.177[a]	8	.106
Likelihood Ratio	11.205	8	.190
Linear-by-Linear Association	.151	1	.698
N of Valid Cases	178		

a. 6 cells (40.0%) have expected count less than 5. The minimum expected count is .36.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.272	.106
	Cramer's V	.192	.106
N of Valid Cases		178	


Count
60
50
40
30
20
10
0
Not answered
No
Yes
21-30
31-40
41-50
51-60
61 and up


Count
60
50
40
30
20
10
0
21-30
31-40
41-50
51-60
61 and up
Not answered
No
Yes

Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers? * What is your age? Crosstabulation

			What is your age?					
			21-30	31-40	41-50	51-60	61 and up	Total
Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	N.A.	Count	5	17	12	37	24	95
		% within Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	5.3%	17.9%	12.6%	38.9%	25.3%	100.0%
		% within What is your age?	62.5%	63.0%	38.7%	52.1%	58.5%	53.4%
		% of Total	2.8%	9.6%	6.7%	20.8%	13.5%	53.4%
	No	Count	1	2	7	16	11	37
		% within Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	2.7%	5.4%	18.9%	43.2%	29.7%	100.0%
		% within What is your age?	12.5%	7.4%	22.6%	22.5%	26.8%	20.8%
		% of Total	0.6%	1.1%	3.9%	9.0%	6.2%	20.8%
	Yes	Count	2	8	12	18	6	46
		% within Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	4.3%	17.4%	26.1%	39.1%	13.0%	100.0%
		% within What is your age?	25.0%	29.6%	38.7%	25.4%	14.6%	25.8%
		% of Total	1.1%	4.5%	6.7%	10.1%	3.4%	25.8%
Total		Count	8	27	31	71	41	178
		% within Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	4.5%	15.2%	17.4%	39.9%	23.0%	100.0%
		% within What is your age?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	4.5%	15.2%	17.4%	39.9%	23.0%	100.0%

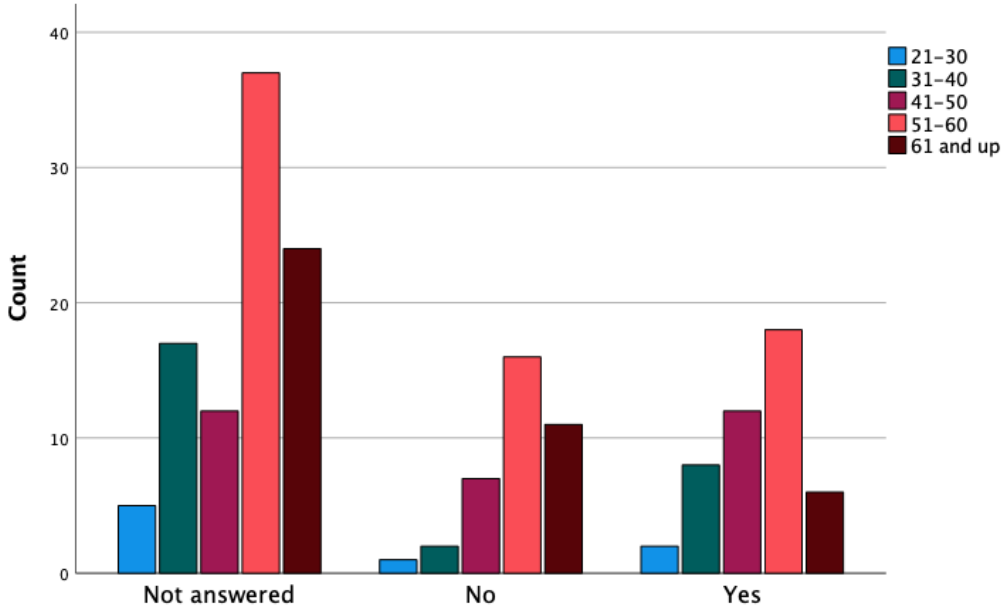
Chi-Square Tests

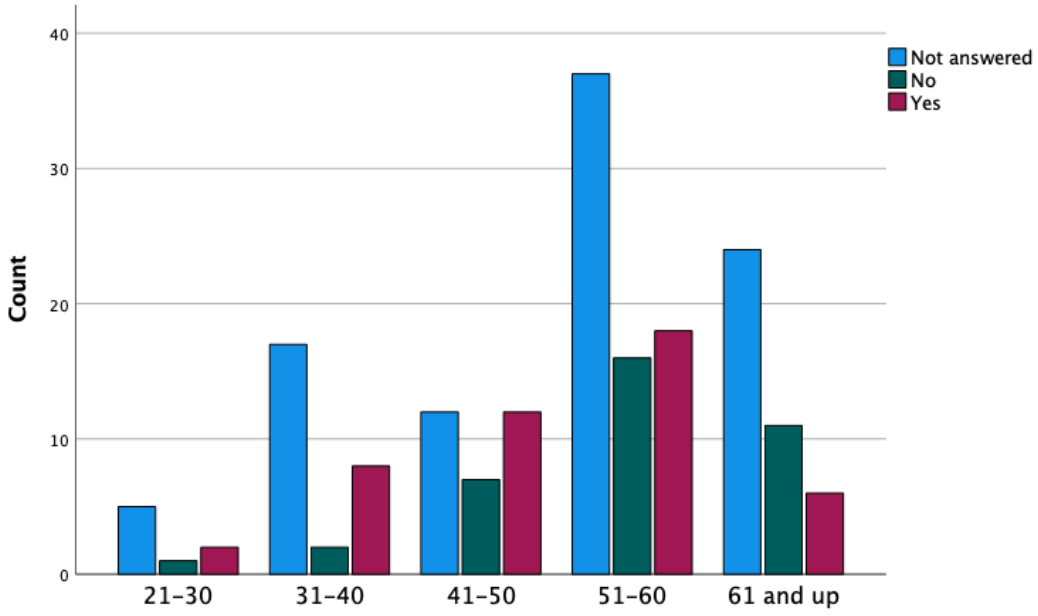
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	9.665[a]	8	.289
Likelihood Ratio	10.612	8	.225
Linear-by-Linear Association	.580	1	.446
N of Valid Cases	178		

a. 3 cells (20.0%) have expected count less than 5. The minimum expected count is 1.66.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.233	.289
	Cramer's V	.165	.289
N of Valid Cases		178	


40
30
20
10
0
Count
21-30
31-40
41-50
51-60
61 and up
Not answered
No
Yes


40
30
20
10
0
Count
Not answered
No
Yes
21-30
31-40
41-50
51-60
61 and up

02. GENDER IDENTIFICATION
versus **Familiarity with focusing and Gendlin**

Are you in any way familiar with the method as described above? * How do you identify?

			How do you identify?			
			Male	Female	Other	Total
Are you in any way familiar with the method as described above?	No	Count	26	65	3	94
		% within Are you in any way familiar with the method as described above?	27.7%	69.1%	3.2%	100.0%
		% within How do you identify?	52.0%	52.4%	75.0%	52.8%
		% of Total	14.6%	36.5%	1.7%	52.8%
	Yes	Count	24	59	1	84
		% within Are you in any way familiar with the method as described above?	28.6%	70.2%	1.2%	100.0%
		% within How do you identify?	48.0%	47.6%	25.0%	47.2%
		% of Total	13.5%	33.1%	0.6%	47.2%
Total		Count	50	124	4	178
		% within Are you in any way familiar with the method as described above?	28.1%	69.7%	2.2%	100.0%
		% within How do you identify?	100.0%	100.0%	100.0%	100.0%
		% of Total	28.1%	69.7%	2.2%	100.0%

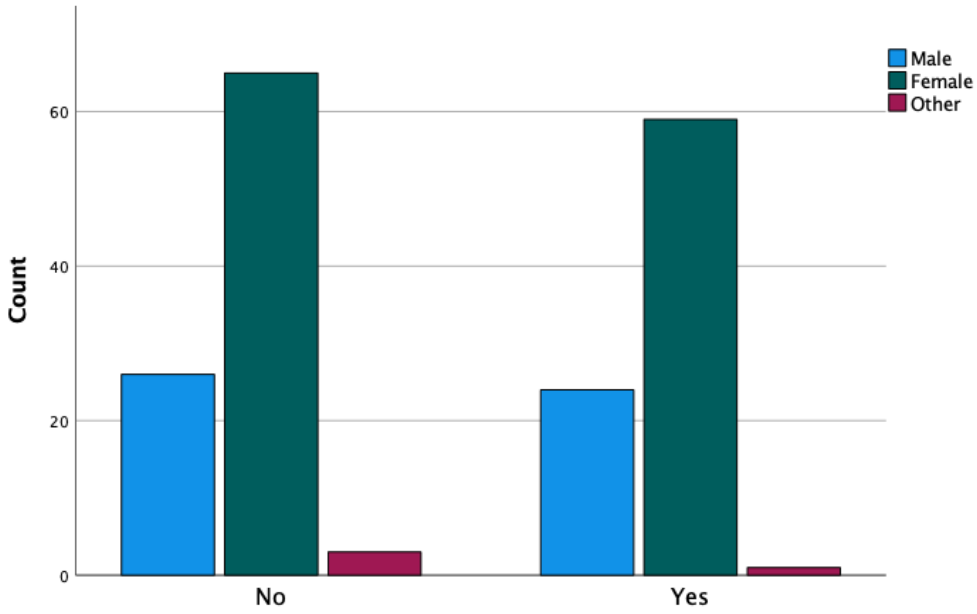
Chi-Square Tests

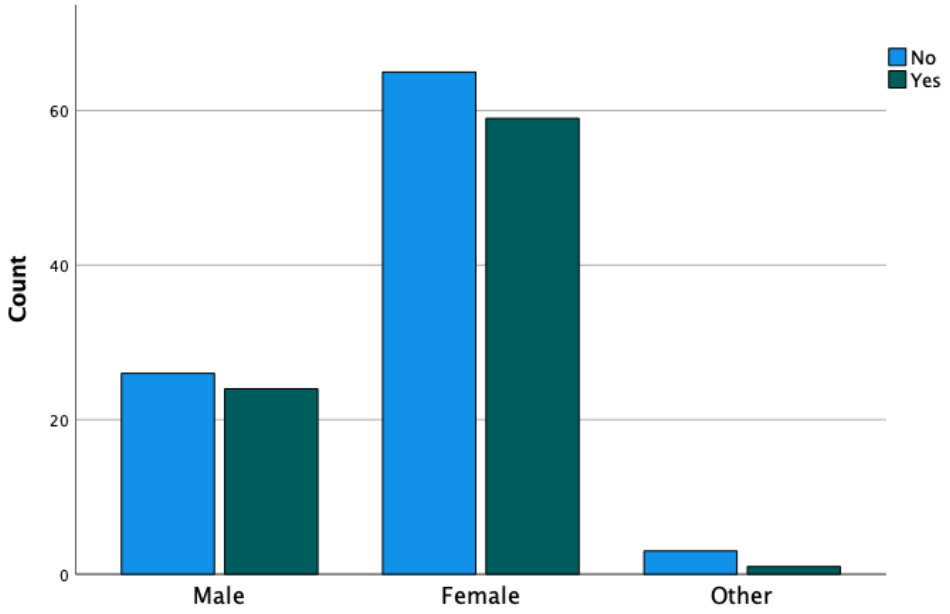
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	.811[a]	2	.667
Likelihood Ratio	.855	2	.652
Linear-by-Linear Association	.158	1	.691
N of Valid Cases	178		

a. 2 cells (33.3%) have expected count less than 5. The minimum expected count is 1.89.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.068	.667
	Cramer's V	.068	.667
N of Valid Cases		178	


Male
Female
Other
Count
60
40
20
0
No
Yes


No
Yes
Count
60
40
20
0
Male
Female
Other

Prior to this survey, did you already know that the term 'focusing' is being used for this? * How do you identify?

			How do you identify?			
			Male	Female	Other	Total
Prior to this survey, did you already know that the term 'focusing' is being used for this?	N.A.	Count	26	65	3	94
		% within Prior to this survey, did you already know that the term 'focusing' is being used for this?	27.7%	69.1%	3.2%	100.0%
		% within How do you identify?	52.0%	52.4%	75.0%	52.8%
		% of Total	14.6%	36.5%	1.7%	52.8%
	No	Count	6	20	1	27
		% within Prior to this survey, did you already know that the term 'focusing' is being used for this?	22.2%	74.1%	3.7%	100.0%
		% within How do you identify?	12.0%	16.1%	25.0%	15.2%
		% of Total	3.4%	11.2%	0.6%	15.2%
	Yes	Count	18	39	0	57
		% within Prior to this survey, did you already know that the term 'focusing' is being used for this?	31.6%	68.4%	0.0%	100.0%
		% within How do you identify?	36.0%	31.5%	0.0%	32.0%
		% of Total	10.1%	21.9%	0.0%	32.0%
Total		Count	50	124	4	178
		% within Prior to this survey, did you already know that the term 'focusing' is being used for this?	28.1%	69.7%	2.2%	100.0%
		% within How do you identify?	100.0%	100.0%	100.0%	100.0%
		% of Total	28.1%	69.7%	2.2%	100.0%

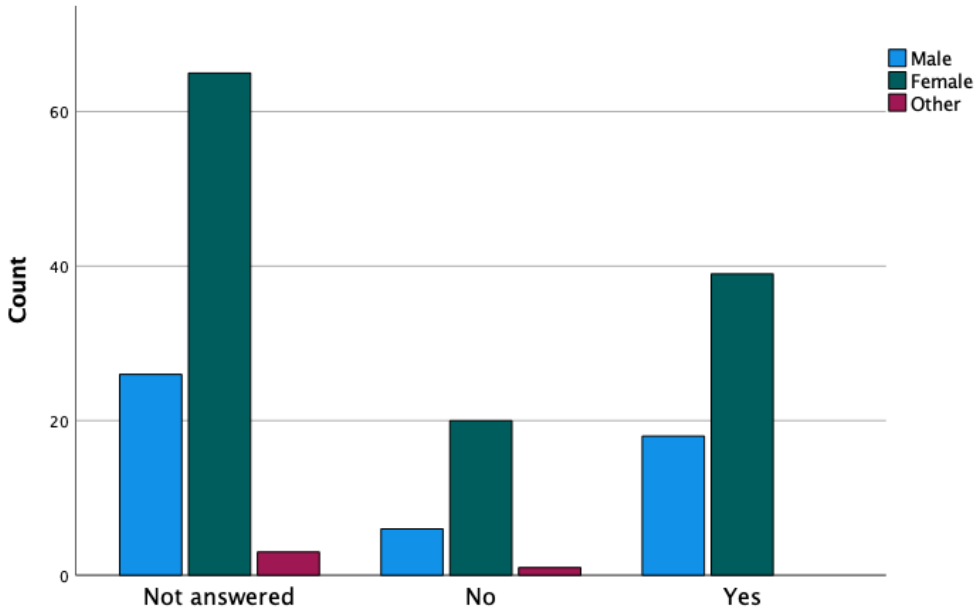
Chi-Square Tests

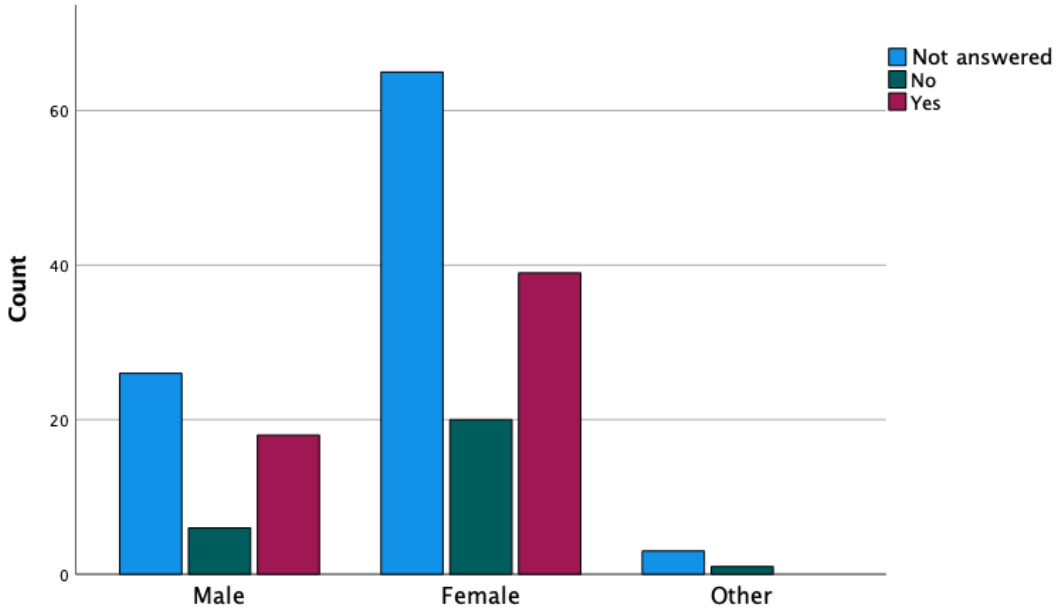
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	2.585[a]	4	.630
Likelihood Ratio	3.795	4	.435
Linear-by-Linear Association	.610	1	.435
N of Valid Cases	178		

a. 3 cells (33.3%) have expected count less than 5. The minimum expected count is .61.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.120	.630
	Cramer's V	.085	.630
N of Valid Cases		178	


Male
Female
Other
Count
60
40
20
0
Not answered
No
Yes


Not answered
No
Yes
Count
60
40
20
0
Male
Female
Other

Prior to this survey, did you already know the name Eugene Gendlin? * How do you identify?

			How do you identify?			
			Male	Female	Other	Total
Prior to this survey, did you already know the name Eugene Gendlin?	N.A.	Count	0	1	0	1
		% within Prior to this survey, did you already know the name Eugene Gendlin?	0.0%	100.0%	0.0%	100.0%
		% within How do you identify?	0.0%	0.8%	0.0%	0.6%
		% of Total	0.0%	0.6%	0.0%	0.6%
	No	Count	36	85	4	125
		% within Prior to this survey, did you already know the name Eugene Gendlin?	28.8%	68.0%	3.2%	100.0%
		% within How do you identify?	72.0%	68.5%	100.0%	70.2%
		% of Total	20.2%	47.8%	2.2%	70.2%
	Yes	Count	14	38	0	52
		% within Prior to this survey, did you already know the name Eugene Gendlin?	26.9%	73.1%	0.0%	100.0%
		% within How do you identify?	28.0%	30.6%	0.0%	29.2%
		% of Total	7.9%	21.3%	0.0%	29.2%
Total		Count	50	124	4	178
		% within Prior to this survey, did you already know the name Eugene Gendlin?	28.1%	69.7%	2.2%	100.0%
		% within How do you identify?	100.0%	100.0%	100.0%	100.0%
		% of Total	28.1%	69.7%	2.2%	100.0%

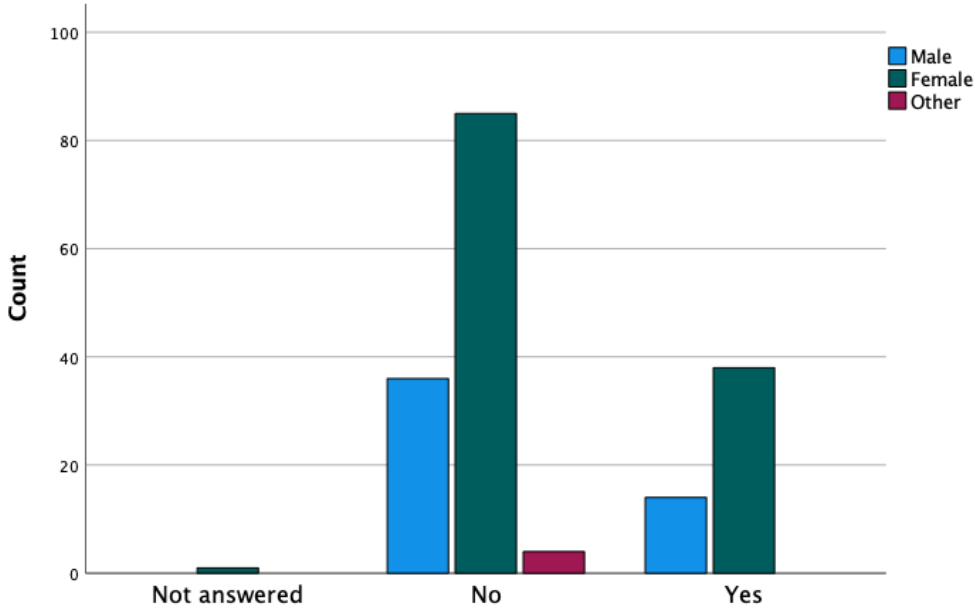
Chi-Square Tests

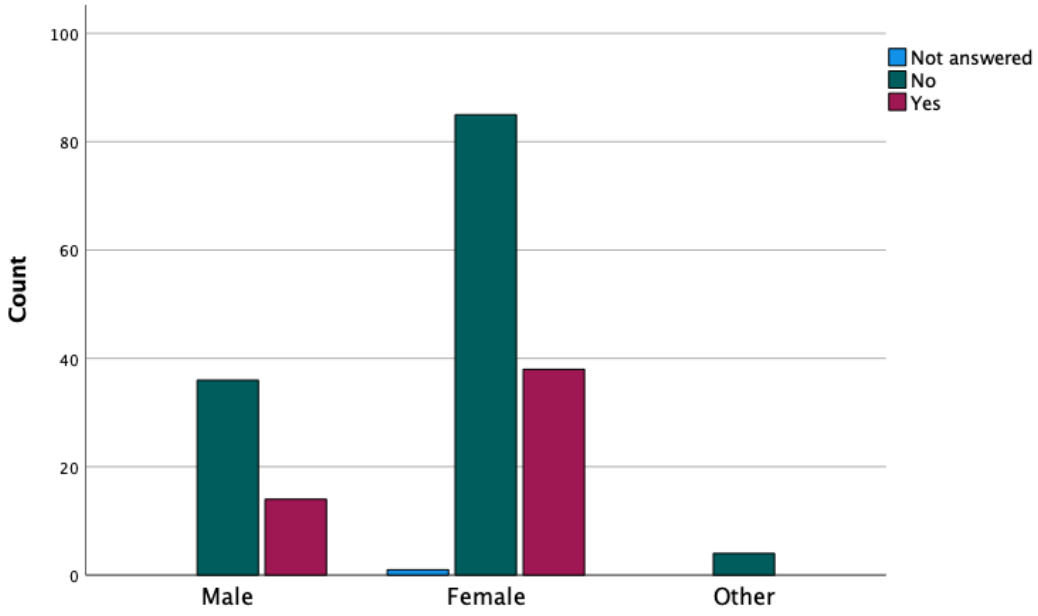
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	2.293[a]	4	.682
Likelihood Ratio	3.689	4	.450
Linear-by-Linear Association	.074	1	.786
N of Valid Cases	178		

a. 5 cells (55.6%) have expected count less than 5. The minimum expected count is .02.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.114	.682
	Cramer's V	.080	.682
N of Valid Cases		178	


Count
100
80
60
40
20
0
Not answered
No
Yes
Male
Female
Other


Count
100
80
60
40
20
0
Male
Female
Other
Not answered
No
Yes

Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin? * How do you identify?

			How do you identify?			
			Male	Female	Other	Total
Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	N.A.	Count	37	90	4	131
		% within Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	28.2%	68.7%	3.1%	100.0%
		% within How do you identify?	74.0%	72.6%	100.0%	73.6%
		% of Total	20.8%	50.6%	2.2%	73.6%
	No	Count	1	7	0	8
		% within Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	12.5%	87.5%	0.0%	100.0%
		% within How do you identify?	2.0%	5.6%	0.0%	4.5%
		% of Total	0.6%	3.9%	0.0%	4.5%
	Yes	Count	12	27	0	39
		% within Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	30.8%	69.2%	0.0%	100.0%
		% within How do you identify?	24.0%	21.8%	0.0%	21.9%
		% of Total	6.7%	15.2%	0.0%	21.9%
Total		Count	50	124	4	178
		% within Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	28.1%	69.7%	2.2%	100.0%
		% within How do you identify?	100.0%	100.0%	100.0%	100.0%
		% of Total	28.1%	69.7%	2.2%	100.0%

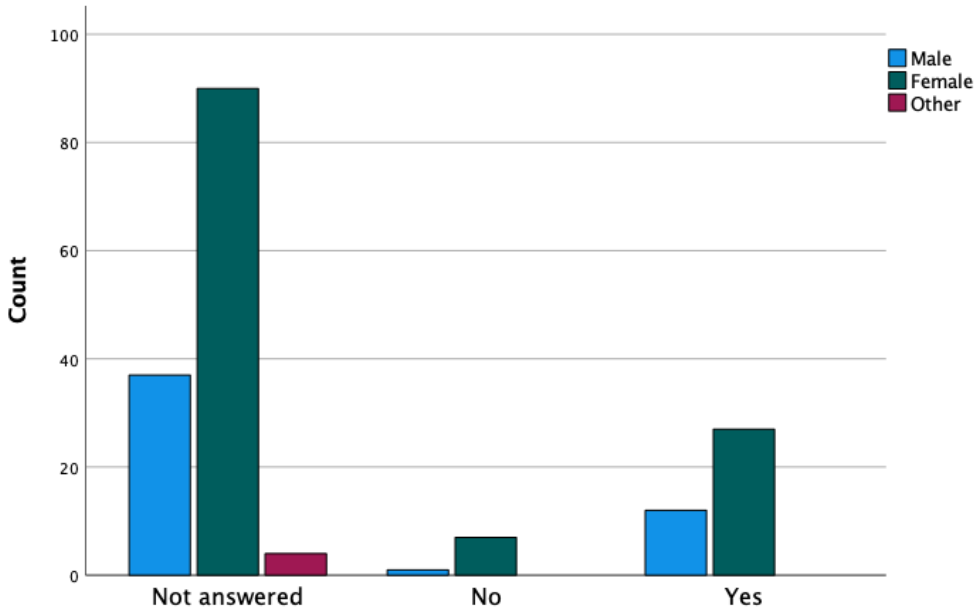
Chi-Square Tests

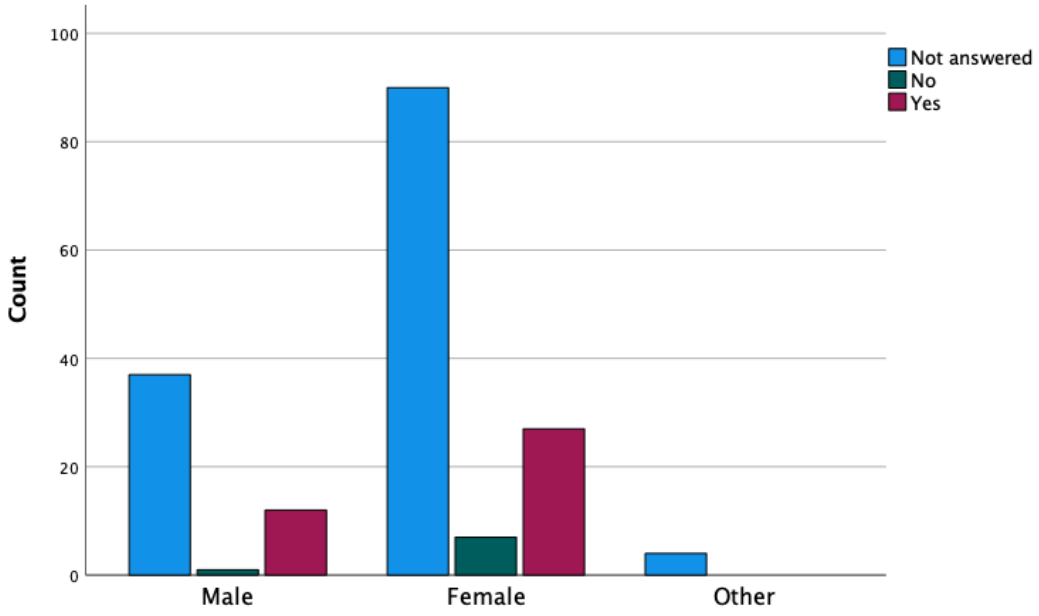
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	2.612[a]	4	.625
Likelihood Ratio	3.782	4	.436
Linear-by-Linear Association	.264	1	.607
N of Valid Cases	178		

a. 4 cells (44.4%) have expected count less than 5. The minimum expected count is .18.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.121	.625
	Cramer's V	.086	.625
N of Valid Cases		178	


Count
100
80
60
40
20
0
Not answered
No
Yes
Male
Female
Other


Count
100
80
60
40
20
0
Male
Female
Other
Not answered
No
Yes

Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers? * How do you identify?

			How do you identify?			
			Male	Female	Other	Total
Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	N.A.	Count	27	65	3	95
		% within Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	28.4%	68.4%	3.2%	100.0%
		% within How do you identify?	54.0%	52.4%	75.0%	53.4%
		% of Total	15.2%	36.5%	1.7%	53.4%
	No	Count	11	26	0	37
		% within Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	29.7%	70.3%	0.0%	100.0%
		% within How do you identify?	22.0%	21.0%	0.0%	20.8%
		% of Total	6.2%	14.6%	0.0%	20.8%
	Yes	Count	12	33	1	46
		% within Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	26.1%	71.7%	2.2%	100.0%
		% within How do you identify?	24.0%	26.6%	25.0%	25.8%
		% of Total	6.7%	18.5%	0.6%	25.8%
Total		Count	50	124	4	178
		% within Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	28.1%	69.7%	2.2%	100.0%
		% within How do you identify?	100.0%	100.0%	100.0%	100.0%
		% of Total	28.1%	69.7%	2.2%	100.0%

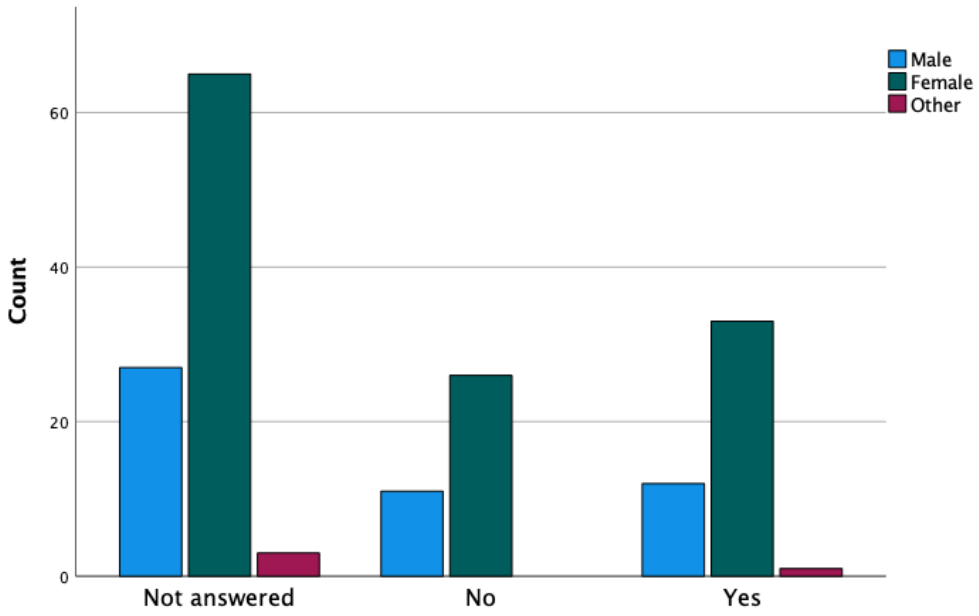
Chi-Square Tests

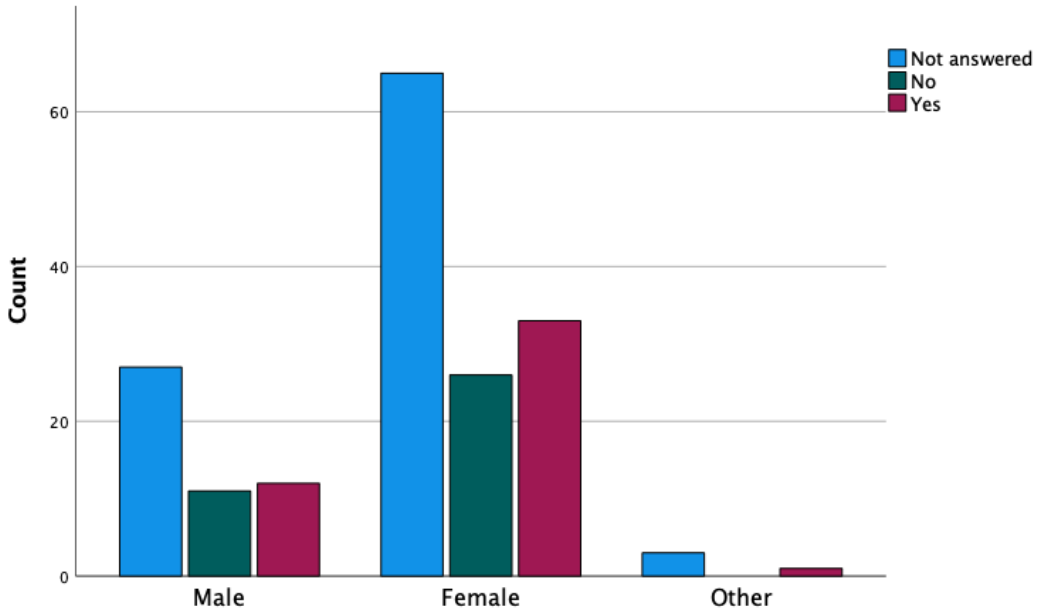
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	1.339[a]	4	.855
Likelihood Ratio	2.132	4	.711
Linear-by-Linear Association	.004	1	.951
N of Valid Cases	178		

a. 3 cells (33.3%) have expected count less than 5. The minimum expected count is .83.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.087	.855
	Cramer's V	.061	.855
N of Valid Cases		178	


Male
Female
Other
Count
60
40
20
0
Not answered
No
Yes


Not answered
No
Yes
Count
60
40
20
0
Male
Female
Other

03. SPIRITUAL POSITIONING
versus Familiarity with focusing and Gendlin

Are you in any way familiar with the method as described above? * How would you position yourself spiritually or religiously?

			How would you position yourself spiritually or religiously?								
			Agnostic	Buddhist	Christian; Protestant	Christian; Roman Catholic	Christian; other	Humanist	Muslim	Other	Total
Are you in any way familiar with the method as described above?	No	Count	3	1	46	13	12	8	1	10	94
		% within Are you in any way familiar with the method as described above?	3.2%	1.1%	48.9%	13.8%	12.8%	8.5%	1.1%	10.6%	100.0%
		% within How would you position yourself spiritually or religiously?	30.0%	33.3%	71.9%	50.0%	63.2%	29.6%	25.0%	40.0%	52.8%
		% of Total	1.7%	0.6%	25.8%	7.3%	6.7%	4.5%	0.6%	5.6%	52.8%
	Yes	Count	7	2	18	13	7	19	3	15	84
		% within Are you in any way familiar with the method as described above?	8.3%	2.4%	21.4%	15.5%	8.3%	22.6%	3.6%	17.9%	100.0%
		% within How would you position yourself spiritually or religiously?	70.0%	66.7%	28.1%	50.0%	36.8%	70.4%	75.0%	60.0%	47.2%
		% of Total	3.9%	1.1%	10.1%	7.3%	3.9%	10.7%	1.7%	8.4%	47.2%
Total		Count	10	3	64	26	19	27	4	25	178
		% within Are you in any way familiar with the method as described above?	5.6%	1.7%	36.0%	14.6%	10.7%	15.2%	2.2%	14.0%	100.0%
		% within How would you position yourself spiritually or religiously?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	5.6%	1.7%	36.0%	14.6%	10.7%	15.2%	2.2%	14.0%	100.0%

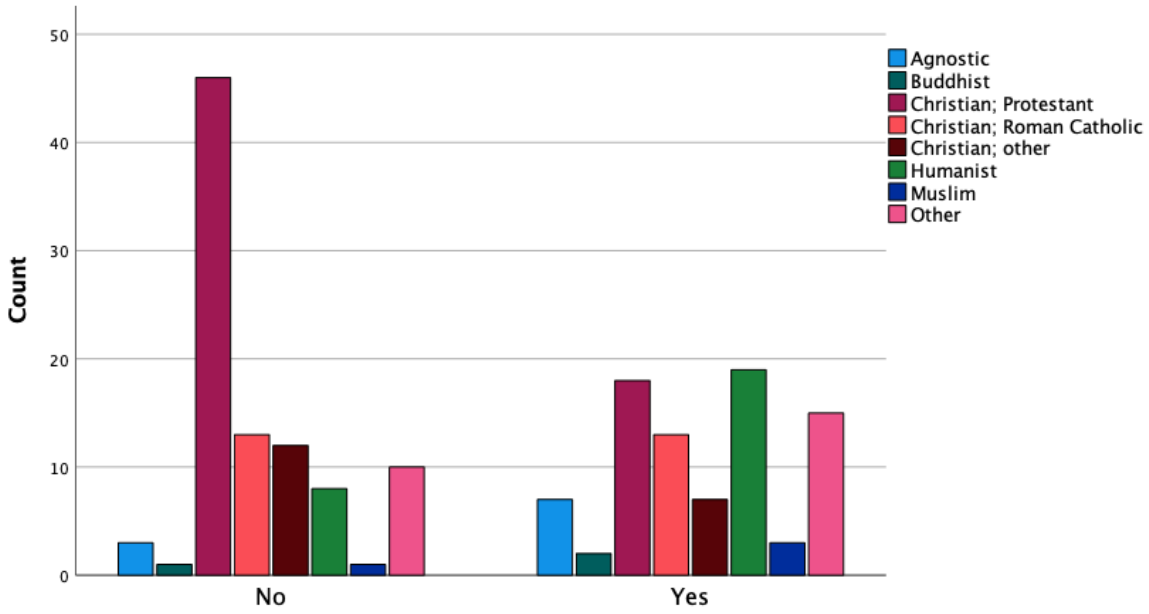
Chi-Square Tests

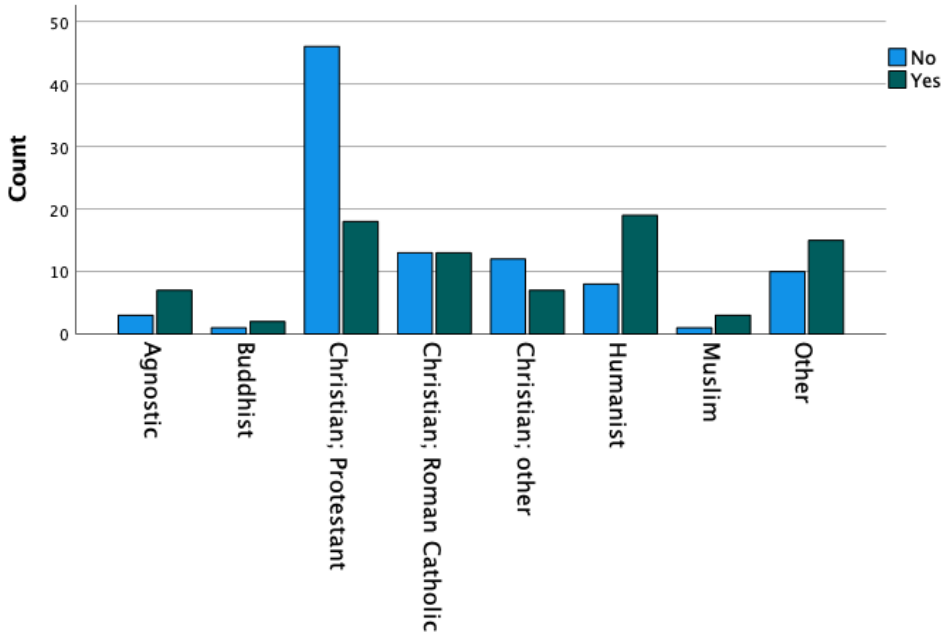
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	21.487[a]	7	.003
Likelihood Ratio	22.097	7	.002
Linear-by-Linear Association	5.408	1	.020
N of Valid Cases	178		

a. 5 cells (31.3%) have expected count less than 5. The minimum expected count is 1.42.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.347	.003
	Cramer's V	.347	.003
N of Valid Cases		178	


Count
50
40
30
20
10
0
No
Yes
Agnostic
Buddhist
Christian; Protestant
Christian; Roman Catholic
Christian; other
Humanist
Muslim
Other


Count
50
40
30
20
10
0
No
Yes
Agnostic
Buddhist
Christian; Protestant
Christian; Roman Catholic
Christian; other
Humanist
Muslim
Other

Prior to this survey, did you already know that the term 'focusing' is being used for this? * How would you position yourself spiritually or religiously?

			How would you position yourself spiritually or religiously?								
			Agnostic	Buddhist	Christian; Protestant	Christian; Roman Catholic	Christian; other	Humanist	Muslim	Other	Total
Prior to this survey, did you already know that the term 'focusing' is being used for this?	N.A.	Count	3	1	46	13	12	8	1	10	94
		% within Prior to this survey, did you already know that the term 'focusing' is being used for this?	3.2%	1.1%	48.9%	13.8%	12.8%	8.5%	1.1%	10.6%	100.0%
		% within How would you position yourself spiritually or religiously?	30.0%	33.3%	71.9%	50.0%	63.2%	29.6%	25.0%	40.0%	52.8%
		% of Total	1.7%	0.6%	25.8%	7.3%	6.7%	4.5%	0.6%	5.6%	52.8%
	No	Count	3	0	5	7	3	4	1	4	27
		% within Prior to this survey, did you already know that the term 'focusing' is being used for this?	11.1%	0.0%	18.5%	25.9%	11.1%	14.8%	3.7%	14.8%	100.0%
		% within How would you position yourself spiritually or religiously?	30.0%	0.0%	7.8%	26.9%	15.8%	14.8%	25.0%	16.0%	15.2%
		% of Total	1.7%	0.0%	2.8%	3.9%	1.7%	2.2%	0.6%	2.2%	15.2%
	Yes	Count	4	2	13	6	4	15	2	11	57
		% within Prior to this survey, did you already know that the term 'focusing' is being used for this?	7.0%	3.5%	22.8%	10.5%	7.0%	26.3%	3.5%	19.3%	100.0%
		% within How would you position yourself spiritually or religiously?	40.0%	66.7%	20.3%	23.1%	21.1%	55.6%	50.0%	44.0%	32.0%
		% of Total	2.2%	1.1%	7.3%	3.4%	2.2%	8.4%	1.1%	6.2%	32.0%
Total		Count	10	3	64	26	19	27	4	25	178
		% within Prior to this survey, did you already know that the term 'focusing' is being used for this?	5.6%	1.7%	36.0%	14.6%	10.7%	15.2%	2.2%	14.0%	100.0%
		% within How would you position yourself spiritually or religiously?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	5.6%	1.7%	36.0%	14.6%	10.7%	15.2%	2.2%	14.0%	100.0%

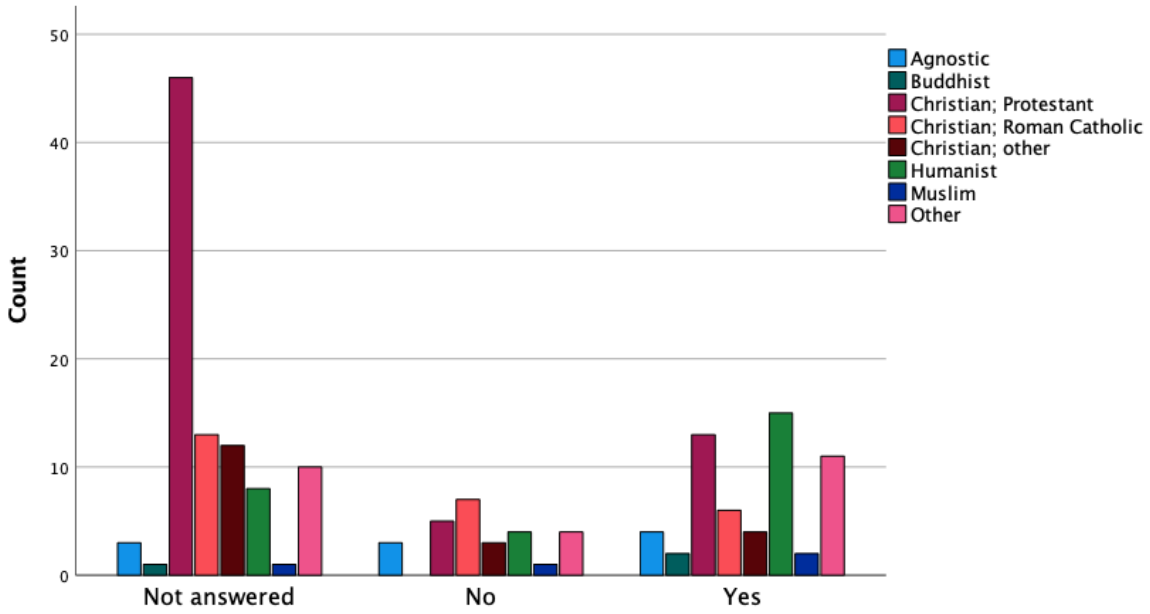
Chi-Square Tests

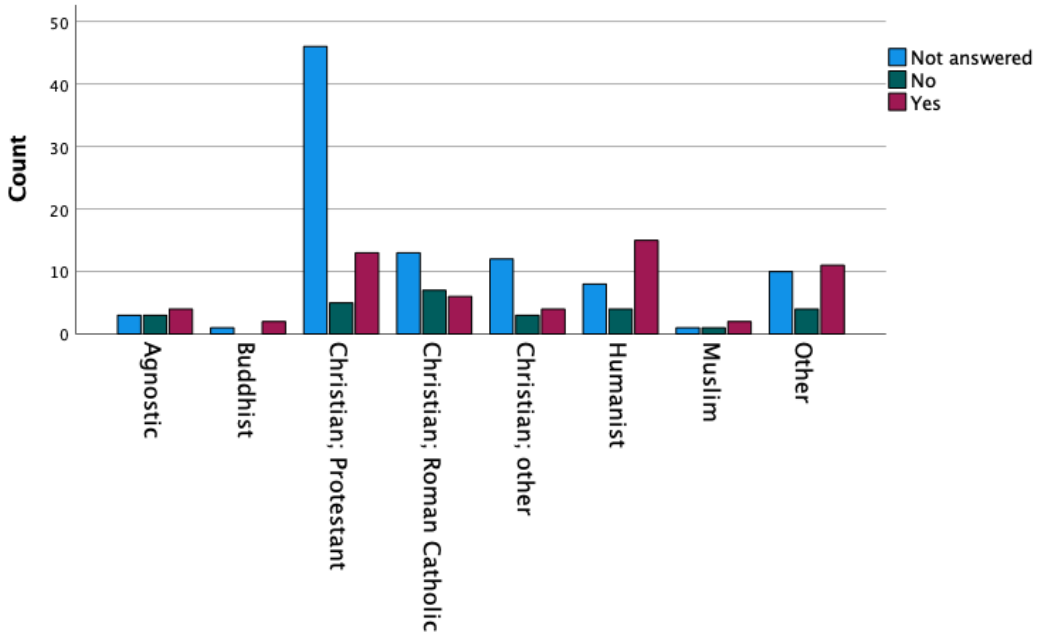
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	28.590[a]	14	.012
Likelihood Ratio	28.481	14	.012
Linear-by-Linear Association	6.332	1	.012
N of Valid Cases	178		

a. 12 cells (50.0%) have expected count less than 5. The minimum expected count is .46.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.401	.012
	Cramer's V	.283	.012
N of Valid Cases		178	


Count
50
40
30
20
10
0
Not answered
No
Yes
Agnostic
Buddhist
Christian; Protestant
Christian; Roman Catholic
Christian; other
Humanist
Muslim
Other


Count
50
40
30
20
10
0
Agnostic
Buddhist
Christian; Protestant
Christian; Roman Catholic
Christian; other
Humanist
Muslim
Other
Not answered
No
Yes

Prior to this survey, did you already know the name Eugene Gendlin? * How would you position yourself spiritually or religiously?

			How would you position yourself spiritually or religiously?								
			Agnostic	Buddhist	Christian; Protestant	Christian; Roman Catholic	Christian; other	Humanist	Muslim	Other	Total
Prior to this survey, did you already know the name Eugene Gendlin?	N.A.	Count	0	0	1	0	0	0	0	0	1
		% within Prior to this survey, did you already know the name Eugene Gendlin?	0.0%	0.0%	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%
		% within How would you position yourself spiritually or religiously?	0.0%	0.0%	1.6%	0.0%	0.0%	0.0%	0.0%	0.0%	0.6%
		% of Total	0.0%	0.0%	0.6%	0.0%	0.0%	0.0%	0.0%	0.0%	0.6%
	No	Count	7	1	54	18	17	12	3	13	125
		% within Prior to this survey, did you already know the name Eugene Gendlin?	5.6%	0.8%	43.2%	14.4%	13.6%	9.6%	2.4%	10.4%	100.0%
		% within How would you position yourself spiritually or religiously?	70.0%	33.3%	84.4%	69.2%	89.5%	44.4%	75.0%	52.0%	70.2%
		% of Total	3.9%	0.6%	30.3%	10.1%	9.6%	6.7%	1.7%	7.3%	70.2%
	Yes	Count	3	2	9	8	2	15	1	12	52
		% within Prior to this survey, did you already know the name Eugene Gendlin?	5.8%	3.8%	17.3%	15.4%	3.8%	28.8%	1.9%	23.1%	100.0%
		% within How would you position yourself spiritually or religiously?	30.0%	66.7%	14.1%	30.8%	10.5%	55.6%	25.0%	48.0%	29.2%
		% of Total	1.7%	1.1%	5.1%	4.5%	1.1%	8.4%	0.6%	6.7%	29.2%
Total		Count	10	3	64	26	19	27	4	25	178
		% within Prior to this survey, did you already know the name Eugene Gendlin?	5.6%	1.7%	36.0%	14.6%	10.7%	15.2%	2.2%	14.0%	100.0%
		% within How would you position yourself spiritually or religiously?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	5.6%	1.7%	36.0%	14.6%	10.7%	15.2%	2.2%	14.0%	100.0%

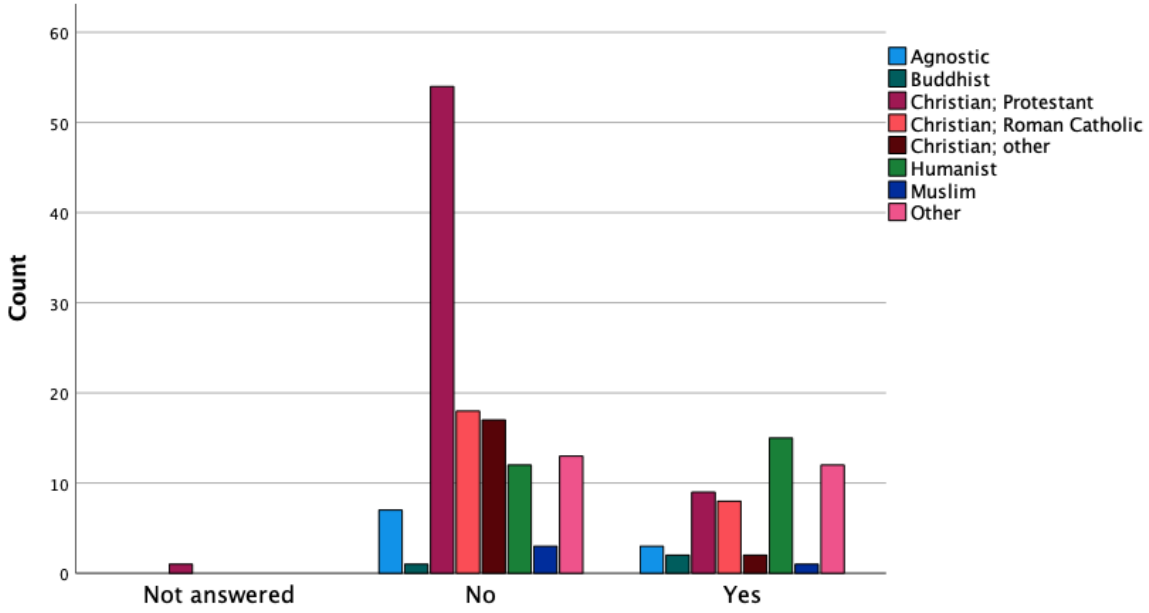
Chi-Square Tests

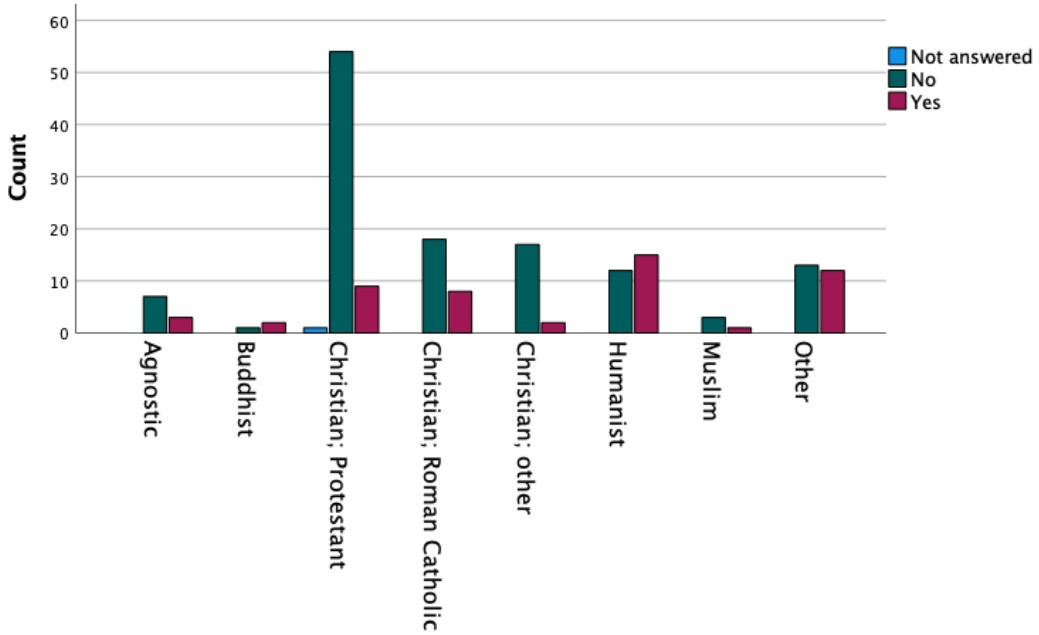
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	27.167[a]	14	.018
Likelihood Ratio	27.599	14	.016
Linear-by-Linear Association	10.260	1	.001
N of Valid Cases	178		

a. 13 cells (54.2%) have expected count less than 5. The minimum expected count is .02.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.391	.018
	Cramer's V	.276	.018
N of Valid Cases		178	


Count
60
50
40
30
20
10
0
Not answered
No
Yes
Agnostic
Buddhist
Christian; Protestant
Christian; Roman Catholic
Christian; other
Humanist
Muslim
Other


Count
60
50
40
30
20
10
0
Agnostic
Buddhist
Christian; Protestant
Christian; Roman Catholic
Christian; other
Humanist
Muslim
Other
Not answered
No
Yes

Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin? * How would you position yoursel spiritually or religiously?

			How would you position yourself spiritually or religiously?								
			Agnostic	Buddhist	Christian; Protestant	Christian; Roman Catholic	Christian; other	Humanist	Muslim	Other	Total
Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	N.A.	Count	7	1	56	21	17	12	3	14	131
		% within Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	5.3%	0.8%	42.7%	16.0%	13.0%	9.2%	2.3%	10.7%	100.0%
		% within How would you position yourself spiritually or religiously?	70.0%	33.3%	87.5%	80.8%	89.5%	44.4%	75.0%	56.0%	73.6%
		% of Total	3.9%	0.6%	31.5%	11.8%	9.6%	6.7%	1.7%	7.9%	73.6%
	No	Count	2	0	1	2	0	2	1	0	8
		% within Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	25.0%	0.0%	12.5%	25.0%	0.0%	25.0%	12.5%	0.0%	100.0%
		% within How would you position yourself spiritually or religiously?	20.0%	0.0%	1.6%	7.7%	0.0%	7.4%	25.0%	0.0%	4.5%
		% of Total	1.1%	0.0%	0.6%	1.1%	0.0%	1.1%	0.6%	0.0%	4.5%
	Yes	Count	1	2	7	3	2	13	0	11	39
		% within Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	2.6%	5.1%	17.9%	7.7%	5.1%	33.3%	0.0%	28.2%	100.0%
		% within How would you position yourself spiritually or religiously?	10.0%	66.7%	10.9%	11.5%	10.5%	48.1%	0.0%	44.0%	21.9%
		% of Total	0.6%	1.1%	3.9%	1.7%	1.1%	7.3%	0.0%	6.2%	21.9%
Total		Count	10	3	64	26	19	27	4	25	178
		% within Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	5.6%	1.7%	36.0%	14.6%	10.7%	15.2%	2.2%	14.0%	100.0%
		% within How would you position yourself spiritually or religiously?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	5.6%	1.7%	36.0%	14.6%	10.7%	15.2%	2.2%	14.0%	100.0%

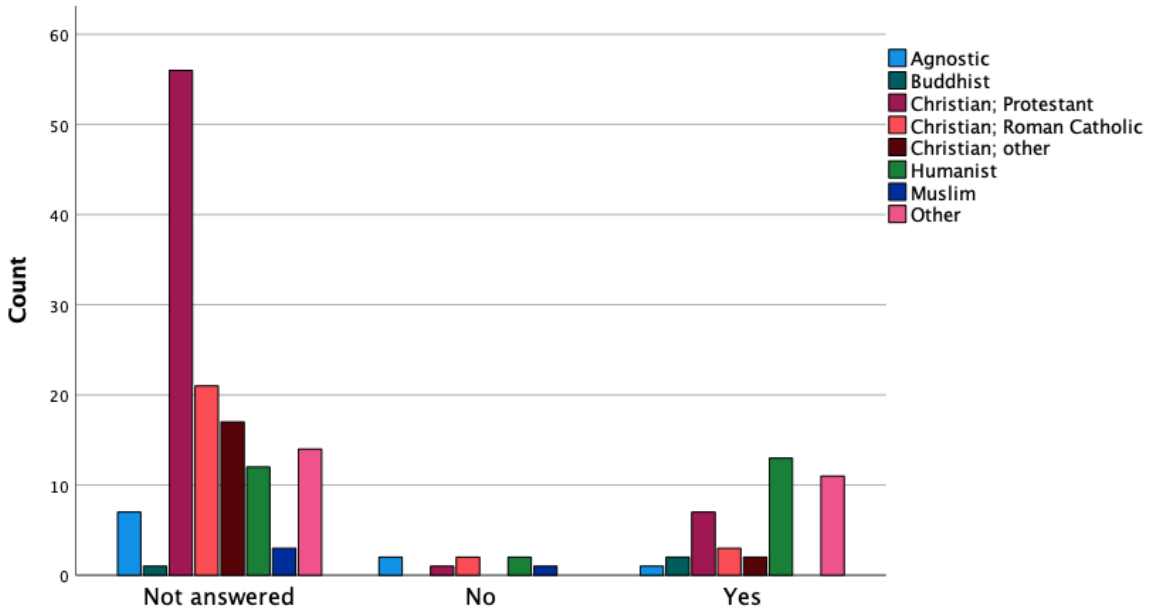
Chi-Square Tests

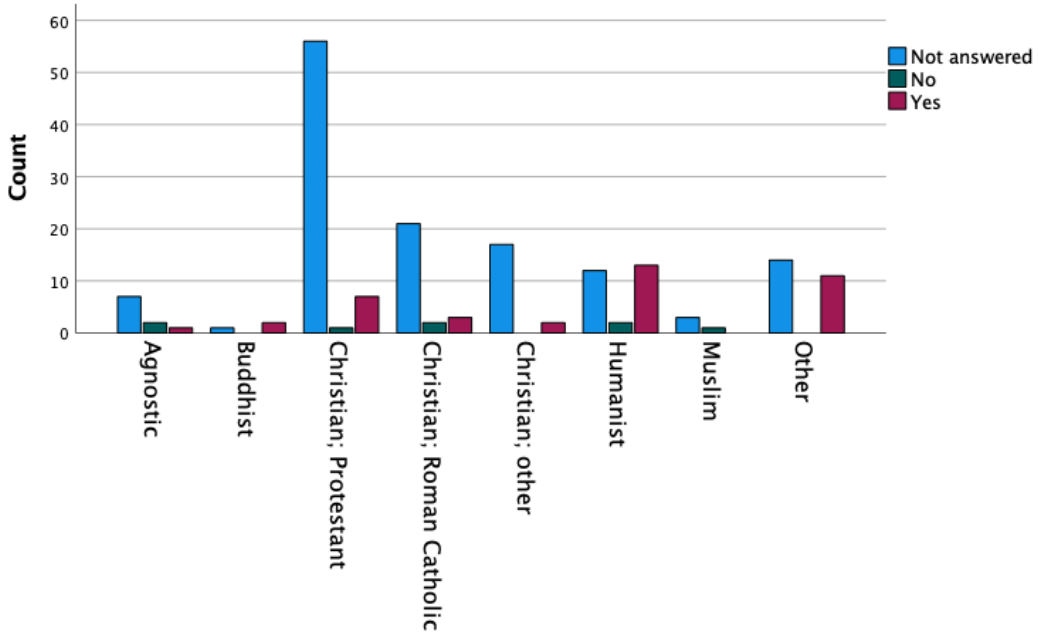
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	45.127[a]	14	<.001
Likelihood Ratio	41.629	14	<.001
Linear-by-Linear Association	13.109	1	<.001
N of Valid Cases	178		

a. 14 cells (58.3%) have expected count less than 5. The minimum expected count is .13.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.504	<.001
	Cramer's V	.356	<.001
N of Valid Cases		178	


Count
60
50
40
30
20
10
0
Not answered
No
Yes
Agnostic
Buddhist
Christian; Protestant
Christian; Roman Catholic
Christian; other
Humanist
Muslim
Other


Count
60
50
40
30
20
10
0
Agnostic
Buddhist
Christian; Protestant
Christian; Roman Catholic
Christian; other
Humanist
Muslim
Other
Not answered
No
Yes

Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers? * How would you position yourself spiritually or religiously?

			How would you position yourself spiritually or religiously?								
			Agnostic	Buddhist	Christian; Protestant	Christian; Roman Catholic	Christian; other	Humanist	Muslim	Other	Total
Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	N.A.	Count	3	1	46	13	12	8	2	10	95
		% within Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	3.2%	1.1%	48.4%	13.7%	12.6%	8.4%	2.1%	10.5%	100.0%
		% within How would you position yourself spiritually or religiously?	30.0%	33.3%	71.9%	50.0%	63.2%	29.6%	50.0%	40.0%	53.4%
		% of Total	1.7%	0.6%	25.8%	7.3%	6.7%	4.5%	1.1%	5.6%	53.4%
	No	Count	2	0	10	9	4	8	0	4	37
		% within Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	5.4%	0.0%	27.0%	24.3%	10.8%	21.6%	0.0%	10.8%	100.0%
		% within How would you position yourself spiritually or religiously?	20.0%	0.0%	15.6%	34.6%	21.1%	29.6%	0.0%	16.0%	20.8%
		% of Total	1.1%	0.0%	5.6%	5.1%	2.2%	4.5%	0.0%	2.2%	20.8%
	Yes	Count	5	2	8	4	3	11	2	11	46
		% within Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	10.9%	4.3%	17.4%	8.7%	6.5%	23.9%	4.3%	23.9%	100.0%
		% within How would you position yourself spiritually or religiously?	50.0%	66.7%	12.5%	15.4%	15.8%	40.7%	50.0%	44.0%	25.8%
		% of Total	2.8%	1.1%	4.5%	2.2%	1.7%	6.2%	1.1%	6.2%	25.8%
Total		Count	10	3	64	26	19	27	4	25	178
		% within Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	5.6%	1.7%	36.0%	14.6%	10.7%	15.2%	2.2%	14.0%	100.0%
		% within How would you position yourself spiritually or religiously?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	5.6%	1.7%	36.0%	14.6%	10.7%	15.2%	2.2%	14.0%	100.0%

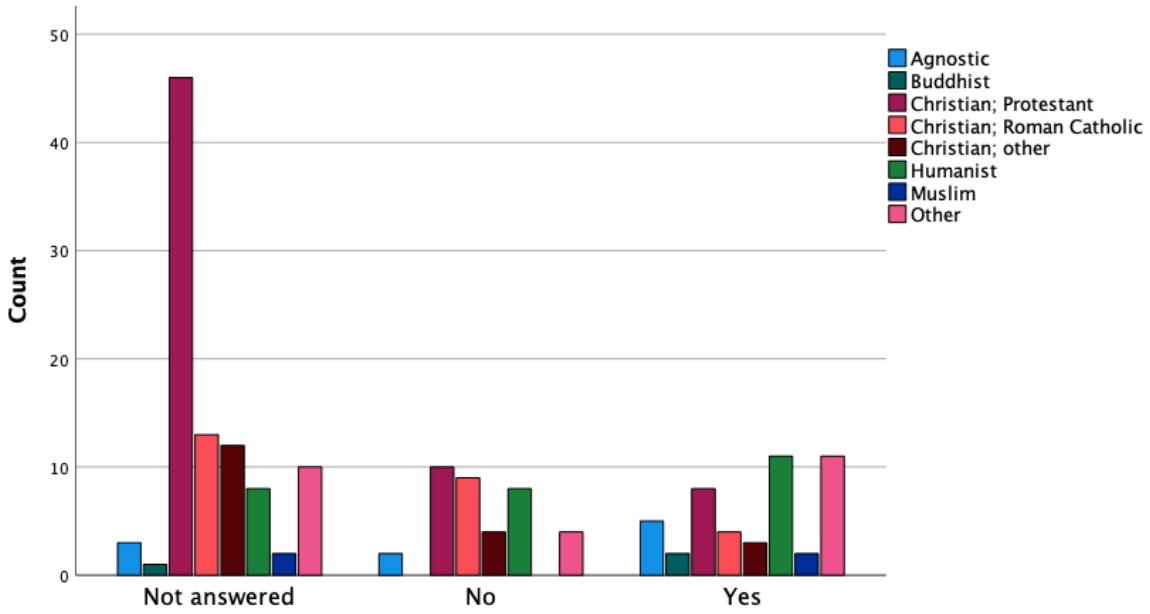
Chi-Square Tests

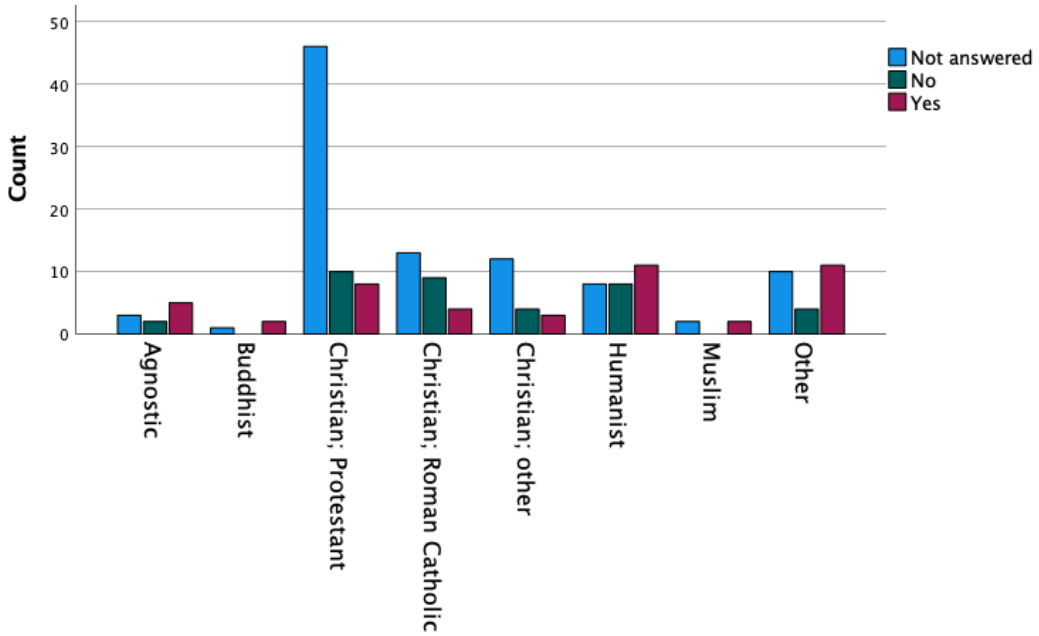
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	32.268[a]	14	.004
Likelihood Ratio	32.911	14	.003
Linear-by-Linear Association	6.201	1	.013
N of Valid Cases	178		

a. 10 cells (41.7%) have expected count less than 5. The minimum expected count is .62.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.426	.004
	Cramer's V	.301	.004
N of Valid Cases		178	


Count
50
40
30
20
10
0
Not answered
No
Yes
Agnostic
Buddhist
Christian; Protestant
Christian; Roman Catholic
Christian; other
Humanist
Muslim
Other


Count
50
40
30
20
10
0
Agnostic
Buddhist
Christian; Protestant
Christian; Roman Catholic
Christian; other
Humanist
Muslim
Other
Not answered
No
Yes

04. COLLEGE OF EDUCATION
versus **Familiarity with focusing and Gendlin**

College of education * Are you in any way familiar with the method as described above?

			Are you in any way familiar with the method as described above?		
			No	Yes	Total
College[a]	Universiteit voor Humanistiek	Count	7	27	34
		% within College	20.6%	79.4%	
		% within Familiar_method	7.4%	32.1%	
		% of Total	3.9%	15.2%	19.1%
	Vrije Universiteit Amsterdam	Count	16	13	29
		% within College	55.2%	44.8%	
		% within Familiar_method	17.0%	15.5%	
		% of Total	9.0%	7.3%	16.3%
	Protestantse Theologische Universiteit	Count	8	2	10
		% within College	80.0%	20.0%	
		% within Familiar_method	8.5%	2.4%	
		% of Total	4.5%	1.1%	5.6%
	Rijksuniversiteit Groningen	Count	4	15	19
		% within College	21.1%	78.9%	
		% within Familiar_method	4.3%	17.9%	
		% of Total	2.2%	8.4%	10.7%
	Radboud Universiteit Nijmegen	Count	24	10	34
		% within College	70.6%	29.4%	
		% within Familiar_method	25.5%	11.9%	
		% of Total	13.5%	5.6%	19.1%
	Islamitische Universiteit Rotterdam	Count	1	0	1
		% within College	100.0%	0.0%	
		% within Familiar_method	1.1%	0.0%	
		% of Total	0.6%	0.0%	0.6%
	Tilburg University	Count	10	5	15
		% within College	66.7%	33.3%	
		% within Familiar_method	10.6%	6.0%	
		% of Total	5.6%	2.8%	8.4%
	Theologische Universiteit Apeldoorn	Count	1	0	1
		% within College	100.0%	0.0%	
		% within Familiar_method	1.1%	0.0%	
		% of Total	0.6%	0.0%	0.6%
	Theologische Universiteit Kampen	Count	7	1	8
		% within College	87.5%	12.5%	
		% within Familiar_method	7.4%	1.2%	
		% of Total	3.9%	0.6%	4.5%
	ETF Leuven	Count	2	1	3
		% within College	66.7%	33.3%	
		% within Familiar_method	2.1%	1.2%	
		% of Total	1.1%	0.6%	1.7%

	Hogeschool Windesheim	Count	6	4	10
		% within College	60.0%	40.0%	
		% within Familiar_method	6.4%	4.8%	
		% of Total	3.4%	2.2%	5.6%
	Christelijke Hogeschool Ede	Count	2	2	4
		% within College	50.0%	50.0%	
		% within Familiar_method	2.1%	2.4%	
		% of Total	1.1%	1.1%	2.2%
	Fontys Hogeschool	Count	3	4	7
		% within College	42.9%	57.1%	
		% within Familiar_method	3.2%	4.8%	
		% of Total	1.7%	2.2%	3.9%
	Universiteit Utrecht	Count	6	5	11
		% within College	54.5%	45.5%	
		% within Familiar_method	6.4%	6.0%	
		% of Total	3.4%	2.8%	6.2%
	Academie voor Geesteswetenschappen	Count	2	0	2
		% within College	100.0%	0.0%	
		% within Familiar_method	2.1%	0.0%	
		% of Total	1.1%	0.0%	1.1%
	Other	Count	11	11	22
		% within College	50.0%	50.0%	
		% within Familiar_method	11.7%	13.1%	
		% of Total	6.2%	6.2%	12.4%
Total		Count	94	84	178
		% of Total	52.8%	47.2%	100.0%

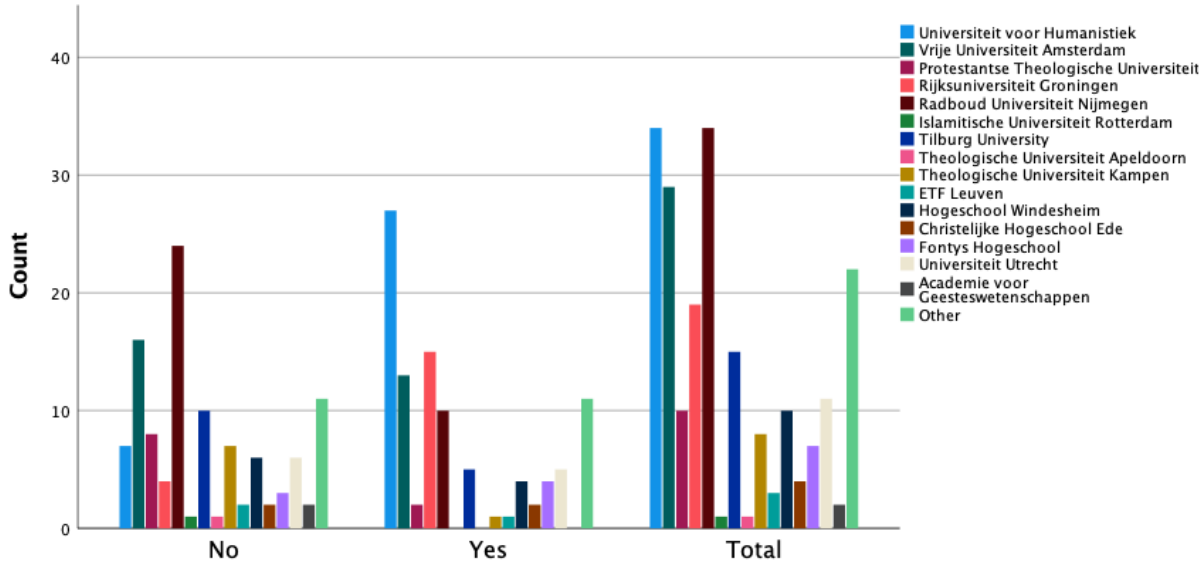
Percentages and totals are based on respondents.

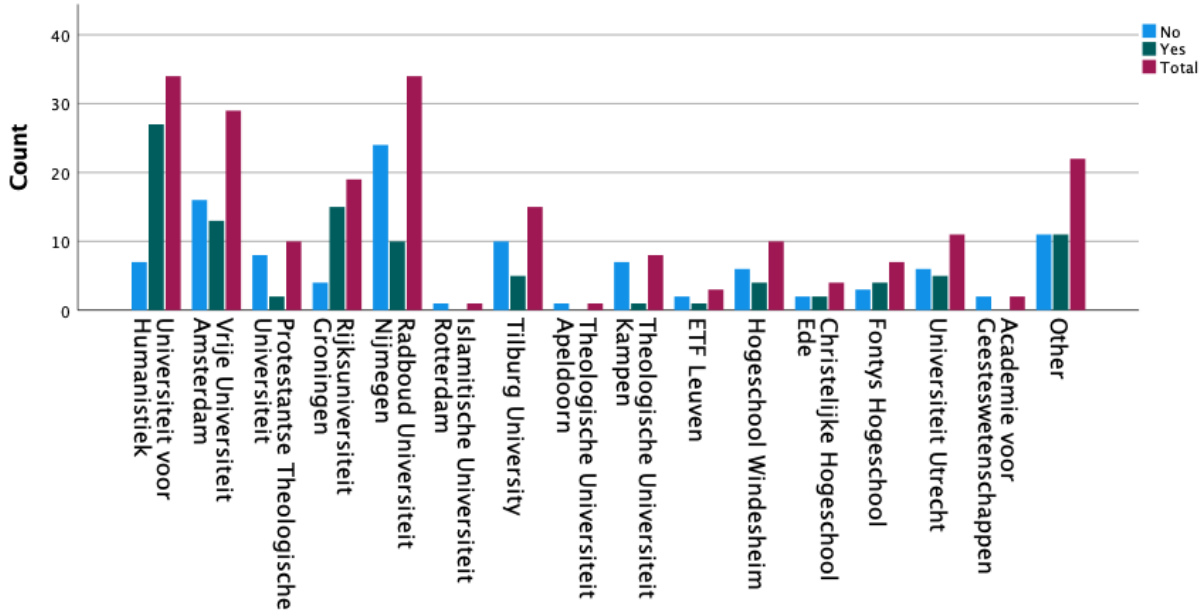
a. Dichotomy group tabulated at value 1.

[Other] Where have you received your education as a spiritual caregiver? * Are you in any way familiar with the method as described above? Crosstabulation

Count

		Are you in any way familiar with the method as described above?		
		No	Yes	Total
[Other] Where have you received your education as a spiritual caregiver?		83	73	156
	9 Eylül universiteit Turkije/Izmir	0	1	1
	buitenland	1	0	1
	Duitsland	0	1	1
	eerder ook nog aan het humanistisch opleidingsinstituut,, voorloper van UvH	0	1	1
	Egypt	0	1	1
	en de UvA	1	0	1
	HBO InHolland	1	0	1
	Hogeschool Inholland Amstelveen	1	0	1
	Hogeschool voor Theologie en Pastoraat Heerlen	0	1	1
	Kath. Universiteit Leuven, Rijksuniversiteit Leiden, Katholieke Theologische Universiteit Utrecht (nu Tilburg University)	1	0	1
	Katholieke Theologische Hogeschool Amsterdam (nu Tilburg)	0	1	1
	Katholieke Theologische Universiteit Amsterdam	1	0	1
	kerkelijke opleiding aan RU Leiden	1	0	1
	nederlands bijbel instituut	1	0	1
	Rijks universiteit Leiden, opleindg NH kerk, (thans PThU)	1	0	1
	Rijksuniversiteit Leiden	1	0	1
	Rijksuniversiteit Leiden en Kerkelijke Opleiding Hervormde Kerk	1	0	1
	titus Brandsma Instituut Nijmegen	0	1	1
	toenmalige Katholieke Theologische Universiteit Amsterdam	0	1	1
	training college salavtion army	0	1	1
	Universiteit voor Theologie en Pastoraat Heerlen	0	1	1
	UTP	0	1	1
Total		94	84	178


Count
40
30
20
10
0
No
Yes
Total
Universiteit voor Humanistiek
Vrije Universiteit Amsterdam
Protestantse Theologische Universiteit
Rijksuniversiteit Groningen
Radboud Universiteit Nijmegen
Islamitische Universiteit Rotterdam
Tilburg University
Theologische Universiteit Apeldoorn
Theologische Universiteit Kampen
ETF Leuven
Hogeschool Windesheim
Christelijke Hogeschool Ede
Fontys Hogeschool
Universiteit Utrecht
Academie voor Geesteswetenschappen
Other


Count
40
30
20
10
0
No
Yes
Total
Universiteit voor Humanistiek
Vrije Universiteit Amsterdam
Protestantse Theologische Universiteit
Rijksuniversiteit Groningen
Radboud Universiteit Nijmegen
Islamitische Universiteit Rotterdam
Tilburg University
Theologische Universiteit Apeldoorn
Theologische Universiteit Kampen
ETF Leuven
Hogeschool Windesheim
Christelijke Hogeschool Ede
Fontys Hogeschool
Universiteit Utrecht
Academie voor Geesteswetenschappen
Other

College of education * Prior to this survey, did you already know that the term 'focusing' is being used for this?

			Prior to this survey, did you already know that the term 'focusing' is being used for this?			
			Not answered	No	Yes	Total
College[a]	Universiteit voor Humanistiek	Count	7	6	21	34
		% within College	20.6%	17.6%	61.8%	
		% within Familiar_term_focusing	7.4%	22.2%	36.8%	
		% of Total	3.9%	3.4%	11.8%	19.1%
	Vrije Universiteit Amsterdam	Count	16	4	9	29
		% within College	55.2%	13.8%	31.0%	
		% within Familiar_term_focusing	17.0%	14.8%	15.8%	
		% of Total	9.0%	2.2%	5.1%	16.3%
	Protestantse Theologische Universiteit	Count	8	0	2	10
		% within College	80.0%	0.0%	20.0%	
		% within Familiar_term_focusing	8.5%	0.0%	3.5%	
		% of Total	4.5%	0.0%	1.1%	5.6%
	Rijksuniversiteit Groningen	Count	4	3	12	19
		% within College	21.1%	15.8%	63.2%	
		% within Familiar_term_focusing	4.3%	11.1%	21.1%	
		% of Total	2.2%	1.7%	6.7%	10.7%
	Radboud Universiteit Nijmegen	Count	24	4	6	34
		% within College	70.6%	11.8%	17.6%	
		% within Familiar_term_focusing	25.5%	14.8%	10.5%	
		% of Total	13.5%	2.2%	3.4%	19.1%
	Islamitische Universiteit Rotterdam	Count	1	0	0	1
		% within College	100.0%	0.0%	0.0%	
		% within Familiar_term_focusing	1.1%	0.0%	0.0%	
		% of Total	0.6%	0.0%	0.0%	0.6%
	Tilburg University	Count	10	3	2	15
		% within College	66.7%	20.0%	13.3%	
		% within Familiar_term_focusing	10.6%	11.1%	3.5%	
		% of Total	5.6%	1.7%	1.1%	8.4%
	Theologische Universiteit Apeldoorn	Count	1	0	0	1
		% within College	100.0%	0.0%	0.0%	
		% within Familiar_term_focusing	1.1%	0.0%	0.0%	
		% of Total	0.6%	0.0%	0.0%	0.6%
	Theologische Universiteit Kampen	Count	7	0	1	8
		% within College	87.5%	0.0%	12.5%	
		% within Familiar_term_focusing	7.4%	0.0%	1.8%	
		% of Total	3.9%	0.0%	0.6%	4.5%

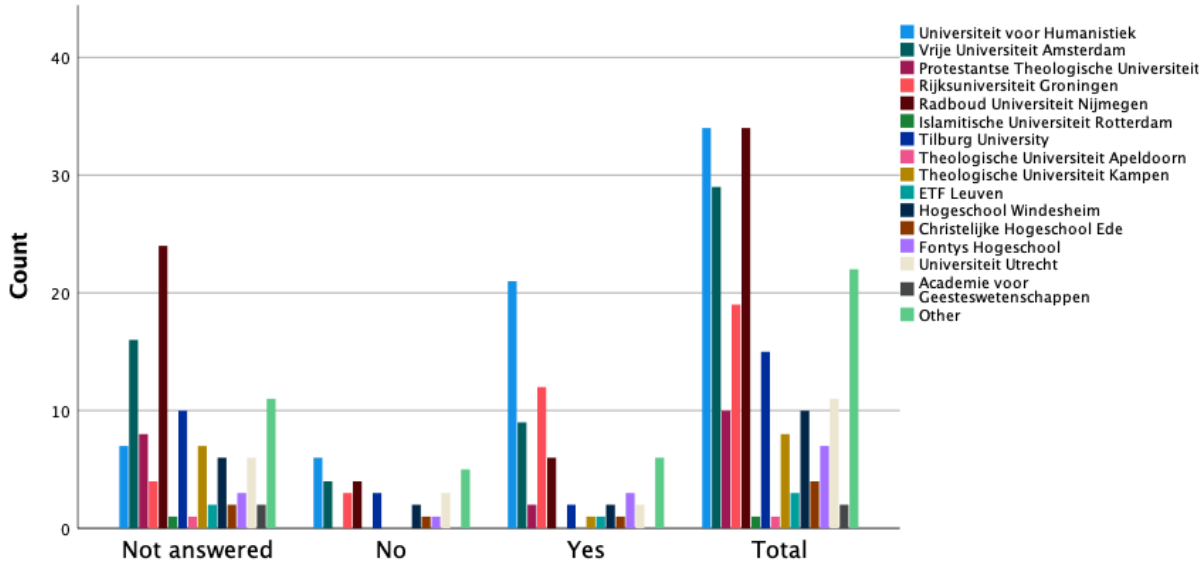
	ETF Leuven	Count	2	0	1	3
		% within College	66.7%	0.0%	33.3%	
		% within Familiar_term_focusing	2.1%	0.0%	1.8%	
		% of Total	1.1%	0.0%	0.6%	1.7%
	Hogeschool Windesheim	Count	6	2	2	10
		% within College	60.0%	20.0%	20.0%	
		% within Familiar_term_focusing	6.4%	7.4%	3.5%	
		% of Total	3.4%	1.1%	1.1%	5.6%
	Christelijke Hogeschool Ede	Count	2	1	1	4
		% within College	50.0%	25.0%	25.0%	
		% within Familiar_term_focusing	2.1%	3.7%	1.8%	
		% of Total	1.1%	0.6%	0.6%	2.2%
	Fontys Hogeschool	Count	3	1	3	7
		% within College	42.9%	14.3%	42.9%	
		% within Familiar_term_focusing	3.2%	3.7%	5.3%	
		% of Total	1.7%	0.6%	1.7%	3.9%
	Universiteit Utrecht	Count	6	3	2	11
		% within College	54.5%	27.3%	18.2%	
		% within Familiar_term_focusing	6.4%	11.1%	3.5%	
		% of Total	3.4%	1.7%	1.1%	6.2%
	Academie voor Geesteswetenschappen	Count	2	0	0	2
		% within College	100.0%	0.0%	0.0%	
		% within Familiar_term_focusing	2.1%	0.0%	0.0%	
		% of Total	1.1%	0.0%	0.0%	1.1%
	Other	Count	11	5	6	22
		% within College	50.0%	22.7%	27.3%	
		% within Familiar_term_focusing	11.7%	18.5%	10.5%	
		% of Total	6.2%	2.8%	3.4%	12.4%
Total		Count	94	27	57	178
		% of Total	52.8%	15.2%	32.0%	100.0%

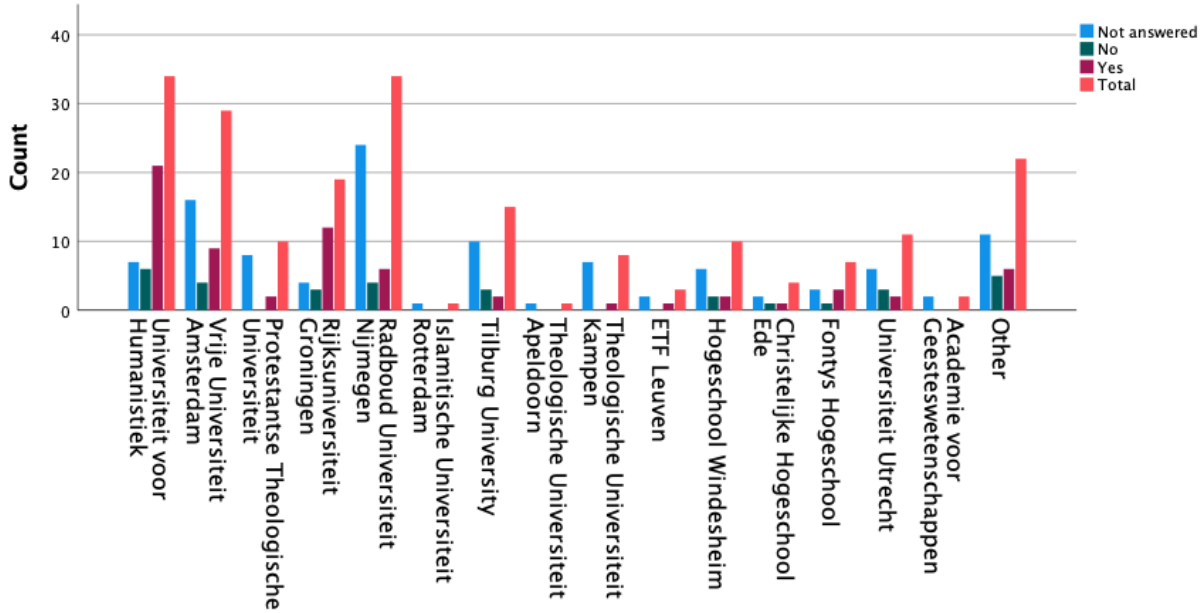
Percentages and totals are based on respondents.
a. Dichotomy group tabulated at value 1.

[Other] Where have you received your education as a spiritual caregiver? * Prior to this survey, did you already know that the term 'focusing' is being used for this? Crosstabulatior

Count

		Prior to this survey, did you already know that the term 'focusing' is being used for this?			
		Not answered	No	Yes	Total
[Other] Where have you received your education as a spiritual caregiver?		83	22	51	156
	9 Eylül universiteit Turkije/Izmir	0	0	1	1
	buitenland	1	0	0	1
	Duitsland	0	1	0	1
	eerder ook nog aan het humanistisch opleidingsinstituut,, voorloper van UvH	0	0	1	1
	Egypt	0	0	1	1
	en de UvA	1	0	0	1
	HBO InHolland	1	0	0	1
	Hogeschool Inholland Amstelveen	1	0	0	1
	Hogeschool voor Theologie en Pastoraat Heerlen	0	1	0	1
	Kath. Universiteit Leuven, Rijksuniversiteit Leiden, Katholieke Theologische Universiteit Utrecht (nu Tilburg University)	1	0	0	1
	Katholieke Theologische Hogeschool Amsterdam (nu Tilburg)	0	1	0	1
	Katholieke Theologische Universiteit Amsterdam	1	0	0	1
	kerkelijke opleiding aan RU Leiden	1	0	0	1
	nederlands bijbel instituut	1	0	0	1
	Rijks universiteit Leiden, opleindg NH kerk, (thans PThU)	1	0	0	1
	Rijksuniversiteit Leiden	1	0	0	1
	Rijksuniversiteit Leiden en Kerkelijke Opleiding Hervormde Kerk	1	0	0	1
	titus Brandsma Instituut Nijmegen	0	0	1	1
	toenmalige Katholieke Theologische Universiteit Amsterdam	0	1	0	1
	training college salavtion army	0	0	1	1
	Universiteit voor Theologie en Pastoraat Heerlen	0	0	1	1
	UTP	0	1	0	1
Total		94	27	57	178


Count
40
30
20
10
0
Not answered
No
Yes
Total
Universiteit voor Humanistiek
Vrije Universiteit Amsterdam
Protestantse Theologische Universiteit
Rijksuniversiteit Groningen
Radboud Universiteit Nijmegen
Islamitische Universiteit Rotterdam
Tilburg University
Theologische Universiteit Apeldoorn
Theologische Universiteit Kampen
ETF Leuven
Hogeschool Windesheim
Christelijke Hogeschool Ede
Fontys Hogeschool
Universiteit Utrecht
Academie voor Geesteswetenschappen
Other


Count
40
30
20
10
0
Not answered
No
Yes
Total
Universiteit voor Humanistiek
Vrije Universiteit Amsterdam
Protestantse Theologische Universiteit
Rijksuniversiteit Groningen
Radboud Universiteit Nijmegen
Islamitische Universiteit Rotterdam
Tilburg University
Theologische Universiteit Apeldoorn
Theologische Universiteit Kampen
ETF Leuven
Hogeschool Windesheim
Christelijke Hogeschool Ede
Fontys Hogeschool
Universiteit Utrecht
Academie voor Geesteswetenschappen
Other

College of education * Prior to this survey, did you already know the name Eugene Gendlin?

			Prior to this survey, did you already know the name Eugene Gendlin?			
			Not answered	No	Yes	Total
College[a]	Universiteit voor Humanistiek	Count	0	11	23	34
		% within College	0.0%	32.4%	67.6%	
		% within Name_Gendlin	0.0%	8.8%	44.2%	
		% of Total	0.0%	6.2%	12.9%	19.1%
	Vrije Universiteit Amsterdam	Count	0	19	10	29
		% within College	0.0%	65.5%	34.5%	
		% within Name_Gendlin	0.0%	15.2%	19.2%	
		% of Total	0.0%	10.7%	5.6%	16.3%
	Protestantse Theologische Universiteit	Count	1	8	1	10
		% within College	10.0%	80.0%	10.0%	
		% within Name_Gendlin	100.0%	6.4%	1.9%	
		% of Total	0.6%	4.5%	0.6%	5.6%
	Rijksuniversiteit Groningen	Count	0	10	9	19
		% within College	0.0%	52.6%	47.4%	
		% within Name_Gendlin	0.0%	8.0%	17.3%	
		% of Total	0.0%	5.6%	5.1%	10.7%
	Radboud Universiteit Nijmegen	Count	0	28	6	34
		% within College	0.0%	82.4%	17.6%	
		% within Name_Gendlin	0.0%	22.4%	11.5%	
		% of Total	0.0%	15.7%	3.4%	19.1%
	Islamitische Universiteit Rotterdam	Count	0	1	0	1
		% within College	0.0%	100.0%	0.0%	
		% within Name_Gendlin	0.0%	0.8%	0.0%	
		% of Total	0.0%	0.6%	0.0%	0.6%
	Tilburg University	Count	0	11	4	15
		% within College	0.0%	73.3%	26.7%	
		% within Name_Gendlin	0.0%	8.8%	7.7%	
		% of Total	0.0%	6.2%	2.2%	8.4%
	Theologische Universiteit Apeldoorn	Count	0	1	0	1
		% within College	0.0%	100.0%	0.0%	
		% within Name_Gendlin	0.0%	0.8%	0.0%	
		% of Total	0.0%	0.6%	0.0%	0.6%
	Theologische Universiteit Kampen	Count	0	7	1	8
		% within College	0.0%	87.5%	12.5%	
		% within Name_Gendlin	0.0%	5.6%	1.9%	
		% of Total	0.0%	3.9%	0.6%	4.5%
	ETF Leuven	Count	0	2	1	3
		% within College	0.0%	66.7%	33.3%	
		% within Name_Gendlin	0.0%	1.6%	1.9%	
		% of Total	0.0%	1.1%	0.6%	1.7%
	Hogeschool Windesheim	Count	0	10	0	10
		% within College	0.0%	100.0%	0.0%	
		% within Name_Gendlin	0.0%	8.0%	0.0%	
		% of Total	0.0%	5.6%	0.0%	5.6%

	Christelijke Hogeschool Ede	Count	0	4	0	4
		% within College	0.0%	100.0%	0.0%	
		% within Name_Gendlin	0.0%	3.2%	0.0%	
		% of Total	0.0%	2.2%	0.0%	2.2%
	Fontys Hogeschool	Count	0	5	2	7
		% within College	0.0%	71.4%	28.6%	
		% within Name_Gendlin	0.0%	4.0%	3.8%	
		% of Total	0.0%	2.8%	1.1%	3.9%
	Universiteit Utrecht	Count	0	9	2	11
		% within College	0.0%	81.8%	18.2%	
		% within Name_Gendlin	0.0%	7.2%	3.8%	
		% of Total	0.0%	5.1%	1.1%	6.2%
	Academie voor Geesteswetenschappen	Count	0	2	0	2
		% within College	0.0%	100.0%	0.0%	
		% within Name_Gendlin	0.0%	1.6%	0.0%	
		% of Total	0.0%	1.1%	0.0%	1.1%
	Other	Count	0	19	3	22
		% within College	0.0%	86.4%	13.6%	
		% within Name_Gendlin	0.0%	15.2%	5.8%	
		% of Total	0.0%	10.7%	1.7%	12.4%
Total		Count	1	125	52	178
		% of Total	0.6%	70.2%	29.2%	100.0%

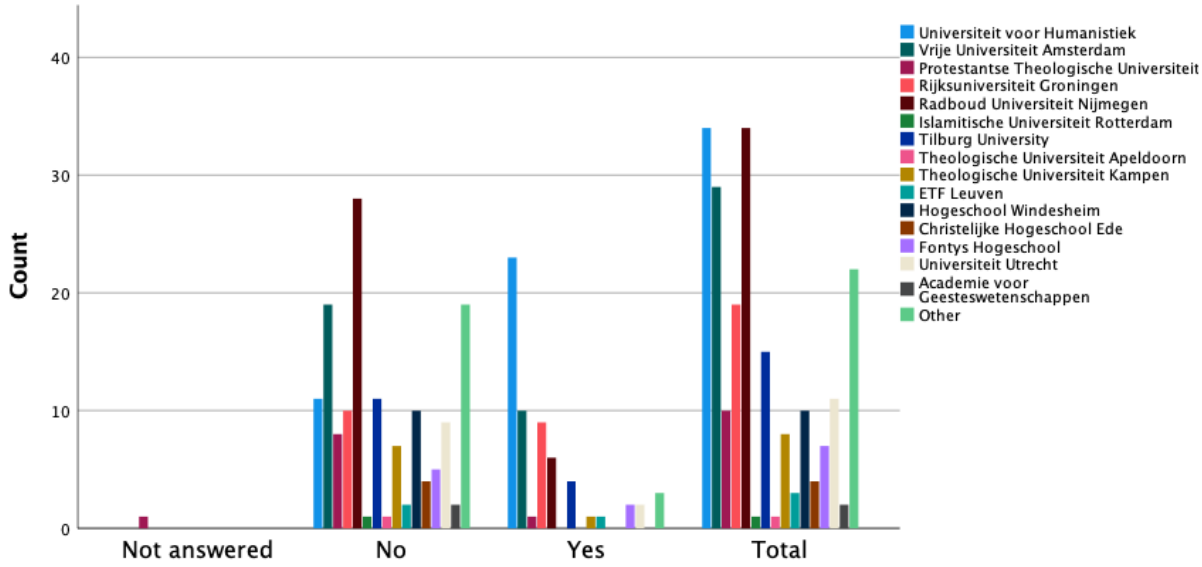
Percentages and totals are based on respondents.

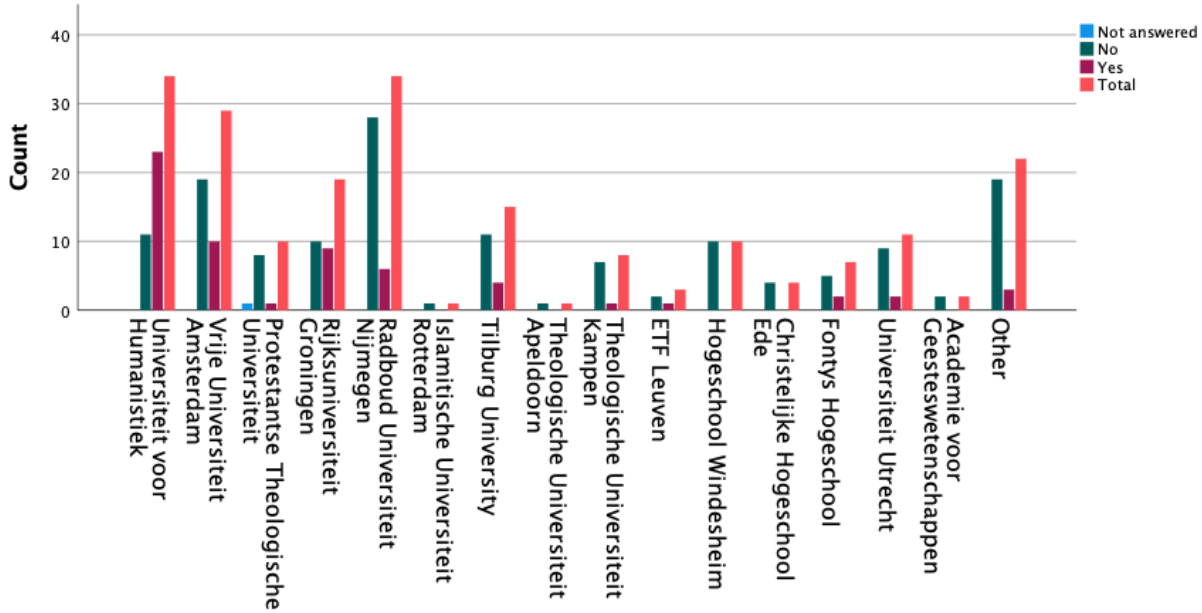
a. Dichotomy group tabulated at value 1.

[Other] Where have you received your education as a spiritual caregiver? * Prior to this survey, did you already know the name Eugene Gendlin? Crosstabulation

Count

		Prior to this survey, did you already know the name Eugene Gendlin?			
		Not answered	No	Yes	Total
[Other] Where have you received your education as a spiritual caregiver?		1	106	49	156
	9 Eylül universiteit Turkije/Izmir	0	1	0	1
	buitenland	0	1	0	1
	Duitsland	0	1	0	1
	eerder ook nog aan het humanistisch opleidingsinstituut,, voorloper van UvH	0	0	1	1
	Egypt	0	1	0	1
	en de UvA	0	1	0	1
	HBO InHolland	0	1	0	1
	Hogeschool Inholland Amstelveen	0	1	0	1
	Hogeschool voor Theologie en Pastoraat Heerlen	0	1	0	1
	Kath. Universiteit Leuven, Rijksuniversiteit Leiden, Katholieke Theologische Universiteit Utrecht (nu Tilburg University)	0	1	0	1
	Katholieke Theologische Hogeschool Amsterdam (nu Tilburg)	0	1	0	1
	Katholieke Theologische Universiteit Amsterdam	0	1	0	1
	kerkelijke opleiding aan RU Leiden	0	1	0	1
	nederlands bijbel instituut	0	1	0	1
	Rijks universiteit Leiden, opleindg NH kerk, (thans PThU)	0	1	0	1
	Rijksuniversiteit Leiden	0	1	0	1
	Rijksuniversiteit Leiden en Kerkelijke Opleiding Hervormde Kerk	0	1	0	1
	titus Brandsma Instituut Nijmegen	0	0	1	1
	toenmalige Katholieke Theologische Universiteit Amsterdam	0	1	0	1
	training college salavtion army	0	1	0	1
	Universiteit voor Theologie en Pastoraat Heerlen	0	0	1	1
	UTP	0	1	0	1
Total		1	125	52	178


Count
40
30
20
10
0
Not answered
No
Yes
Total
Universiteit voor Humanistiek
Vrije Universiteit Amsterdam
Protestantse Theologische Universiteit
Rijksuniversiteit Groningen
Radboud Universiteit Nijmegen
Islamitische Universiteit Rotterdam
Tilburg University
Theologische Universiteit Apeldoorn
Theologische Universiteit Kampen
ETF Leuven
Hogeschool Windesheim
Christelijke Hogeschool Ede
Fontys Hogeschool
Universiteit Utrecht
Academie voor Geesteswetenschappen
Other


Count
40
30
20
10
0
Not answered
No
Yes
Total
Universiteit voor Humanistiek
Vrije Universiteit Amsterdam
Protestantse Theologische Universiteit
Rijksuniversiteit Groningen
Radboud Universiteit Nijmegen
Islamitische Universiteit Rotterdam
Tilburg University
Theologische Universiteit Apeldoorn
Theologische Universiteit Kampen
ETF Leuven
Hogeschool Windesheim
Christelijke Hogeschool Ede
Fontys Hogeschool
Universiteit Utrecht
Academie voor Geesteswetenschappen
Other

College of education * Prior to this survey, did you already associate the described focusing metho with the name Eugene Gendlin?

			Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?			
			Not answered	No	Yes	Total
College[a]	Universiteit voor Humanistiek	Count	11	3	20	34
		% within College	32.4%	8.8%	58.8%	
		% within Association_focusing_Gendlin	8.4%	37.5%	51.3%	
		% of Total	6.2%	1.7%	11.2%	19.1%
	Vrije Universiteit Amsterdam	Count	20	2	7	29
		% within College	69.0%	6.9%	24.1%	
		% within Association_focusing_Gendlin	15.3%	25.0%	17.9%	
		% of Total	11.2%	1.1%	3.9%	16.3%
	Protestantse Theologische Universiteit	Count	9	0	1	10
		% within College	90.0%	0.0%	10.0%	
		% within Association_focusing_Gendlin	6.9%	0.0%	2.6%	
		% of Total	5.1%	0.0%	0.6%	5.6%
	Rijksuniversiteit Groningen	Count	10	1	8	19
		% within College	52.6%	5.3%	42.1%	
		% within Association_focusing_Gendlin	7.6%	12.5%	20.5%	
		% of Total	5.6%	0.6%	4.5%	10.7%
	Radboud Universiteit Nijmegen	Count	32	1	1	34
		% within College	94.1%	2.9%	2.9%	
		% within Association_focusing_Gendlin	24.4%	12.5%	2.6%	
		% of Total	18.0%	0.6%	0.6%	19.1%
	Islamitische Universiteit Rotterdam	Count	1	0	0	1
		% within College	100.0%	0.0%	0.0%	
		% within Association_focusing_Gendlin	0.8%	0.0%	0.0%	
		% of Total	0.6%	0.0%	0.0%	0.6%
	Tilburg University	Count	13	0	2	15
		% within College	86.7%	0.0%	13.3%	
		% within Association_focusing_Gendlin	9.9%	0.0%	5.1%	
		% of Total	7.3%	0.0%	1.1%	8.4%
	Theologische Universiteit Apeldoorn	Count	1	0	0	1
		% within College	100.0%	0.0%	0.0%	
		% within Association_focusing_Gendlin	0.8%	0.0%	0.0%	
		% of Total	0.6%	0.0%	0.0%	0.6%

	Theologische Universiteit Kampen	Count	7	0	1	8
		% within College	87.5%	0.0%	12.5%	
		% within Association_focusing_Gendlin	5.3%	0.0%	2.6%	
		% of Total	3.9%	0.0%	0.6%	4.5%
	ETF Leuven	Count	2	0	1	3
		% within College	66.7%	0.0%	33.3%	
		% within Association_focusing_Gendlin	1.5%	0.0%	2.6%	
		% of Total	1.1%	0.0%	0.6%	1.7%
	Hogeschool Windesheim	Count	10	0	0	10
		% within College	100.0%	0.0%	0.0%	
		% within Association_focusing_Gendlin	7.6%	0.0%	0.0%	
		% of Total	5.6%	0.0%	0.0%	5.6%
	Christelijke Hogeschool Ede	Count	4	0	0	4
		% within College	100.0%	0.0%	0.0%	
		% within Association_focusing_Gendlin	3.1%	0.0%	0.0%	
		% of Total	2.2%	0.0%	0.0%	2.2%
	Fontys Hogeschool	Count	5	2	0	7
		% within College	71.4%	28.6%	0.0%	
		% within Association_focusing_Gendlin	3.8%	25.0%	0.0%	
		% of Total	2.8%	1.1%	0.0%	3.9%
	Universiteit Utrecht	Count	9	0	2	11
		% within College	81.8%	0.0%	18.2%	
		% within Association_focusing_Gendlin	6.9%	0.0%	5.1%	
		% of Total	5.1%	0.0%	1.1%	6.2%
	Academie voor Geesteswetenschappen	Count	2	0	0	2
		% within College	100.0%	0.0%	0.0%	
		% within Association_focusing_Gendlin	1.5%	0.0%	0.0%	
		% of Total	1.1%	0.0%	0.0%	1.1%
	Other	Count	19	0	3	22
		% within College	86.4%	0.0%	13.6%	
		% within Association_focusing_Gendlin	14.5%	0.0%	7.7%	
		% of Total	10.7%	0.0%	1.7%	12.4%
Total		Count	131	8	39	178
		% of Total	73.6%	4.5%	21.9%	100.0%

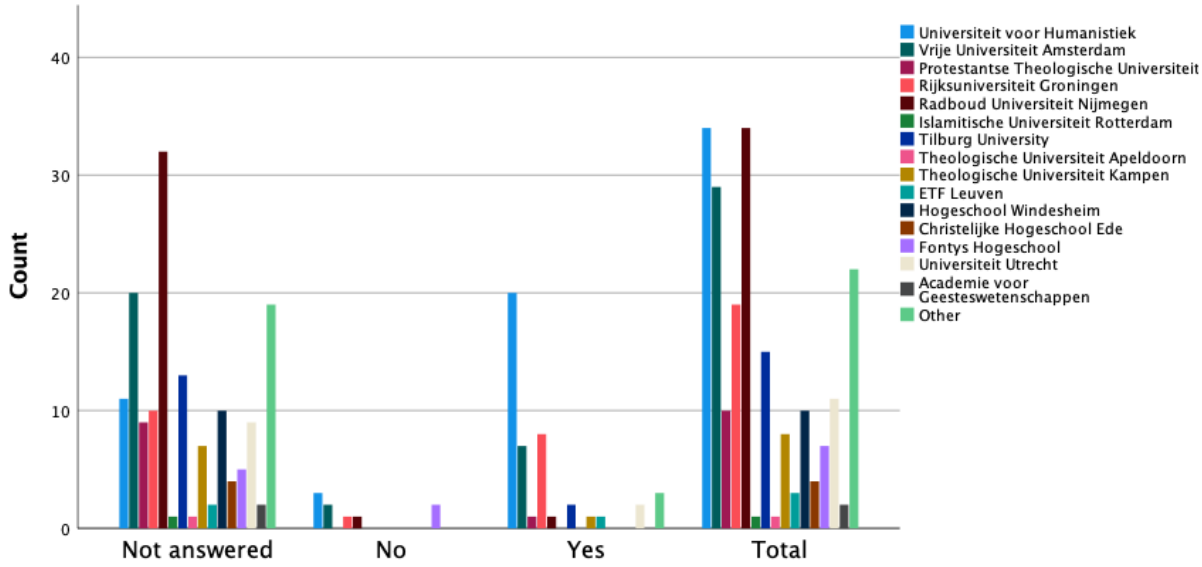
Percentages and totals are based on respondents.

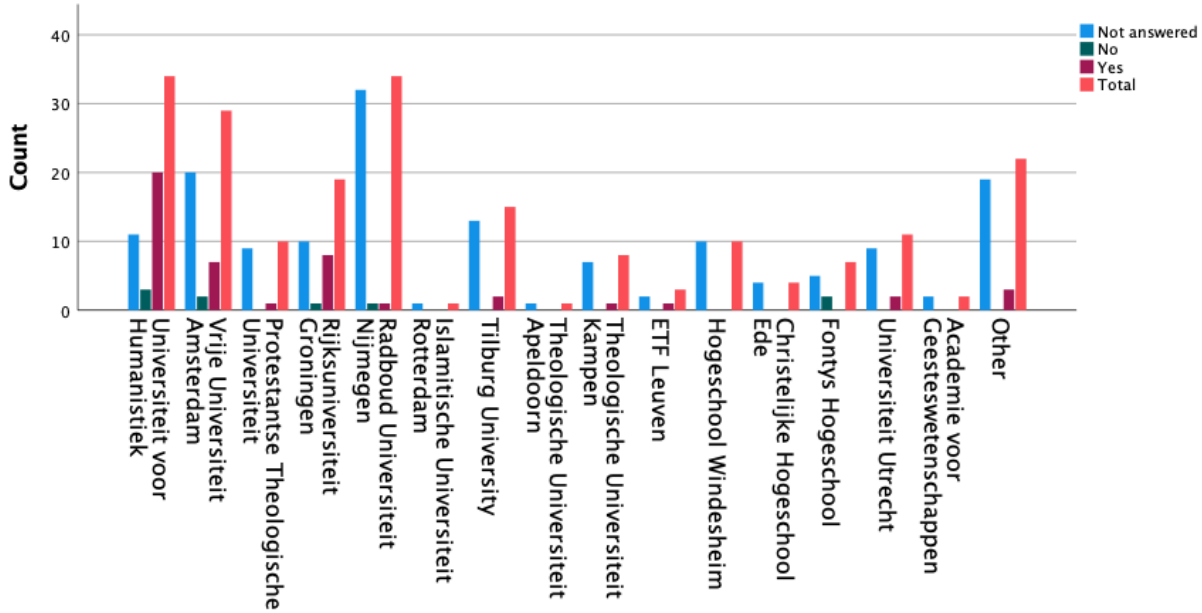
a. Dichotomy group tabulated at value 1.

[Other] Where have you received your education as a spiritual caregiver? * Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin? Crosstabulation

Count

		Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?			
		Not answered	No	Yes	Total
[Other] Where have you received your education as a spiritual caregiver?		112	8	36	156
	9 Eylül universiteit Turkije/Izmir	1	0	0	1
	buitenland	1	0	0	1
	Duitsland	1	0	0	1
	eerder ook nog aan het humanistisch opleidingsinstituut,, voorloper van UvH	0	0	1	1
	Egypt	1	0	0	1
	en de UvA	1	0	0	1
	HBO InHolland	1	0	0	1
	Hogeschool Inholland Amstelveen	1	0	0	1
	Hogeschool voor Theologie en Pastoraat Heerlen	1	0	0	1
	Kath. Universiteit Leuven, Rijksuniversiteit Leiden, Katholieke Theologische Universiteit Utrecht (nu Tilburg University)	1	0	0	1
	Katholieke Theologische Hogeschool Amsterdam (nu Tilburg)	1	0	0	1
	Katholieke Theologische Universiteit Amsterdam	1	0	0	1
	kerkelijke opleiding aan RU Leiden	1	0	0	1
	nederlands bijbel instituut	1	0	0	1
	Rijks universiteit Leiden, opleindg NH kerk, (thans PThU)	1	0	0	1
	Rijksuniversiteit Leiden	1	0	0	1
	Rijksuniversiteit Leiden en Kerkelijke Opleiding Hervormde Kerk	1	0	0	1
	titus Brandsma Instituut Nijmegen	0	0	1	1
	toenmalige Katholieke Theologische Universiteit Amsterdam	1	0	0	1
	training college salavtion army	1	0	0	1
	Universiteit voor Theologie en Pastoraat Heerlen	0	0	1	1
	UTP	1	0	0	1
Total		131	8	39	178


Count
40
30
20
10
0
Not answered
No
Yes
Total
Universiteit voor Humanistiek
Vrije Universiteit Amsterdam
Protestantse Theologische Universiteit
Rijksuniversiteit Groningen
Radboud Universiteit Nijmegen
Islamitische Universiteit Rotterdam
Tilburg University
Theologische Universiteit Apeldoorn
Theologische Universiteit Kampen
ETF Leuven
Hogeschool Windesheim
Christelijke Hogeschool Ede
Fontys Hogeschool
Universiteit Utrecht
Academie voor Geesteswetenschappen
Other


Count
40
30
20
10
0
Not answered
No
Yes
Total
Universiteit voor Humanistiek
Vrije Universiteit Amsterdam
Protestantse Theologische Universiteit
Rijksuniversiteit Groningen
Radboud Universiteit Nijmegen
Islamitische Universiteit Rotterdam
Tilburg University
Theologische Universiteit Apeldoorn
Theologische Universiteit Kampen
ETF Leuven
Hogeschool Windesheim
Christelijke Hogeschool Ede
Fontys Hogeschool
Universiteit Utrecht
Academie voor Geesteswetenschappen
Other

College of education * Are you also familiar with any use of the method by spiritual caregivers?

			Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?			
			Not answered	No	Yes	Total
College[a]	Universiteit voor Humanistiek	Count	7	9	18	34
		% within College	20.6%	26.5%	52.9%	
		% within Familiar_use_SpiCa	7.4%	24.3%	39.1%	
		% of Total	3.9%	5.1%	10.1%	19.1%
	Vrije Universiteit Amsterdam	Count	16	5	8	29
		% within College	55.2%	17.2%	27.6%	
		% within Familiar_use_SpiCa	16.8%	13.5%	17.4%	
		% of Total	9.0%	2.8%	4.5%	16.3%
	Protestantse Theologische Universiteit	Count	8	1	1	10
		% within College	80.0%	10.0%	10.0%	
		% within Familiar_use_SpiCa	8.4%	2.7%	2.2%	
		% of Total	4.5%	0.6%	0.6%	5.6%
	Rijksuniversiteit Groningen	Count	4	6	9	19
		% within College	21.1%	31.6%	47.4%	
		% within Familiar_use_SpiCa	4.2%	16.2%	19.6%	
		% of Total	2.2%	3.4%	5.1%	10.7%
	Radboud Universiteit Nijmegen	Count	24	4	6	34
		% within College	70.6%	11.8%	17.6%	
		% within Familiar_use_SpiCa	25.3%	10.8%	13.0%	
		% of Total	13.5%	2.2%	3.4%	19.1%
	Islamitische Universiteit Rotterdam	Count	1	0	0	1
		% within College	100.0%	0.0%	0.0%	
		% within Familiar_use_SpiCa	1.1%	0.0%	0.0%	
		% of Total	0.6%	0.0%	0.0%	0.6%
	Tilburg University	Count	10	4	1	15
		% within College	66.7%	26.7%	6.7%	
		% within Familiar_use_SpiCa	10.5%	10.8%	2.2%	
		% of Total	5.6%	2.2%	0.6%	8.4%
	Theologische Universiteit Apeldoorn	Count	1	0	0	1
		% within College	100.0%	0.0%	0.0%	
		% within Familiar_use_SpiCa	1.1%	0.0%	0.0%	
		% of Total	0.6%	0.0%	0.0%	0.6%
	Theologische Universiteit Kampen	Count	7	1	0	8
		% within College	87.5%	12.5%	0.0%	
		% within Familiar_use_SpiCa	7.4%	2.7%	0.0%	
		% of Total	3.9%	0.6%	0.0%	4.5%

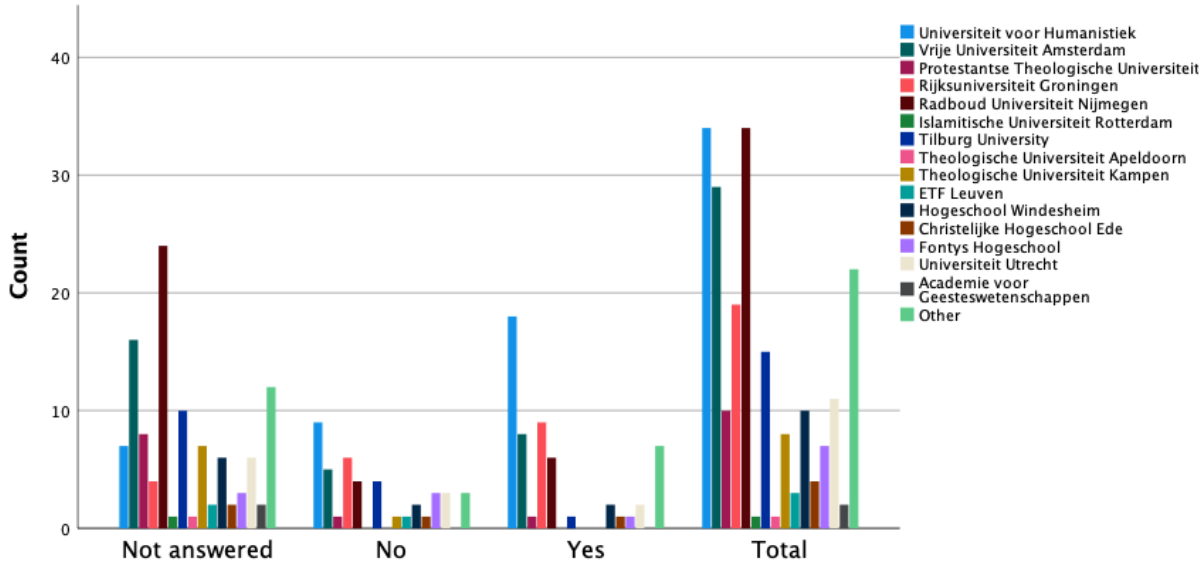
	ETF Leuven	Count	2	1	0	3
		% within College	66.7%	33.3%	0.0%	
		% within Familiar_use_SpiCa	2.1%	2.7%	0.0%	
		% of Total	1.1%	0.6%	0.0%	1.7%
	Hogeschool Windesheim	Count	6	2	2	10
		% within College	60.0%	20.0%	20.0%	
		% within Familiar_use_SpiCa	6.3%	5.4%	4.3%	
		% of Total	3.4%	1.1%	1.1%	5.6%
	Christelijke Hogeschool Ede	Count	2	1	1	4
		% within College	50.0%	25.0%	25.0%	
		% within Familiar_use_SpiCa	2.1%	2.7%	2.2%	
		% of Total	1.1%	0.6%	0.6%	2.2%
	Fontys Hogeschool	Count	3	3	1	7
		% within College	42.9%	42.9%	14.3%	
		% within Familiar_use_SpiCa	3.2%	8.1%	2.2%	
		% of Total	1.7%	1.7%	0.6%	3.9%
	Universiteit Utrecht	Count	6	3	2	11
		% within College	54.5%	27.3%	18.2%	
		% within Familiar_use_SpiCa	6.3%	8.1%	4.3%	
		% of Total	3.4%	1.7%	1.1%	6.2%
	Academie voor Geesteswetenschappen	Count	2	0	0	2
		% within College	100.0%	0.0%	0.0%	
		% within Familiar_use_SpiCa	2.1%	0.0%	0.0%	
		% of Total	1.1%	0.0%	0.0%	1.1%
	Other	Count	12	3	7	22
		% within College	54.5%	13.6%	31.8%	
		% within Familiar_use_SpiCa	12.6%	8.1%	15.2%	
		% of Total	6.7%	1.7%	3.9%	12.4%
Total		Count	95	37	46	178
		% of Total	53.4%	20.8%	25.8%	100.0%

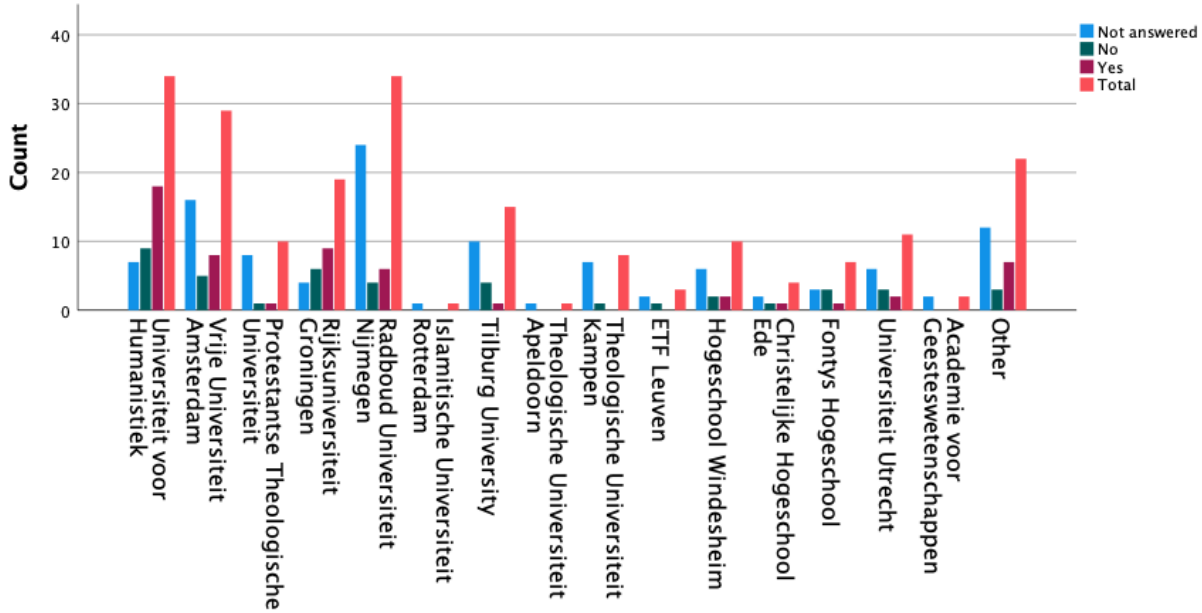
Percentages and totals are based on respondents.
a. Dichotomy group tabulated at value 1.

[Other] Where have you received your education as a spiritual caregiver? * Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers? Crosstabulation

Count

		Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?			
		Not answered	No	Yes	Total
[Other] Where have you received your education as a spiritual caregiver?		83	34	39	156
	9 Eylül universiteit Turkije/Izmir	0	0	1	1
	buitenland	1	0	0	1
	Duitsland	0	0	1	1
	eerder ook nog aan het humanistisch opleidingsinstituut,, voorloper van UvH	0	0	1	1
	Egypt	1	0	0	1
	en de UvA	1	0	0	1
	HBO InHolland	1	0	0	1
	Hogeschool Inholland Amstelveen	1	0	0	1
	Hogeschool voor Theologie en Pastoraat Heerlen	0	0	1	1
	Kath. Universiteit Leuven, Rijksuniversiteit Leiden, Katholieke Theologische Universiteit Utrecht (nu Tilburg University)	1	0	0	1
	Katholieke Theologische Hogeschool Amsterdam (nu Tilburg)	0	0	1	1
	Katholieke Theologische Universiteit Amsterdam	1	0	0	1
	kerkelijke opleiding aan RU Leiden	1	0	0	1
	nederlands bijbel instituut	1	0	0	1
	Rijks universiteit Leiden, opleindg NH kerk, (thans PThU)	1	0	0	1
	Rijksuniversiteit Leiden	1	0	0	1
	Rijksuniversiteit Leiden en Kerkelijke Opleiding Hervormde Kerk	1	0	0	1
	titus Brandsma Instituut Nijmegen	0	0	1	1
	toenmalige Katholieke Theologische Universiteit Amsterdam	0	1	0	1
	training college salavtion army	0	1	0	1
	Universiteit voor Theologie en Pastoraat Heerlen	0	0	1	1
	UTP	0	1	0	1
Total		95	37	46	178


Count
40
30
20
10
0
Not answered
No
Yes
Total
Universiteit voor Humanistiek
Vrije Universiteit Amsterdam
Protestantse Theologische Universiteit
Rijksuniversiteit Groningen
Radboud Universiteit Nijmegen
Islamitische Universiteit Rotterdam
Tilburg University
Theologische Universiteit Apeldoorn
Theologische Universiteit Kampen
ETF Leuven
Hogeschool Windesheim
Christelijke Hogeschool Ede
Fontys Hogeschool
Universiteit Utrecht
Academie voor Geesteswetenschappen
Other


Count
40
30
20
10
0
Not answered
No
Yes
Total
Universiteit voor Humanistiek
Vrije Universiteit Amsterdam
Protestantse Theologische Universiteit
Rijksuniversiteit Groningen
Radboud Universiteit Nijmegen
Islamitische Universiteit Rotterdam
Tilburg University
Theologische Universiteit Apeldoorn
Theologische Universiteit Kampen
ETF Leuven
Hogeschool Windesheim
Christelijke Hogeschool Ede
Fontys Hogeschool
Universiteit Utrecht
Academie voor Geesteswetenschappen
Other

05. START OF WORK AS A SPIRITUAL CAREGIVER
versus Familiarity with focusing and Gendlin

Are you in any way familiar with the method as described above? * Since when have you been working as a spiritual caregiver?

			Since when have you been working as a spiritual caregiver?									
			1981-1985	1986-1990	1991-1995	1996-2000	2001-2005	2006-2010	2011-2015	2016-2020	2021-2022	Total
Are you in any way familiar with the method as described above?	No	Count	1	4	4	6	9	14	12	31	13	94
		% within Are you in any way familiar with the method as described above?	1.1%	4.3%	4.3%	6.4%	9.6%	14.9%	12.8%	33.0%	13.8%	100.0%
		% within Since when have you been working as a spiritual caregiver?	33.3%	66.7%	66.7%	46.2%	52.9%	46.7%	40.0%	56.4%	72.2%	52.8%
		% of Total	0.6%	2.2%	2.2%	3.4%	5.1%	7.9%	6.7%	17.4%	7.3%	52.8%
	Yes	Count	2	2	2	7	8	16	18	24	5	84
		% within Are you in any way familiar with the method as described above?	2.4%	2.4%	2.4%	8.3%	9.5%	19.0%	21.4%	28.6%	6.0%	100.0%
		% within Since when have you been working as a spiritual caregiver?	66.7%	33.3%	33.3%	53.8%	47.1%	53.3%	60.0%	43.6%	27.8%	47.2%
		% of Total	1.1%	1.1%	1.1%	3.9%	4.5%	9.0%	10.1%	13.5%	2.8%	47.2%
Total		Count	3	6	6	13	17	30	30	55	18	178
		% within Are you in any way familiar with the method as described above?	1.7%	3.4%	3.4%	7.3%	9.6%	16.9%	16.9%	30.9%	10.1%	100.0%
		% within Since when have you been working as a spiritual caregiver?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	1.7%	3.4%	3.4%	7.3%	9.6%	16.9%	16.9%	30.9%	10.1%	100.0%

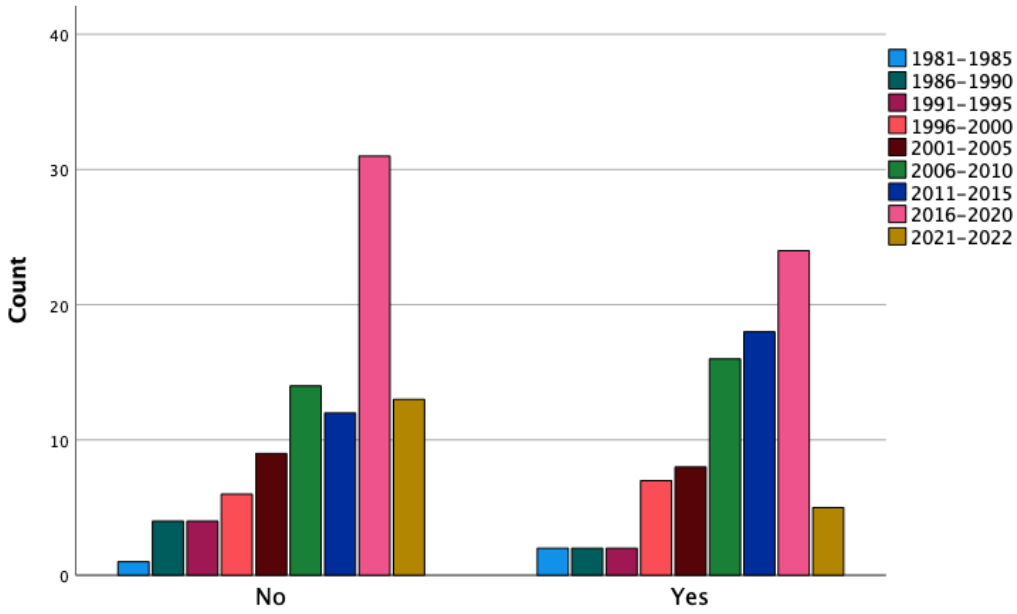
Chi-Square Tests

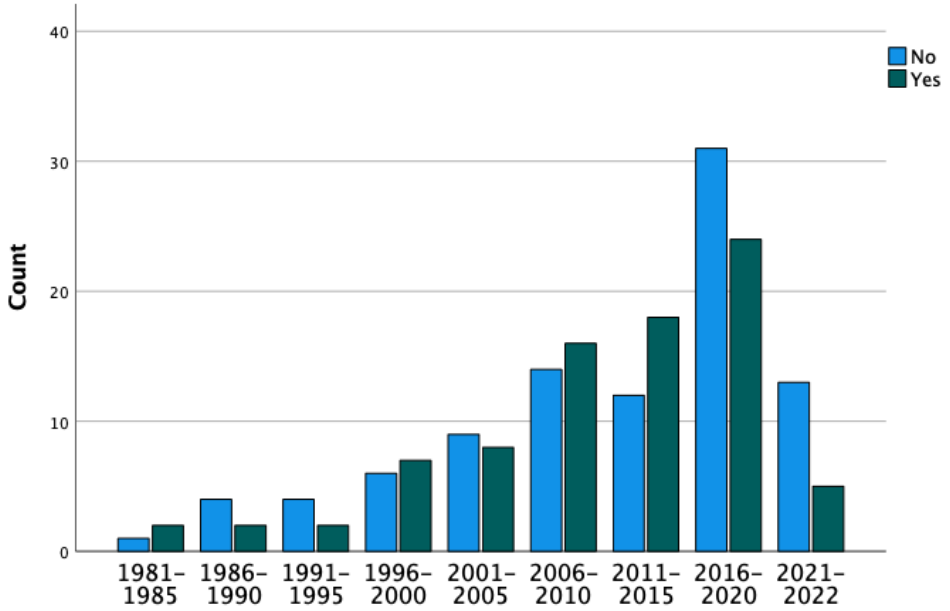
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	7.043[a]	8	.532
Likelihood Ratio	7.191	8	.516
Linear-by-Linear Association	.533	1	.466
N of Valid Cases	178		

a. 6 cells (33.3%) have expected count less than 5. The minimum expected count is 1.42.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.199	.532
	Cramer's V	.199	.532
N of Valid Cases		178	


Count
40
30
20
10
0
No
Yes
1981–1985
1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022


Count
40
30
20
10
0
No
Yes
1981–1985
1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022

Prior to this survey, did you already know that the term 'focusing' is being used for this? * Since when have you been ...

			Since when have you been working as a spiritual caregiver?									
			1981-1985	1986-1990	1991-1995	1996-2000	2001-2005	2006-2010	2011-2015	2016-2020	2021-2022	Total
Prior to this survey, did you already know that the term 'focusing' is being used for this?	N.A.	Count	1	4	4	6	9	14	12	31	13	94
		% within Prior to this survey, did you already know that the term 'focusing' is being used for this?	1.1%	4.3%	4.3%	6.4%	9.6%	14.9%	12.8%	33.0%	13.8%	100.0%
		% within Since when have you been working as a spiritual caregiver?	33.3%	66.7%	66.7%	46.2%	52.9%	46.7%	40.0%	56.4%	72.2%	52.8%
		% of Total	0.6%	2.2%	2.2%	3.4%	5.1%	7.9%	6.7%	17.4%	7.3%	52.8%
	No	Count	2	1	1	1	3	3	7	8	1	27
		% within Prior to this survey, did you already know that the term 'focusing' is being used for this?	7.4%	3.7%	3.7%	3.7%	11.1%	11.1%	25.9%	29.6%	3.7%	100.0%
		% within Since when have you been working as a spiritual caregiver?	66.7%	16.7%	16.7%	7.7%	17.6%	10.0%	23.3%	14.5%	5.6%	15.2%
		% of Total	1.1%	0.6%	0.6%	0.6%	1.7%	1.7%	3.9%	4.5%	0.6%	15.2%
	Yes	Count	0	1	1	6	5	13	11	16	4	57
		% within Prior to this survey, did you already know that the term 'focusing' is being used for this?	0.0%	1.8%	1.8%	10.5%	8.8%	22.8%	19.3%	28.1%	7.0%	100.0%
		% within Since when have you been working as a spiritual caregiver?	0.0%	16.7%	16.7%	46.2%	29.4%	43.3%	36.7%	29.1%	22.2%	32.0%
		% of Total	0.0%	0.6%	0.6%	3.4%	2.8%	7.3%	6.2%	9.0%	2.2%	32.0%
Total		Count	3	6	6	13	17	30	30	55	18	178
		% within Prior to this survey, did you already know that the term 'focusing' is being used for this?	1.7%	3.4%	3.4%	7.3%	9.6%	16.9%	16.9%	30.9%	10.1%	100.0%
		% within Since when have you been working as a spiritual caregiver?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	1.7%	3.4%	3.4%	7.3%	9.6%	16.9%	16.9%	30.9%	10.1%	100.0%

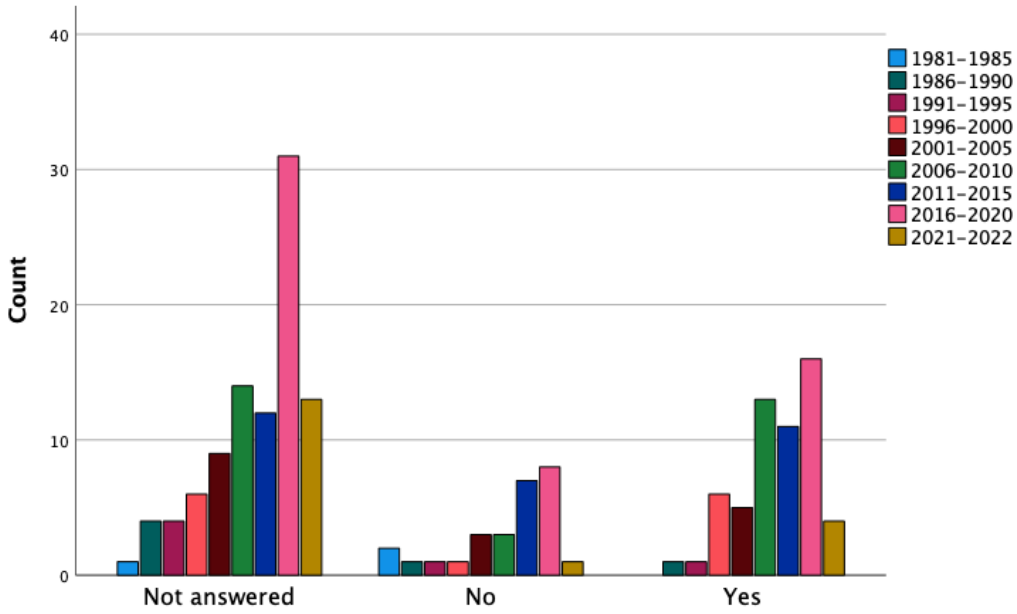
Chi-Square Tests

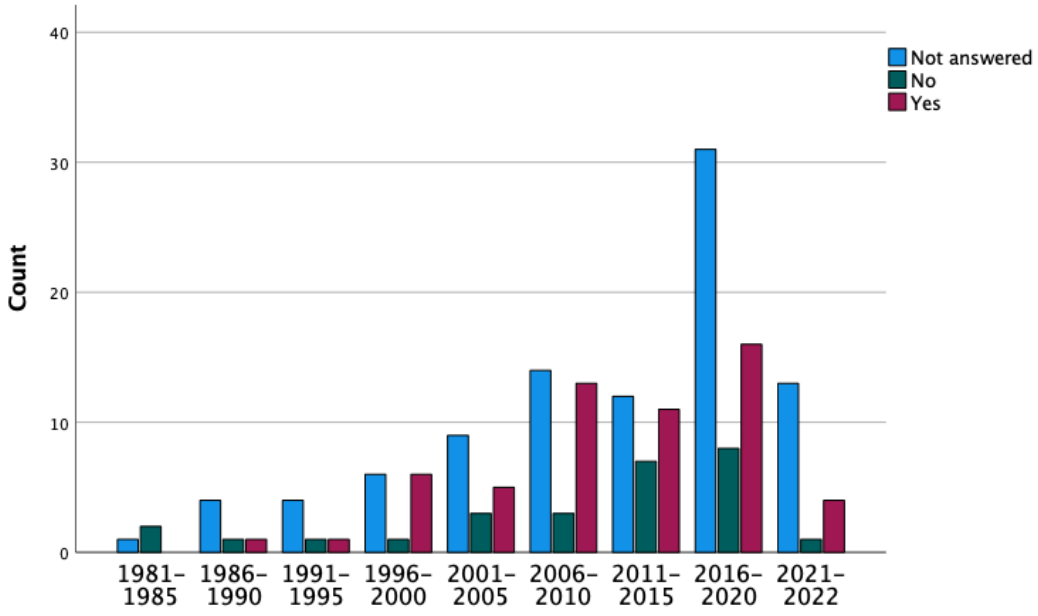
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	16.871[a]	16	.394
Likelihood Ratio	15.757	16	.470
Linear-by-Linear Association	.135	1	.714
N of Valid Cases	178		

a. 15 cells (55.6%) have expected count less than 5. The minimum expected count is .46.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.308	.394
	Cramer's V	.218	.394
N of Valid Cases		178	


Count
40
30
20
10
0
Not answered
No
Yes
1981–1985
1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022


Count
40
30
20
10
0
1981–1985
1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022
Not answered
No
Yes

Prior to this survey, did you already know the name Eugene Gendlin? * Since when have you been working as a spiritual caregiver?

			Since when have you been working as a spiritual caregiver?									
			1981–1985	1986–1990	1991–1995	1996–2000	2001–2005	2006–2010	2011–2015	2016–2020	2021–2022	Total
Prior to this survey, did you already know the name Eugene Gendlin?	N.A.	Count	0	0	0	0	0	0	0	1	0	1
		% within Prior to this survey, did you already know the name Eugene Gendlin?	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	100.0%
		% within Since when have you been working as a spiritual caregiver?	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	1.8%	0.0%	0.6%
		% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.6%	0.0%	0.6%
	No	Count	3	5	5	8	9	19	21	40	15	125
		% within Prior to this survey, did you already know the name Eugene Gendlin?	2.4%	4.0%	4.0%	6.4%	7.2%	15.2%	16.8%	32.0%	12.0%	100.0%
		% within Since when have you been working as a spiritual caregiver?	100.0%	83.3%	83.3%	61.5%	52.9%	63.3%	70.0%	72.7%	83.3%	70.2%
		% of Total	1.7%	2.8%	2.8%	4.5%	5.1%	10.7%	11.8%	22.5%	8.4%	70.2%
	Yes	Count	0	1	1	5	8	11	9	14	3	52
		% within Prior to this survey, did you already know the name Eugene Gendlin?	0.0%	1.9%	1.9%	9.6%	15.4%	21.2%	17.3%	26.9%	5.8%	100.0%
		% within Since when have you been working as a spiritual caregiver?	0.0%	16.7%	16.7%	38.5%	47.1%	36.7%	30.0%	25.5%	16.7%	29.2%
		% of Total	0.0%	0.6%	0.6%	2.8%	4.5%	6.2%	5.1%	7.9%	1.7%	29.2%
Total		Count	3	6	6	13	17	30	30	55	18	178
		% within Prior to this survey, did you already know the name Eugene Gendlin?	1.7%	3.4%	3.4%	7.3%	9.6%	16.9%	16.9%	30.9%	10.1%	100.0%
		% within Since when have you been working as a spiritual caregiver?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	1.7%	3.4%	3.4%	7.3%	9.6%	16.9%	16.9%	30.9%	10.1%	100.0%

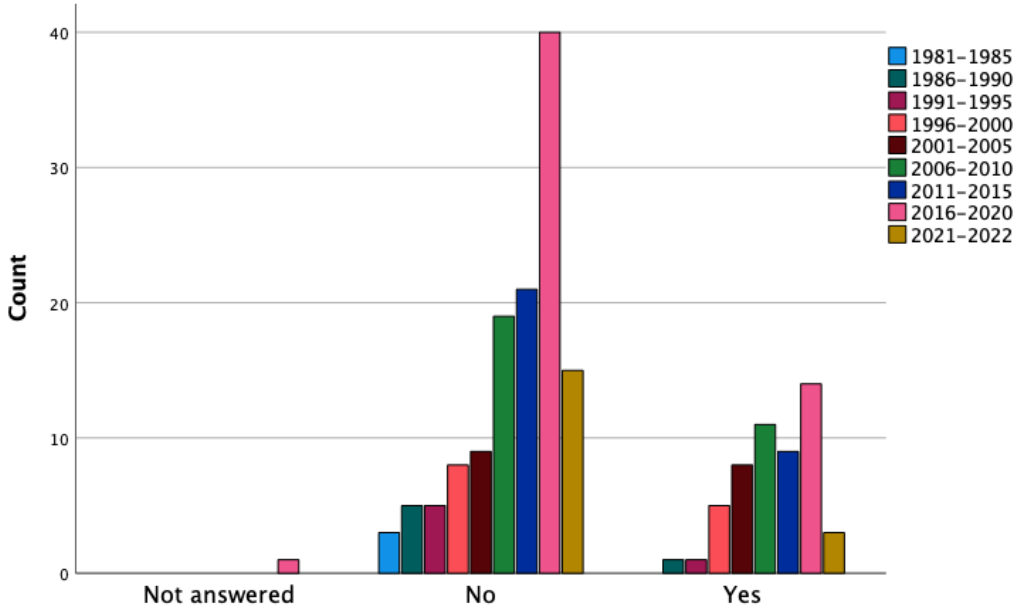
Chi-Square Tests

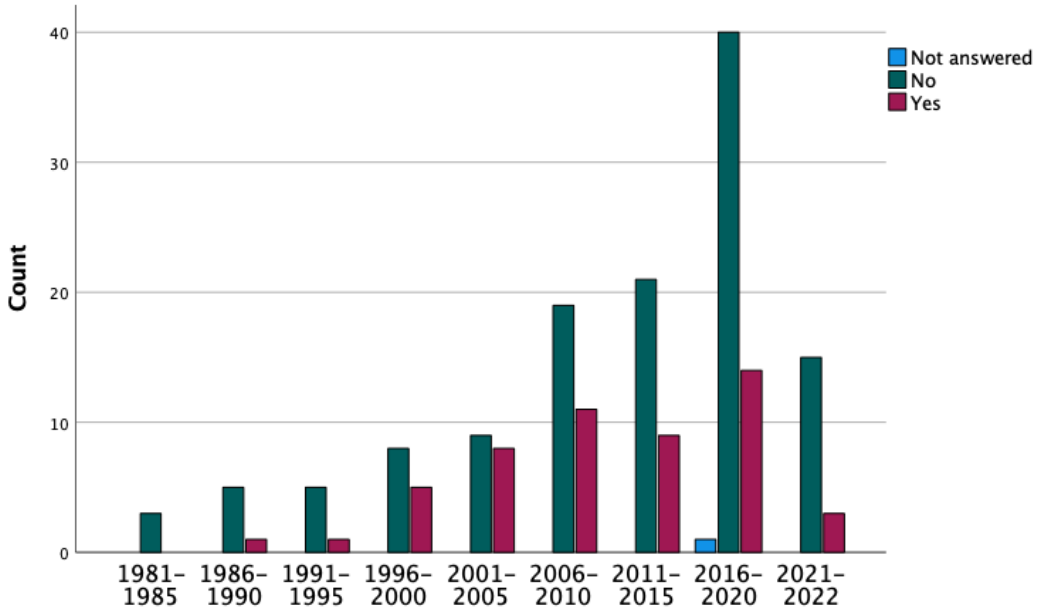
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	10.034[a]	16	.865
Likelihood Ratio	10.958	16	.812
Linear-by-Linear Association	.442	1	.506
N of Valid Cases	178		

a. 17 cells (63.0%) have expected count less than 5. The minimum expected count is .02.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.237	.865
	Cramer's V	.168	.865
N of Valid Cases		178	


Count
40
30
20
10
0
Not answered
No
Yes
1981–1985
1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022


Count
40
30
20
10
0
1981–1985
1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022
Not answered
No
Yes

Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin? * Since when have you been working as a spiritual caregiver?

			Since when have you been working as a spiritual caregiver?									
			1981–1985	1986–1990	1991–1995	1996–2000	2001–2005	2006–2010	2011–2015	2016–2020	2021–2022	Total
Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	N.A.	Count	3	5	5	8	11	20	21	43	15	131
		% within Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	2.3%	3.8%	3.8%	6.1%	8.4%	15.3%	16.0%	32.8%	11.5%	100.0%
		% within Since when have you been working as a spiritual caregiver?	100.0%	83.3%	83.3%	61.5%	64.7%	66.7%	70.0%	78.2%	83.3%	73.6%
		% of Total	1.7%	2.8%	2.8%	4.5%	6.2%	11.2%	11.8%	24.2%	8.4%	73.6%
	No	Count	0	0	0	0	0	2	2	2	2	8
		% within Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	0.0%	0.0%	0.0%	0.0%	0.0%	25.0%	25.0%	25.0%	25.0%	100.0%
		% within Since when have you been working as a spiritual caregiver?	0.0%	0.0%	0.0%	0.0%	0.0%	6.7%	6.7%	3.6%	11.1%	4.5%
		% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	1.1%	1.1%	1.1%	1.1%	4.5%
	Yes	Count	0	1	1	5	6	8	7	10	1	39
		% within Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	0.0%	2.6%	2.6%	12.8%	15.4%	20.5%	17.9%	25.6%	2.6%	100.0%
		% within Since when have you been working as a spiritual caregiver?	0.0%	16.7%	16.7%	38.5%	35.3%	26.7%	23.3%	18.2%	5.6%	21.9%
		% of Total	0.0%	0.6%	0.6%	2.8%	3.4%	4.5%	3.9%	5.6%	0.6%	21.9%
Total		Count	3	6	6	13	17	30	30	55	18	178
		% within Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	1.7%	3.4%	3.4%	7.3%	9.6%	16.9%	16.9%	30.9%	10.1%	100.0%
		% within Since when have you been working as a spiritual caregiver?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	1.7%	3.4%	3.4%	7.3%	9.6%	16.9%	16.9%	30.9%	10.1%	100.0%

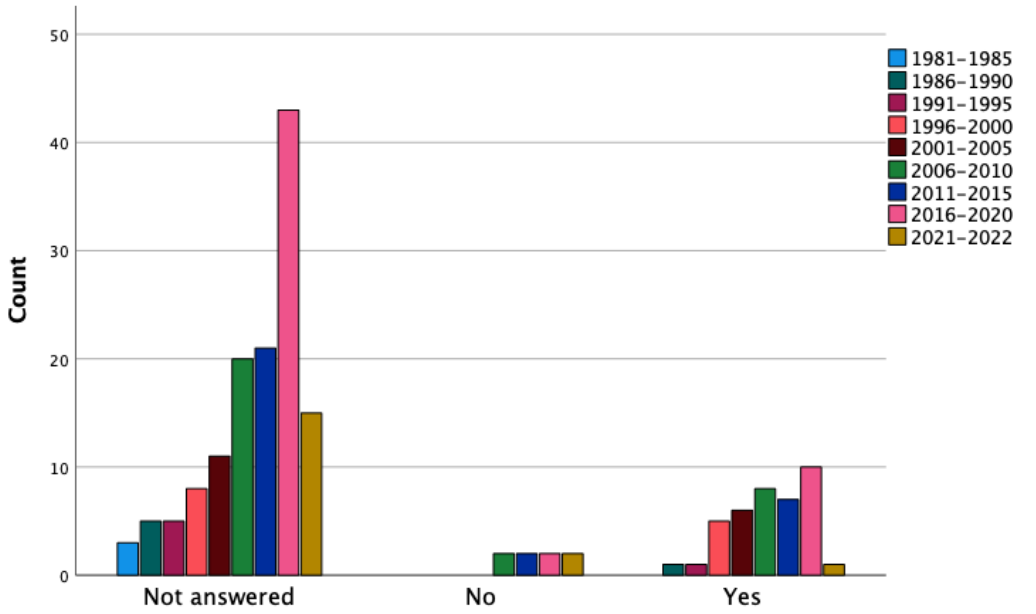
Chi-Square Tests

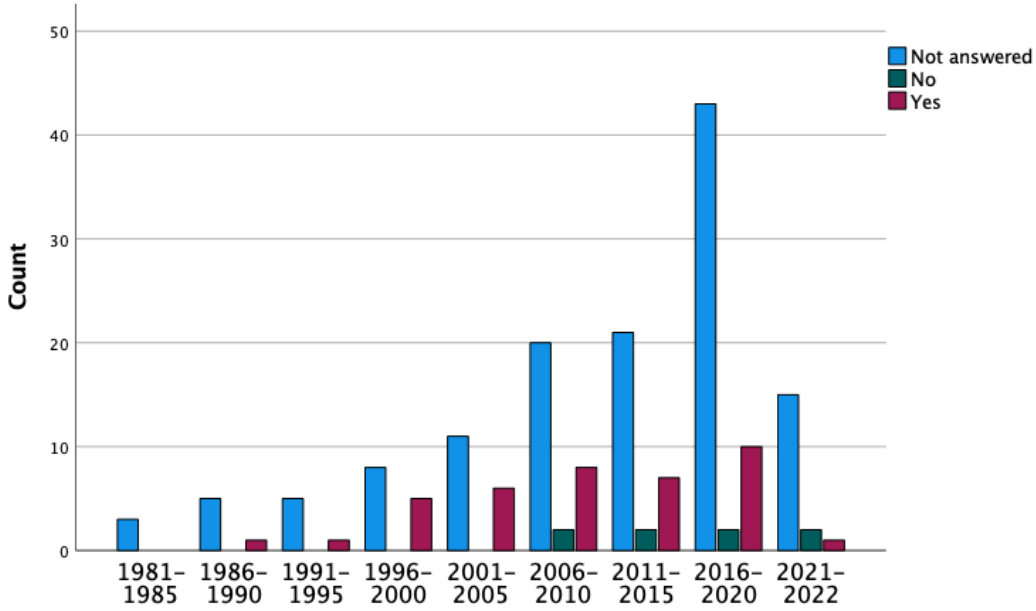
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	12.719[a]	16	.693
Likelihood Ratio	15.229	16	.508
Linear-by-Linear Association	.830	1	.362
N of Valid Cases	178		

a. 18 cells (66.7%) have expected count less than 5. The minimum expected count is .13.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.267	.693
	Cramer's V	.189	.693
N of Valid Cases		178	


Count
50
40
30
20
10
0
Not answered
No
Yes
1981–1985
1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022


Count
50
40
30
20
10
0
1981–1985
1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022
Not answered
No
Yes

Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers? * Since when have you been working as a spiritual caregiver?

			Since when have you been working as a spiritual caregiver?									
			1981–1985	1986–1990	1991–1995	1996–2000	2001–2005	2006–2010	2011–2015	2016–2020	2021–2022	Total
Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	N.A.	Count	1	4	4	7	9	14	12	31	13	95
		% within Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	1.1%	4.2%	4.2%	7.4%	9.5%	14.7%	12.6%	32.6%	13.7%	100.0%
		% within Since when have you been working as a spiritual caregiver?	33.3%	66.7%	66.7%	53.8%	52.9%	46.7%	40.0%	56.4%	72.2%	53.4%
		% of Total	0.6%	2.2%	2.2%	3.9%	5.1%	7.9%	6.7%	17.4%	7.3%	53.4%
	No	Count	1	1	1	1	4	7	9	13	0	37
		% within Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	2.7%	2.7%	2.7%	2.7%	10.8%	18.9%	24.3%	35.1%	0.0%	100.0%
		% within Since when have you been working as a spiritual caregiver?	33.3%	16.7%	16.7%	7.7%	23.5%	23.3%	30.0%	23.6%	0.0%	20.8%
		% of Total	0.6%	0.6%	0.6%	0.6%	2.2%	3.9%	5.1%	7.3%	0.0%	20.8%
	Yes	Count	1	1	1	5	4	9	9	11	5	46
		% within Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	2.2%	2.2%	2.2%	10.9%	8.7%	19.6%	19.6%	23.9%	10.9%	100.0%
		% within Since when have you been working as a spiritual caregiver?	33.3%	16.7%	16.7%	38.5%	23.5%	30.0%	30.0%	20.0%	27.8%	25.8%
		% of Total	0.6%	0.6%	0.6%	2.8%	2.2%	5.1%	5.1%	6.2%	2.8%	25.8%
Total		Count	3	6	6	13	17	30	30	55	18	178
		% within Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	1.7%	3.4%	3.4%	7.3%	9.6%	16.9%	16.9%	30.9%	10.1%	100.0%
		% within Since when have you been working as a spiritual caregiver?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	1.7%	3.4%	3.4%	7.3%	9.6%	16.9%	16.9%	30.9%	10.1%	100.0%

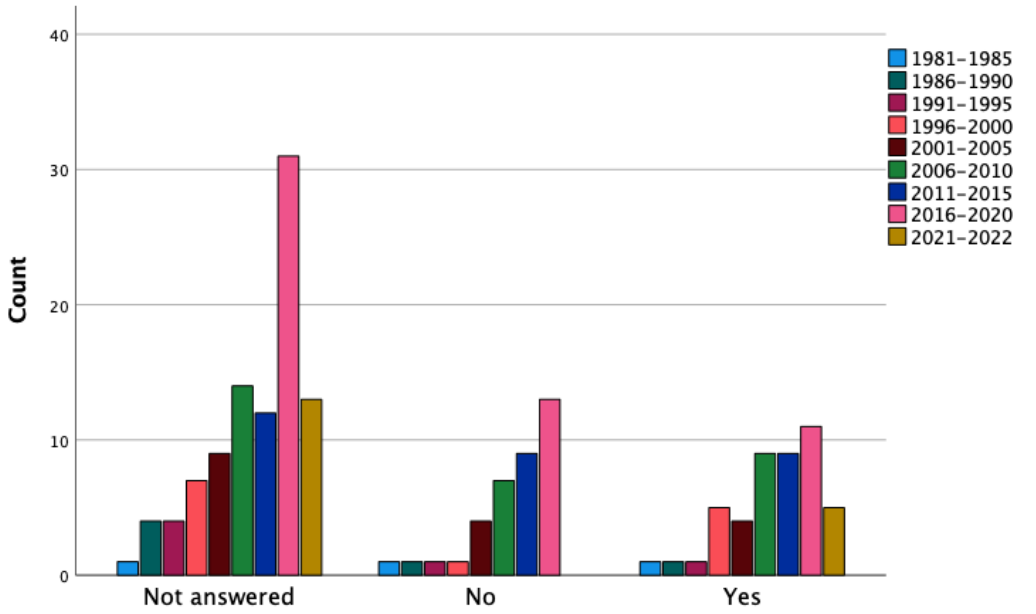
Chi-Square Tests

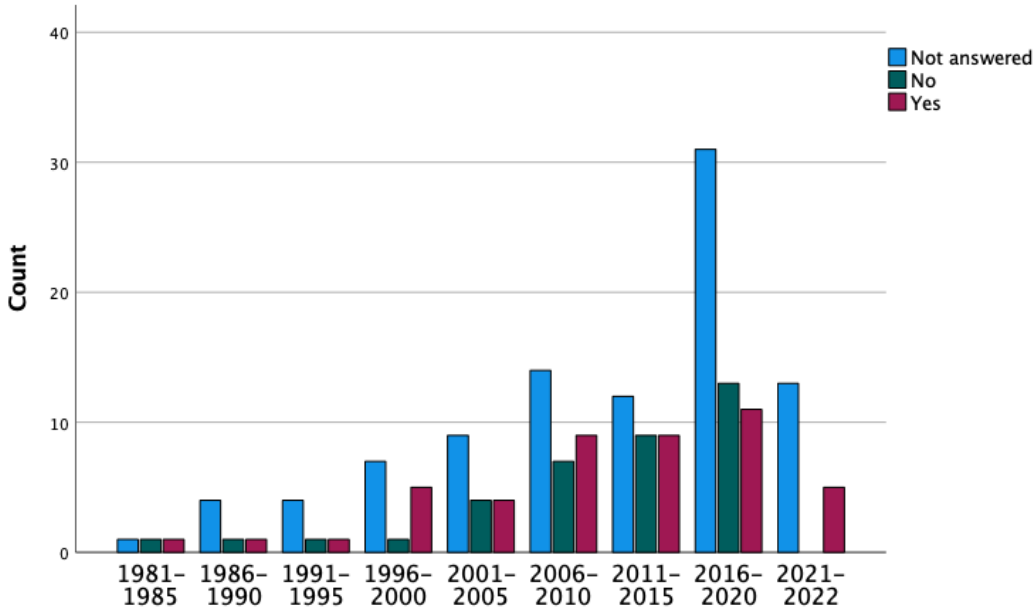
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	12.353[a]	16	.719
Likelihood Ratio	16.225	16	.437
Linear-by-Linear Association	.262	1	.609
N of Valid Cases	178		

a. 15 cells (55.6%) have expected count less than 5. The minimum expected count is .62.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.263	.719
	Cramer's V	.186	.719
N of Valid Cases		178	


Count
40
30
20
10
0
Not answered
No
Yes
1981–1985
1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022


Count
40
30
20
10
0
1981–1985
1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022
Not answered
No
Yes

06. NUMBER OF WEEKLY WORK HOURS AS A SPIRITUAL CAREGIVER *versus* Familiarity with focusing and Gendlin

Are you in any way familiar with the method as described above? * How many hours a week do you work as a spiritual caregiver?

			How many hours a week do you work as a spiritual caregiver?					
			01-08	09-16	17-24	25-32	33-40	Total
Are you in any way familiar with the method as described above?	No	Count	4	8	27	32	23	94
		% within Are you in any way familiar with the method as described above?	4.3%	8.5%	28.7%	34.0%	24.5%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	100.0%	53.3%	43.5%	51.6%	65.7%	52.8%
		% of Total	2.2%	4.5%	15.2%	18.0%	12.9%	52.8%
	Yes	Count	0	7	35	30	12	84
		% within Are you in any way familiar with the method as described above?	0.0%	8.3%	41.7%	35.7%	14.3%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	0.0%	46.7%	56.5%	48.4%	34.3%	47.2%
		% of Total	0.0%	3.9%	19.7%	16.9%	6.7%	47.2%
Total		Count	4	15	62	62	35	178
		% within Are you in any way familiar with the method as described above?	2.2%	8.4%	34.8%	34.8%	19.7%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	2.2%	8.4%	34.8%	34.8%	19.7%	100.0%

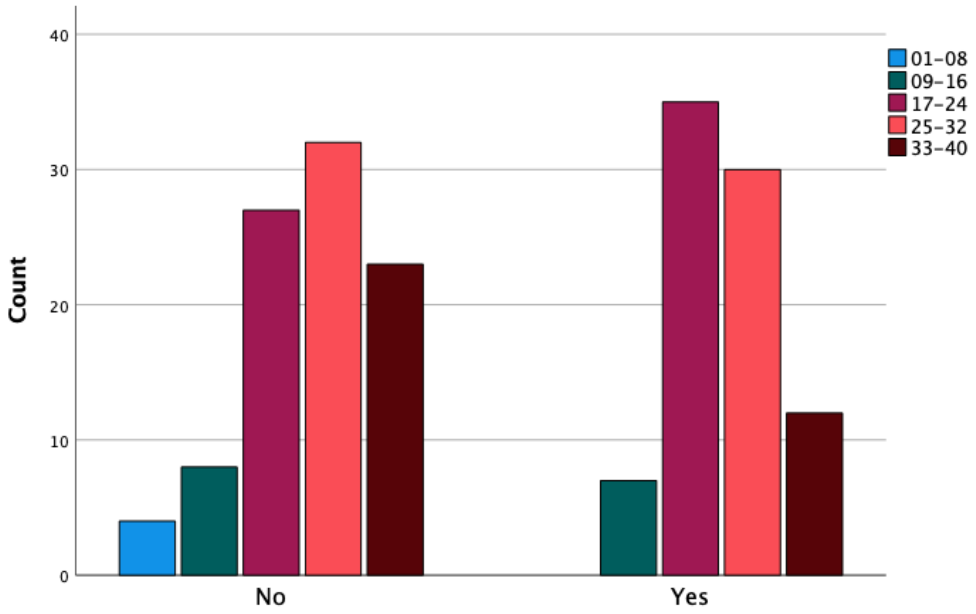
Chi-Square Tests

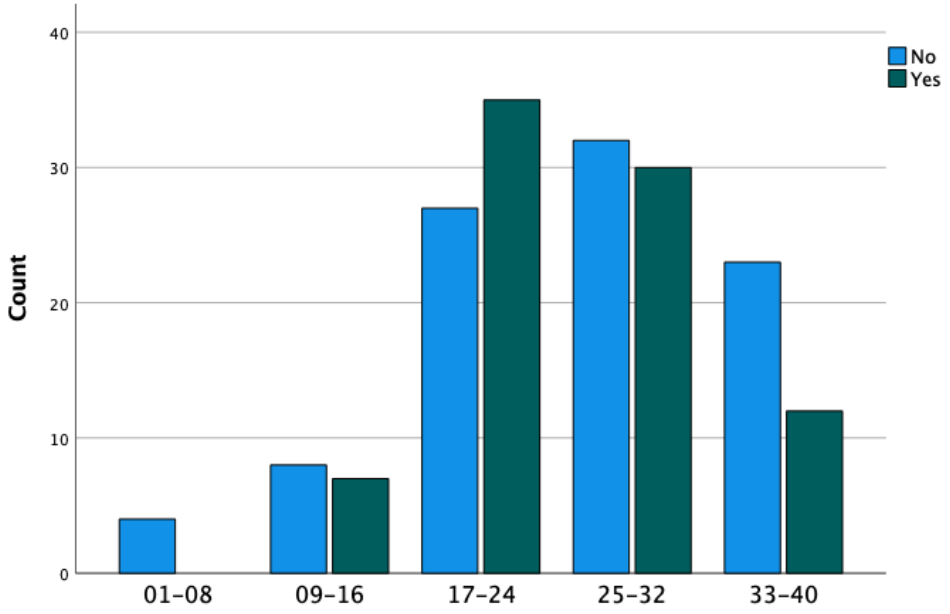
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	8.084[a]	4	.089
Likelihood Ratio	9.666	4	.046
Linear-by-Linear Association	.473	1	.492
N of Valid Cases	178		

a. 2 cells (20.0%) have expected count less than 5. The minimum expected count is 1.89.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.213	.089
	Cramer's V	.213	.089
N of Valid Cases		178	


40
30
20
10
0
Count
No
Yes
01-08
09-16
17-24
25-32
33-40


40
30
20
10
0
Count
01-08
09-16
17-24
25-32
33-40
No
Yes

Prior to this survey, did you already know that the term 'focusing' is being used for this? * How many hours a week do you work as a spiritual caregiver?

			How many hours a week do you work as a spiritual caregiver?					
			01-08	09-16	17-24	25-32	33-40	Total
Prior to this survey, did you already know that the term 'focusing' is being used for this?	N.A.	Count	4	8	27	32	23	94
		% within Prior to this survey, did you already know that the term 'focusing' is being used for this?	4.3%	8.5%	28.7%	34.0%	24.5%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	100.0%	53.3%	43.5%	51.6%	65.7%	52.8%
		% of Total	2.2%	4.5%	15.2%	18.0%	12.9%	52.8%
	No	Count	0	1	13	8	5	27
		% within Prior to this survey, did you already know that the term 'focusing' is being used for this?	0.0%	3.7%	48.1%	29.6%	18.5%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	0.0%	6.7%	21.0%	12.9%	14.3%	15.2%
		% of Total	0.0%	0.6%	7.3%	4.5%	2.8%	15.2%
	Yes	Count	0	6	22	22	7	57
		% within Prior to this survey, did you already know that the term 'focusing' is being used for this?	0.0%	10.5%	38.6%	38.6%	12.3%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	0.0%	40.0%	35.5%	35.5%	20.0%	32.0%
		% of Total	0.0%	3.4%	12.4%	12.4%	3.9%	32.0%
Total		Count	4	15	62	62	35	178
		% within Prior to this survey, did you already know that the term 'focusing' is being used for this?	2.2%	8.4%	34.8%	34.8%	19.7%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	2.2%	8.4%	34.8%	34.8%	19.7%	100.0%

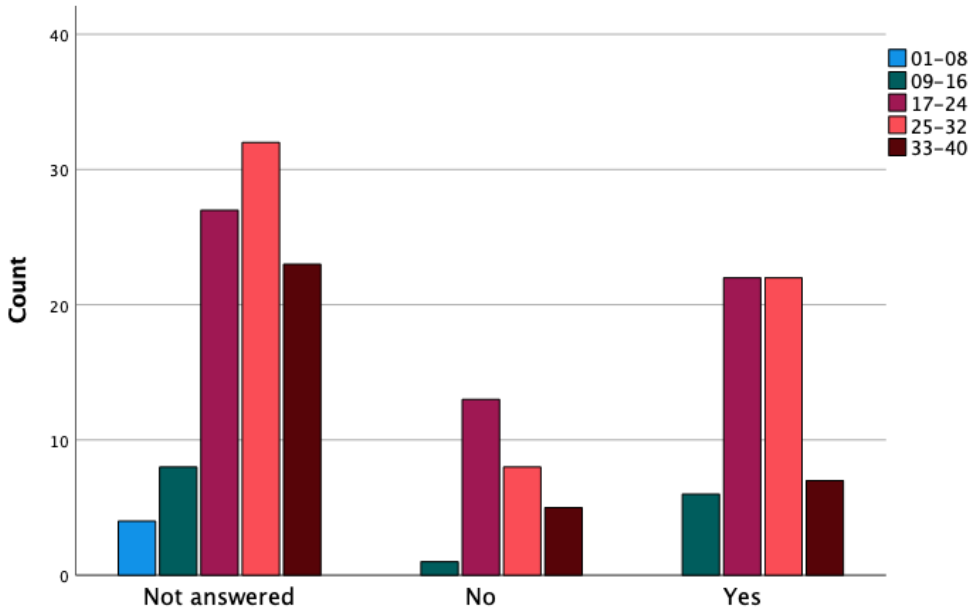
Chi-Square Tests

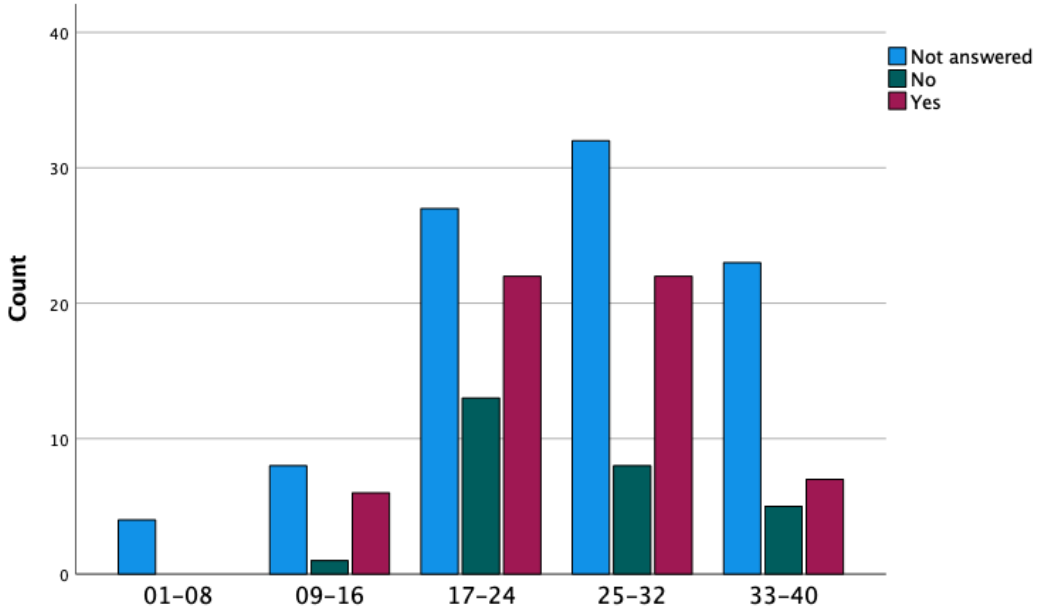
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	10.362[a]	8	.241
Likelihood Ratio	12.143	8	.145
Linear-by-Linear Association	.648	1	.421
N of Valid Cases	178		

a. 5 cells (33.3%) have expected count less than 5. The minimum expected count is .61.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.241	.241
	Cramer's V	.171	.241
N of Valid Cases		178	


40
30
20
10
0
Count
Not answered
No
Yes
01-08
09-16
17-24
25-32
33-40


40
30
20
10
0
Count
01-08
09-16
17-24
25-32
33-40
Not answered
No
Yes

Prior to this survey, did you already know the name Eugene Gendlin? * How many hours a week do you work as a spiritual caregiver?

			How many hours a week do you work as a spiritual caregiver?					
			01-08	09-16	17-24	25-32	33-40	Total
Prior to this survey, did you already know the name Eugene Gendlin?	N.A.	Count	0	0	0	0	1	1
		% within Prior to this survey, did you already know the name Eugene Gendlin?	0.0%	0.0%	0.0%	0.0%	100.0%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	0.0%	0.0%	0.0%	0.0%	2.9%	0.6%
		% of Total	0.0%	0.0%	0.0%	0.0%	0.6%	0.6%
	No	Count	4	9	43	41	28	125
		% within Prior to this survey, did you already know the name Eugene Gendlin?	3.2%	7.2%	34.4%	32.8%	22.4%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	100.0%	60.0%	69.4%	66.1%	80.0%	70.2%
		% of Total	2.2%	5.1%	24.2%	23.0%	15.7%	70.2%
	Yes	Count	0	6	19	21	6	52
		% within Prior to this survey, did you already know the name Eugene Gendlin?	0.0%	11.5%	36.5%	40.4%	11.5%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	0.0%	40.0%	30.6%	33.9%	17.1%	29.2%
		% of Total	0.0%	3.4%	10.7%	11.8%	3.4%	29.2%
Total		Count	4	15	62	62	35	178
		% within Prior to this survey, did you already know the name Eugene Gendlin?	2.2%	8.4%	34.8%	34.8%	19.7%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	2.2%	8.4%	34.8%	34.8%	19.7%	100.0%

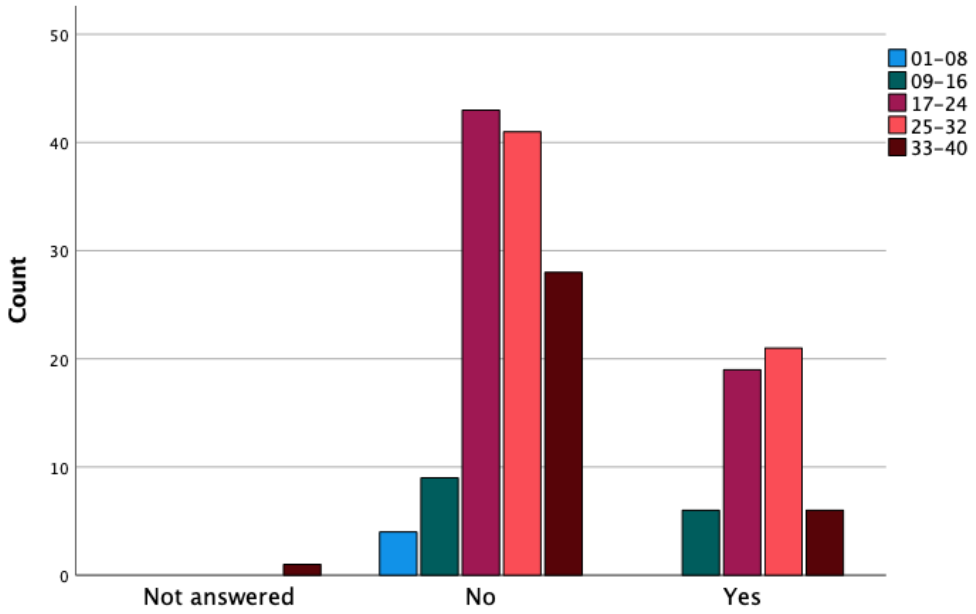
Chi-Square Tests

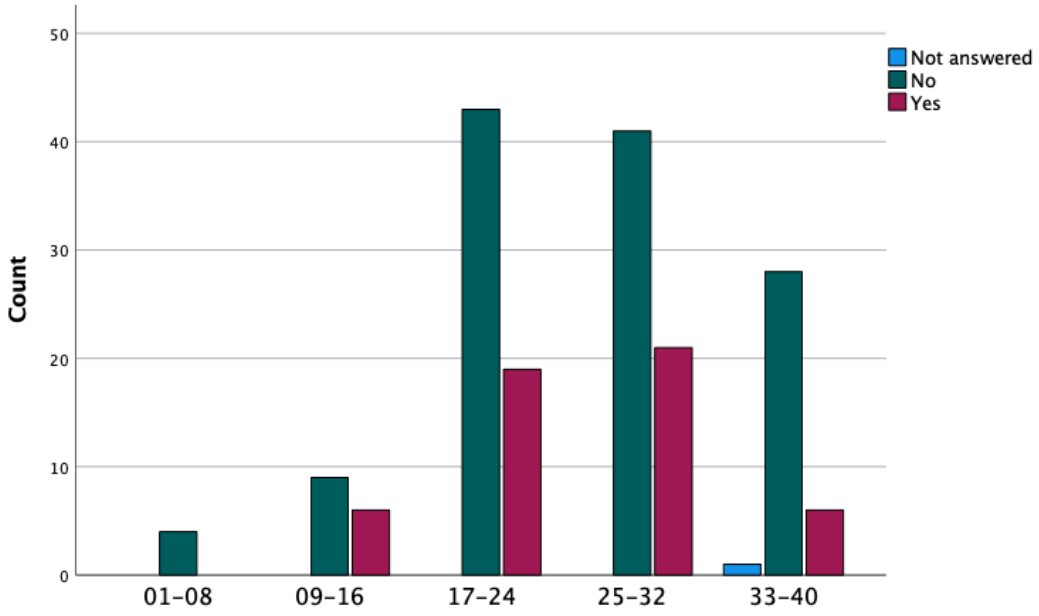
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	9.460[a]	8	.305
Likelihood Ratio	9.952	8	.268
Linear-by-Linear Association	1.077	1	.299
N of Valid Cases	178		

a. 8 cells (53.3%) have expected count less than 5. The minimum expected count is .02.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.231	.305
	Cramer's V	.163	.305
N of Valid Cases		178	


Count
50
40
30
20
10
0
Not answered
No
Yes
01-08
09-16
17-24
25-32
33-40


Count
50
40
30
20
10
0
01-08
09-16
17-24
25-32
33-40
Not answered
No
Yes

Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin? * How many hours a week do you work as a spiritual caregiver?

			How many hours a week do you work as a spiritual caregiver?					
			01-08	09-16	17-24	25-32	33-40	Total
Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	N.A.	Count	4	9	43	44	31	131
		% within Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	3.1%	6.9%	32.8%	33.6%	23.7%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	100.0%	60.0%	69.4%	71.0%	88.6%	73.6%
		% of Total	2.2%	5.1%	24.2%	24.7%	17.4%	73.6%
	No	Count	0	0	5	2	1	8
		% within Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	0.0%	0.0%	62.5%	25.0%	12.5%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	0.0%	0.0%	8.1%	3.2%	2.9%	4.5%
		% of Total	0.0%	0.0%	2.8%	1.1%	0.6%	4.5%
	Yes	Count	0	6	14	16	3	39
		% within Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	0.0%	15.4%	35.9%	41.0%	7.7%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	0.0%	40.0%	22.6%	25.8%	8.6%	21.9%
		% of Total	0.0%	3.4%	7.9%	9.0%	1.7%	21.9%
Total		Count	4	15	62	62	35	178
		% within Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	2.2%	8.4%	34.8%	34.8%	19.7%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	2.2%	8.4%	34.8%	34.8%	19.7%	100.0%

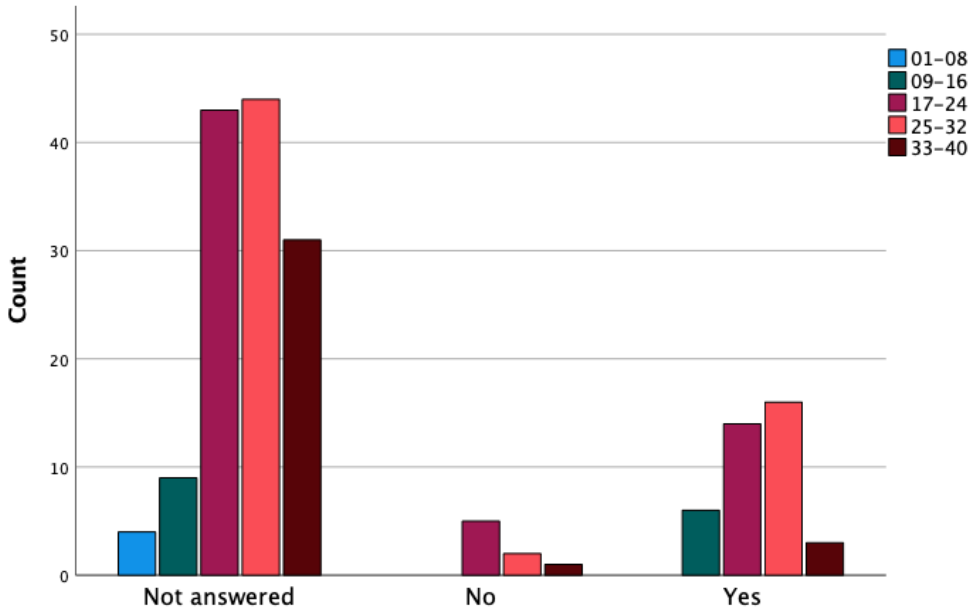
Chi-Square Tests

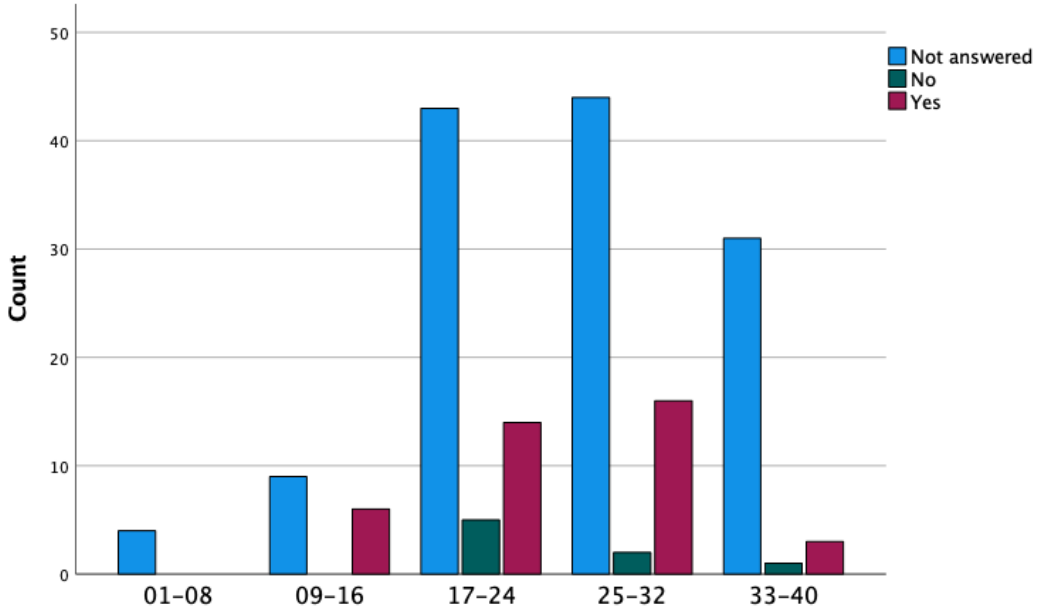
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	11.476[a]	8	.176
Likelihood Ratio	13.245	8	.104
Linear-by-Linear Association	2.414	1	.120
N of Valid Cases	178		

a. 8 cells (53.3%) have expected count less than 5. The minimum expected count is .18.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.254	.176
	Cramer's V	.180	.176
N of Valid Cases		178	


Count
50
40
30
20
10
0
Not answered
No
Yes
01-08
09-16
17-24
25-32
33-40


Count
50
40
30
20
10
0
01-08
09-16
17-24
25-32
33-40
Not answered
No
Yes

Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers? * How many hours a week do you work as a spiritual caregiver? Crosstabulation

			How many hours a week do you work as a spiritual caregiver?					
			01-08	09-16	17-24	25-32	33-40	Total
Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	N.A.	Count	4	8	27	32	24	95
		% within Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	4.2%	8.4%	28.4%	33.7%	25.3%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	100.0%	53.3%	43.5%	51.6%	68.6%	53.4%
		% of Total	2.2%	4.5%	15.2%	18.0%	13.5%	53.4%
	No	Count	0	5	15	11	6	37
		% within Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	0.0%	13.5%	40.5%	29.7%	16.2%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	0.0%	33.3%	24.2%	17.7%	17.1%	20.8%
		% of Total	0.0%	2.8%	8.4%	6.2%	3.4%	20.8%
	Yes	Count	0	2	20	19	5	46
		% within Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	0.0%	4.3%	43.5%	41.3%	10.9%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	0.0%	13.3%	32.3%	30.6%	14.3%	25.8%
		% of Total	0.0%	1.1%	11.2%	10.7%	2.8%	25.8%
Total		Count	4	15	62	62	35	178
		% within Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	2.2%	8.4%	34.8%	34.8%	19.7%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	2.2%	8.4%	34.8%	34.8%	19.7%	100.0%

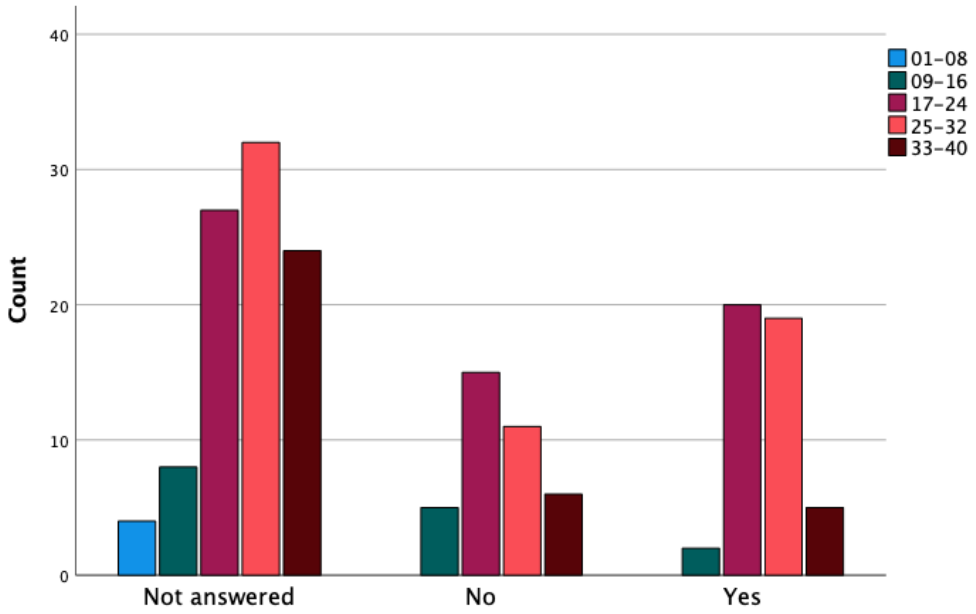
Chi-Square Tests

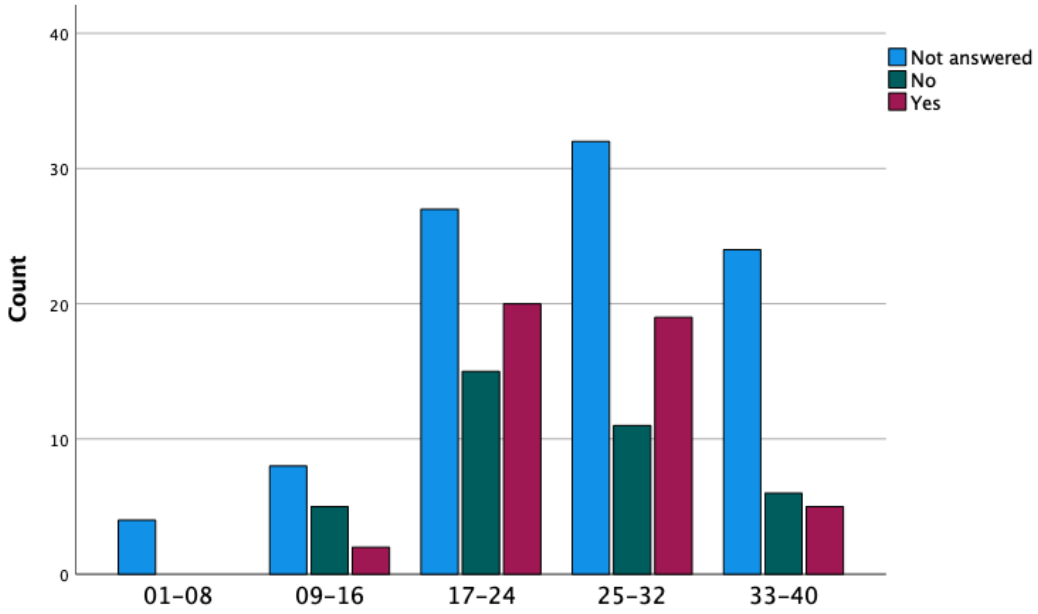
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	12.407[a]	8	.134
Likelihood Ratio	14.166	8	.078
Linear-by-Linear Association	.408	1	.523
N of Valid Cases	178		

a. 5 cells (33.3%) have expected count less than 5. The minimum expected count is .83.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.264	.134
	Cramer's V	.187	.134
N of Valid Cases		178	


40
30
20
10
0
Count
Not answered
No
Yes
01-08
09-16
17-24
25-32
33-40


40
30
20
10
0
Count
01-08
09-16
17-24
25-32
33-40
Not answered
No
Yes

07. FIELD(S) OR TYPE(S) OF INSTITUTION(S) *versus* Familiarity with focusing and Gendlin

In what filed(s) or type(s) of institution(s) do you provide spiritual care * Are you in any way familiar with the method as described above?

			Are you in any way familiar with the method as described above?		
			No	Yes	Total
Fields_institutions[a]	Armed forces	Count	1	0	1
		% within Fields_institutions	100.0%	0.0%	
		% within Familiar_method	1.1%	0.0%	
		% of Total	0.6%	0.0%	0.6%
	Detention	Count	2	4	6
		% within Fields_institutions	33.3%	66.7%	
		% within Familiar_method	2.1%	4.8%	
		% of Total	1.1%	2.2%	3.4%
	Police force	Count	3	1	4
		% within Fields_institutions	75.0%	25.0%	
		% within Familiar_method	3.2%	1.2%	
		% of Total	1.7%	0.6%	2.2%
	Disabled care	Count	7	6	13
		% within Fields_institutions	53.8%	46.2%	
		% within Familiar_method	7.4%	7.1%	
		% of Total	3.9%	3.4%	7.3%
	Youth care	Count	1	1	2
		% within Fields_institutions	50.0%	50.0%	
		% within Familiar_method	1.1%	1.2%	
		% of Total	0.6%	0.6%	1.1%
	Psychiatric care	Count	10	14	24
		% within Fields_institutions	41.7%	58.3%	
		% within Familiar_method	10.6%	16.7%	
		% of Total	5.6%	7.9%	13.5%
	Home situation	Count	25	16	41
		% within Fields_institutions	61.0%	39.0%	
		% within Familiar_method	26.6%	19.0%	
		% of Total	14.0%	9.0%	23.0%
	Nursing or care home	Count	54	37	91
		% within Fields_institutions	59.3%	40.7%	
		% within Familiar_method	57.4%	44.0%	
		% of Total	30.3%	20.8%	51.1%
	Hospital care	Count	15	21	36
		% within Fields_institutions	41.7%	58.3%	
		% within Familiar_method	16.0%	25.0%	
		% of Total	8.4%	11.8%	20.2%

	Rehabilitation care	Count	10	8	18
		% within Fields_institutions	55.6%	44.4%	
		% within Familiar_method	10.6%	9.5%	
		% of Total	5.6%	4.5%	10.1%
	Palliative care or hospice	Count	19	10	29
		% within Fields_institutions	65.5%	34.5%	
		% within Familiar_method	20.2%	11.9%	
		% of Total	10.7%	5.6%	16.3%
	Other	Count	5	6	11
		% within Fields_institutions	45.5%	54.5%	
		% within Familiar_method	5.3%	7.1%	
		% of Total	2.8%	3.4%	6.2%
Total		Count	94	84	178
		% of Total	52.8%	47.2%	100.0%

Percentages and totals are based on respondents.

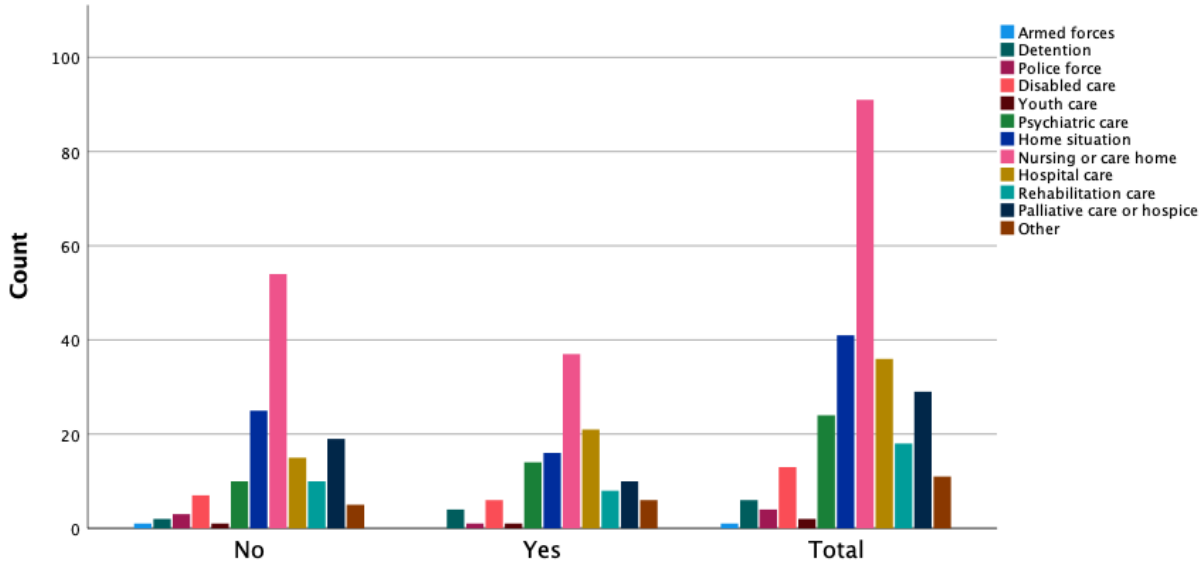
a. Dichotomy group tabulated at value 1.

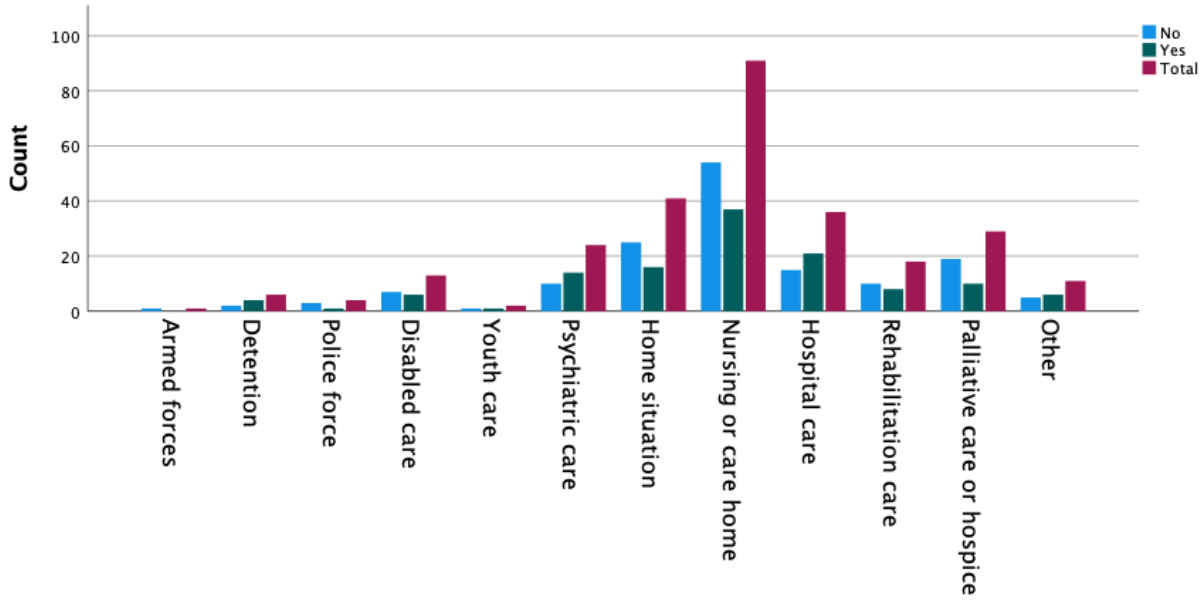
[Other] In what field(s) or type(s) of institution(s) do you provide spiritual care? * Are you in any way familiar with the method as described above?

			Are you in any way familiar with the method as described above?		
			No	Yes	Total
[Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?		Count	89	78	167
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	53.3%	46.7%	100.0%
		% within Are you in any way familiar with the method as described above?	94.7%	92.9%	93.8%
		% of Total	50.0%	43.8%	93.8%
	Centrum voor Levensvragen	Count	1	0	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	100.0%	0.0%	100.0%
		% within Are you in any way familiar with the method as described above?	1.1%	0.0%	0.6%
		% of Total	0.6%	0.0%	0.6%
	klooster	Count	1	0	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	100.0%	0.0%	100.0%
		% within Are you in any way familiar with the method as described above?	1.1%	0.0%	0.6%
		% of Total	0.6%	0.0%	0.6%
	nu alleen ziekenhuis/revalidatie, eerder ook zoals aangegeven	Count	0	1	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	0.0%	100.0%	100.0%
		% within Are you in any way familiar with the method as described above?	0.0%	1.2%	0.6%
		% of Total	0.0%	0.6%	0.6%
	Onderwijs	Count	0	1	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	0.0%	100.0%	100.0%
		% within Are you in any way familiar with the method as described above?	0.0%	1.2%	0.6%
		% of Total	0.0%	0.6%	0.6%

	Ouderenzorg	Count	0	1	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	0.0%	100.0%	100.0%
		% within Are you in any way familiar with the method as described above?	0.0%	1.2%	0.6%
		% of Total	0.0%	0.6%	0.6%
	Verslaafde mensen	Count	1	0	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	100.0%	0.0%	100.0%
		% within Are you in any way familiar with the method as described above?	1.1%	0.0%	0.6%
		% of Total	0.6%	0.0%	0.6%
	verslavingszorg	Count	0	1	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	0.0%	100.0%	100.0%
		% within Are you in any way familiar with the method as described above?	0.0%	1.2%	0.6%
		% of Total	0.0%	0.6%	0.6%
	vóór humanistisch geestelijk verzorgers	Count	1	0	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	100.0%	0.0%	100.0%
		% within Are you in any way familiar with the method as described above?	1.1%	0.0%	0.6%
		% of Total	0.6%	0.0%	0.6%
	Vrij gevestigd	Count	0	1	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	0.0%	100.0%	100.0%
		% within Are you in any way familiar with the method as described above?	0.0%	1.2%	0.6%
		% of Total	0.0%	0.6%	0.6%

	zorg voor mensen met NAH	Count	0	1	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	0.0%	100.0%	100.0%
		% within Are you in any way familiar with the method as described above?	0.0%	1.2%	0.6%
		% of Total	0.0%	0.6%	0.6%
	Zzp	Count	1	0	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	100.0%	0.0%	100.0%
		% within Are you in any way familiar with the method as described above?	1.1%	0.0%	0.6%
		% of Total	0.6%	0.0%	0.6%
Total		Count	94	84	178
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	52.8%	47.2%	100.0%
		% within Are you in any way familiar with the method as described above?	100.0%	100.0%	100.0%
		% of Total	52.8%	47.2%	100.0%


Count
100
80
60
40
20
0
No
Yes
Total
Armed forces
Detention
Police force
Disabled care
Youth care
Psychiatric care
Home situation
Nursing or care home
Hospital care
Rehabilitation care
Palliative care or hospice
Other


Count
100
80
60
40
20
0
No
Yes
Total
Armed forces
Detention
Police force
Disabled care
Youth care
Psychiatric care
Home situation
Nursing or care home
Hospital care
Rehabilitation care
Palliative care or hospice
Other

In what field(s) or type(s) onf institution(s) do you provide spiritual care
*** Prior to this surevey, did you already know that the term 'focusing' is being used for this?**

			Prior to this survey, did you already know that the term 'focusing' is being used for this?			
			N.A.	No	Yes	Total
Fields_institutions[a]	Armed forces	Count	1	0	0	1
		% within Fields_institutions	100.0%	0.0%	0.0%	
		% within Familiar_term_focusing	1.1%	0.0%	0.0%	
		% of Total	0.6%	0.0%	0.0%	0.6%
	Detention	Count	2	2	2	6
		% within Fields_institutions	33.3%	33.3%	33.3%	
		% within Familiar_term_focusing	2.1%	7.4%	3.5%	
		% of Total	1.1%	1.1%	1.1%	3.4%
	Police force	Count	3	1	0	4
		% within Fields_institutions	75.0%	25.0%	0.0%	
		% within Familiar_term_focusing	3.2%	3.7%	0.0%	
		% of Total	1.7%	0.6%	0.0%	2.2%
	Disabled care	Count	7	2	4	13
		% within Fields_institutions	53.8%	15.4%	30.8%	
		% within Familiar_term_focusing	7.4%	7.4%	7.0%	
		% of Total	3.9%	1.1%	2.2%	7.3%
	Youth care	Count	1	0	1	2
		% within Fields_institutions	50.0%	0.0%	50.0%	
		% within Familiar_term_focusing	1.1%	0.0%	1.8%	
		% of Total	0.6%	0.0%	0.6%	1.1%
	Psychiatric care	Count	10	4	10	24
		% within Fields_institutions	41.7%	16.7%	41.7%	
		% within Familiar_term_focusing	10.6%	14.8%	17.5%	
		% of Total	5.6%	2.2%	5.6%	13.5%
	Home situation	Count	25	6	10	41
		% within Fields_institutions	61.0%	14.6%	24.4%	
		% within Familiar_term_focusing	26.6%	22.2%	17.5%	
		% of Total	14.0%	3.4%	5.6%	23.0%
	Nursing or care home	Count	54	14	23	91
		% within Fields_institutions	59.3%	15.4%	25.3%	
		% within Familiar_term_focusing	57.4%	51.9%	40.4%	
		% of Total	30.3%	7.9%	12.9%	51.1%
	Hospital care	Count	15	3	18	36
		% within Fields_institutions	41.7%	8.3%	50.0%	
		% within Familiar_term_focusing	16.0%	11.1%	31.6%	
		% of Total	8.4%	1.7%	10.1%	20.2%

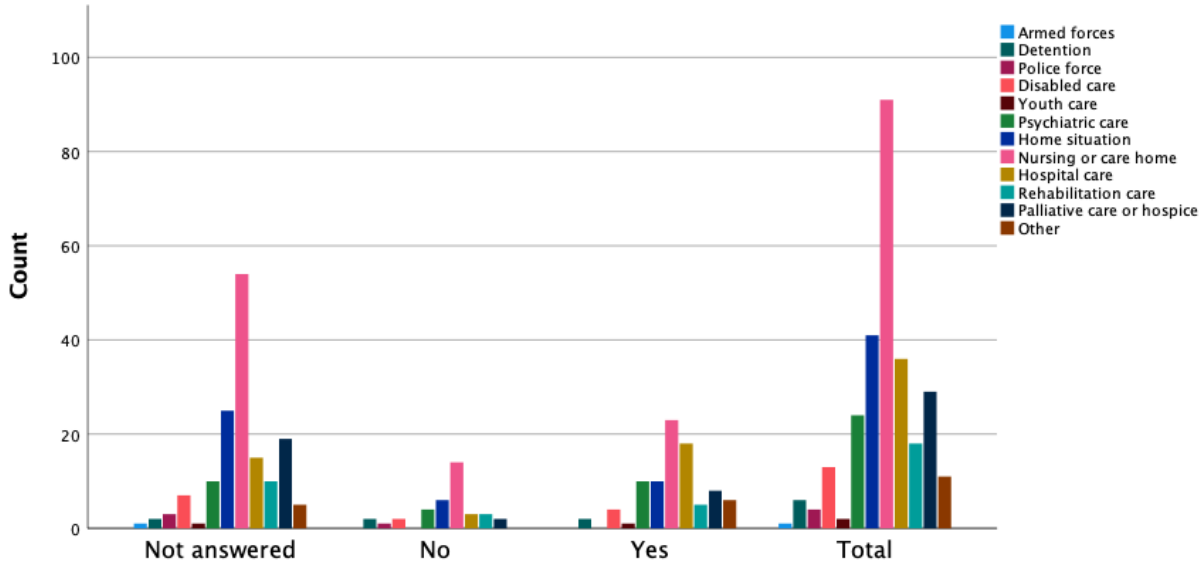
	Rehabilitation care	Count	10	3	5	18
		% within Fields_institutions	55.6%	16.7%	27.8%	
		% within Familiar_term_focusing	10.6%	11.1%	8.8%	
		% of Total	5.6%	1.7%	2.8%	10.1%
	Palliative care or hospice	Count	19	2	8	29
		% within Fields_institutions	65.5%	6.9%	27.6%	
		% within Familiar_term_focusing	20.2%	7.4%	14.0%	
		% of Total	10.7%	1.1%	4.5%	16.3%
	Other	Count	5	0	6	11
		% within Fields_institutions	45.5%	0.0%	54.5%	
		% within Familiar_term_focusing	5.3%	0.0%	10.5%	
		% of Total	2.8%	0.0%	3.4%	6.2%
Total		Count	94	27	57	178
		% of Total	52.8%	15.2%	32.0%	100.0%

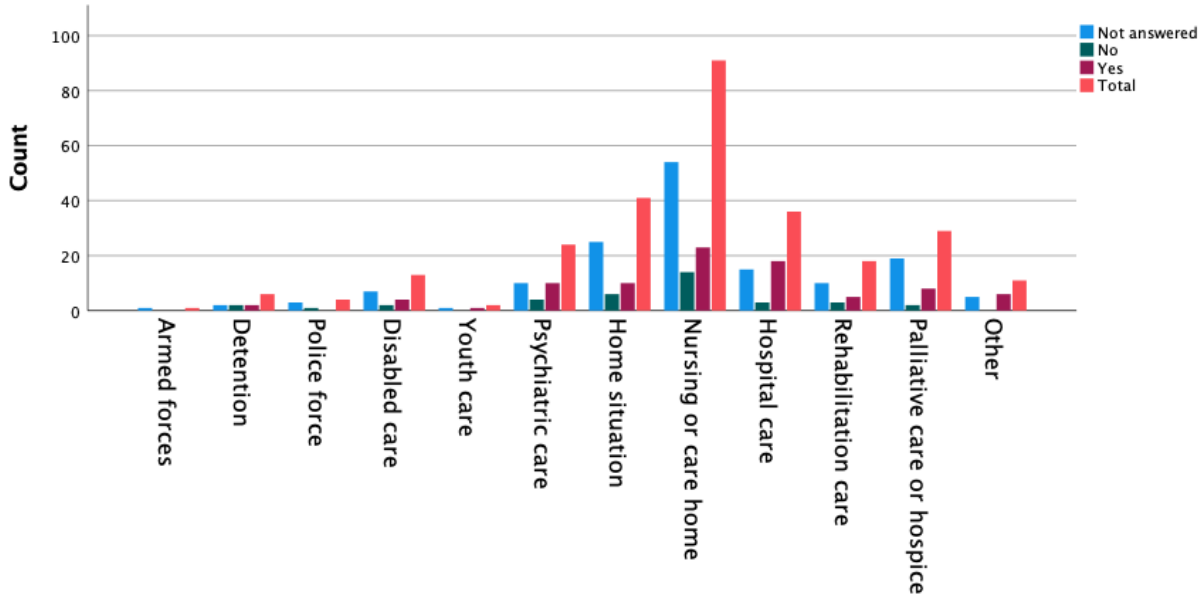
Percentages and totals are based on respondents.
a. Dichotomy group tabulated at value 1.

[Other] In what field(s) or type(s) of institution(s) do you provide spiritual care? * Prior to this survey, did you already know that the term 'focusing' is being used for this?

			Prior to this survey, did you already know that the term 'focusing' is being used for this?			
			N.A	No	Yes	Total
[Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?		Count	89	27	51	167
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	53.3%	16.2%	30.5%	100.0%
		% within Prior to this survey, did you already know that the term 'focusing' is being used for this?	94.7%	100.0%	89.5%	93.8%
		% of Total	50.0%	15.2%	28.7%	93.8%
	Centrum voor Levensvragen	Count	1	0	0	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	100.0%	0.0%	0.0%	100.0%
		% within Prior to this survey, did you already know that the term 'focusing' is being used for this?	1.1%	0.0%	0.0%	0.6%
		% of Total	0.6%	0.0%	0.0%	0.6%
	klooster	Count	1	0	0	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	100.0%	0.0%	0.0%	100.0%
		% within Prior to this survey, did you already know that the term 'focusing' is being used for this?	1.1%	0.0%	0.0%	0.6%
		% of Total	0.6%	0.0%	0.0%	0.6%
	nu alleen ziekenhuis/revalidatie, eerder ook zoals aangegeven	Count	0	0	1	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	0.0%	0.0%	100.0%	100.0%
		% within Prior to this survey, did you already know that the term 'focusing' is being used for this?	0.0%	0.0%	1.8%	0.6%
		% of Total	0.0%	0.0%	0.6%	0.6%
	Onderwijs	Count	0	0	1	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	0.0%	0.0%	100.0%	100.0%
		% within Prior to this survey, did you already know that the term 'focusing' is being used for this?	0.0%	0.0%	1.8%	0.6%
		% of Total	0.0%	0.0%	0.6%	0.6%

	Ouderenzorg	Count	0	0	1	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	0.0%	0.0%	100.0%	100.0%
		% within Prior to this survey, did you already know that the term 'focusing' is being used for this?	0.0%	0.0%	1.8%	0.6%
		% of Total	0.0%	0.0%	0.6%	0.6%
	Verslaafde mensen	Count	1	0	0	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	100.0%	0.0%	0.0%	100.0%
		% within Prior to this survey, did you already know that the term 'focusing' is being used for this?	1.1%	0.0%	0.0%	0.6%
		% of Total	0.6%	0.0%	0.0%	0.6%
	verslavingszorg	Count	0	0	1	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	0.0%	0.0%	100.0%	100.0%
		% within Prior to this survey, did you already know that the term 'focusing' is being used for this?	0.0%	0.0%	1.8%	0.6%
		% of Total	0.0%	0.0%	0.6%	0.6%
	vóór humanistisch geestelijk verzorgers	Count	1	0	0	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	100.0%	0.0%	0.0%	100.0%
		% within Prior to this survey, did you already know that the term 'focusing' is being used for this?	1.1%	0.0%	0.0%	0.6%
		% of Total	0.6%	0.0%	0.0%	0.6%
	Vrij gevestigd	Count	0	0	1	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	0.0%	0.0%	100.0%	100.0%
		% within Prior to this survey, did you already know that the term 'focusing' is being used for this?	0.0%	0.0%	1.8%	0.6%
		% of Total	0.0%	0.0%	0.6%	0.6%


Count
100
80
60
40
20
0
Not answered
No
Yes
Total
Armed forces
Detention
Police force
Disabled care
Youth care
Psychiatric care
Home situation
Nursing or care home
Hospital care
Rehabilitation care
Palliative care or hospice
Other


Count
100
80
60
40
20
0
Armed forces
Detention
Police force
Disabled care
Youth care
Psychiatric care
Home situation
Nursing or care home
Hospital care
Rehabilitation care
Palliative care or hospice
Other
Not answered
No
Yes
Total

Within what field(s) or type(s) of intstitution(s) do you provide spiritual care? Prior to this survey, did you already know the name Eugene Gendlin?

			Prior to this survey, did you already know the name Eugene Gendlin?			
			N.A.	No	Yes	Total
Fields_institutions[a]	Armed forces	Count	0	1	0	1
		% within Fields_institutions	0.0%	100.0%	0.0%	
		% within Name_Gendlin	0.0%	0.8%	0.0%	
		% of Total	0.0%	0.6%	0.0%	0.6%
	Detention	Count	0	4	2	6
		% within Fields_institutions	0.0%	66.7%	33.3%	
		% within Name_Gendlin	0.0%	3.2%	3.8%	
		% of Total	0.0%	2.2%	1.1%	3.4%
	Police force	Count	0	4	0	4
		% within Fields_institutions	0.0%	100.0%	0.0%	
		% within Name_Gendlin	0.0%	3.2%	0.0%	
		% of Total	0.0%	2.2%	0.0%	2.2%
	Disabled care	Count	0	10	3	13
		% within Fields_institutions	0.0%	76.9%	23.1%	
		% within Name_Gendlin	0.0%	8.0%	5.8%	
		% of Total	0.0%	5.6%	1.7%	7.3%
	Youth care	Count	0	1	1	2
		% within Fields_institutions	0.0%	50.0%	50.0%	
		% within Name_Gendlin	0.0%	0.8%	1.9%	
		% of Total	0.0%	0.6%	0.6%	1.1%
	Psychiatric care	Count	0	15	9	24
		% within Fields_institutions	0.0%	62.5%	37.5%	
		% within Name_Gendlin	0.0%	12.0%	17.3%	
		% of Total	0.0%	8.4%	5.1%	13.5%
	Home situation	Count	0	34	7	41
		% within Fields_institutions	0.0%	82.9%	17.1%	
		% within Name_Gendlin	0.0%	27.2%	13.5%	
		% of Total	0.0%	19.1%	3.9%	23.0%
	Nursing or care home	Count	1	70	20	91
		% within Fields_institutions	1.1%	76.9%	22.0%	
		% within Name_Gendlin	100.0%	56.0%	38.5%	
		% of Total	0.6%	39.3%	11.2%	51.1%
	Hospital care	Count	0	19	17	36
		% within Fields_institutions	0.0%	52.8%	47.2%	
		% within Name_Gendlin	0.0%	15.2%	32.7%	
		% of Total	0.0%	10.7%	9.6%	20.2%

	Rehabilitation care	Count	0	12	6	18
		% within Fields_institutions	0.0%	66.7%	33.3%	
		% within Name_Gendlin	0.0%	9.6%	11.5%	
		% of Total	0.0%	6.7%	3.4%	10.1%
	Palliative care or hospice	Count	0	22	7	29
		% within Fields_institutions	0.0%	75.9%	24.1%	
		% within Name_Gendlin	0.0%	17.6%	13.5%	
		% of Total	0.0%	12.4%	3.9%	16.3%
	Other	Count	0	4	7	11
		% within Fields_institutions	0.0%	36.4%	63.6%	
		% within Name_Gendlin	0.0%	3.2%	13.5%	
		% of Total	0.0%	2.2%	3.9%	6.2%
Total		Count	1	125	52	178
		% of Total	0.6%	70.2%	29.2%	100.0%

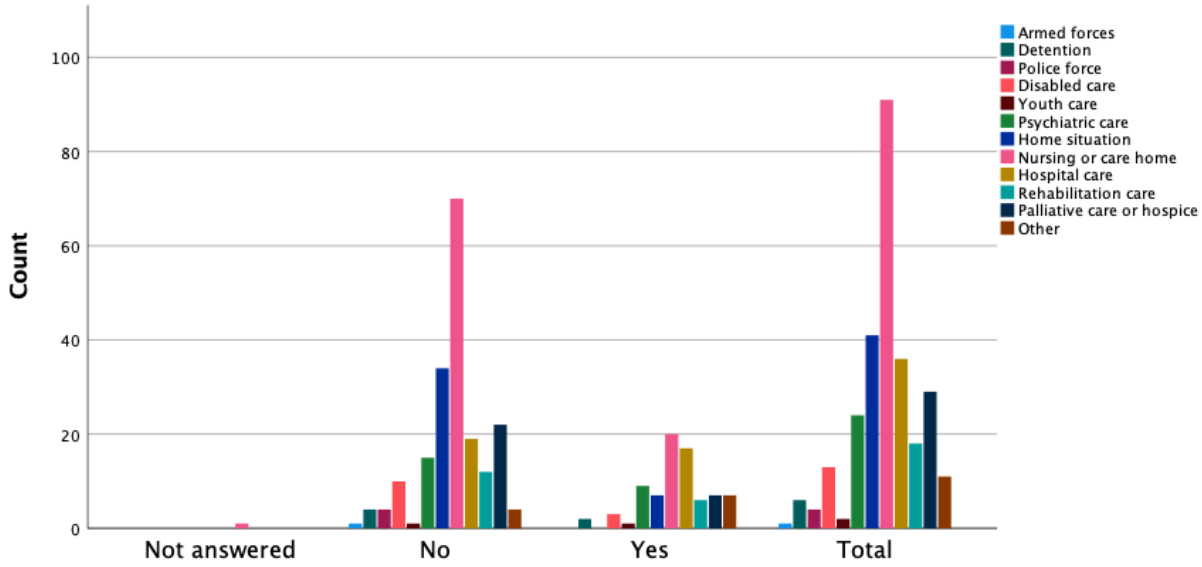
Percentages and totals are based on respondents.
a. Dichotomy group tabulated at value 1.

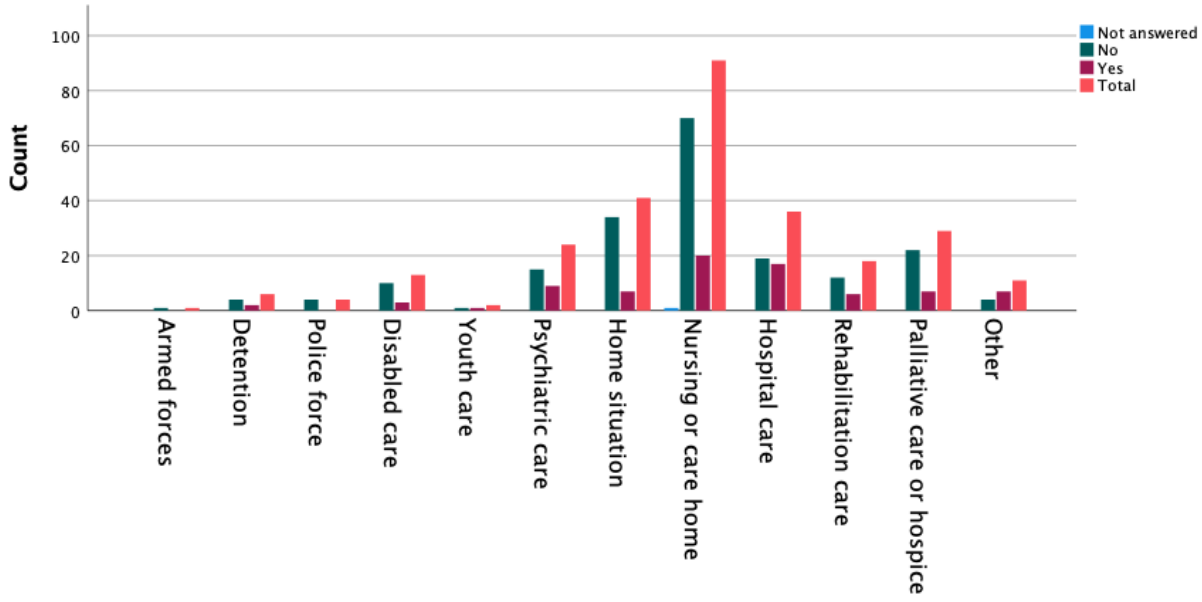
[Other] In what field(s) or type(s) of institution(s) do you provide spiritual care? * Prior to this survey, did you already know the name Eugene Gendlin?

			Prior to this survey, did you already know the name Eugene Gendlin?			
			N.A.	No	Yes	Total
[Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?		Count	1	121	45	167
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	0.6%	72.5%	26.9%	100.0%
		% within Prior to this survey, did you already know the name Eugene Gendlin?	100.0%	96.8%	86.5%	93.8%
		% of Total	0.6%	68.0%	25.3%	93.8%
	Centrum voor Levensvragen	Count	0	0	1	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	0.0%	0.0%	100.0%	100.0%
		% within Prior to this survey, did you already know the name Eugene Gendlin?	0.0%	0.0%	1.9%	0.6%
		% of Total	0.0%	0.0%	0.6%	0.6%
	klooster	Count	0	1	0	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	0.0%	100.0%	0.0%	100.0%
		% within Prior to this survey, did you already know the name Eugene Gendlin?	0.0%	0.8%	0.0%	0.6%
		% of Total	0.0%	0.6%	0.0%	0.6%
	nu alleen ziekenhuis/revalidatie, eerder ook zoals aangegeven	Count	0	0	1	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	0.0%	0.0%	100.0%	100.0%
		% within Prior to this survey, did you already know the name Eugene Gendlin?	0.0%	0.0%	1.9%	0.6%
		% of Total	0.0%	0.0%	0.6%	0.6%
	Onderwijs	Count	0	0	1	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	0.0%	0.0%	100.0%	100.0%
		% within Prior to this survey, did you already know the name Eugene Gendlin?	0.0%	0.0%	1.9%	0.6%
		% of Total	0.0%	0.0%	0.6%	0.6%

	Ouderenzorg	Count	0	0	1	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	0.0%	0.0%	100.0%	100.0%
		% within Prior to this survey, did you already know the name Eugene Gendlin?	0.0%	0.0%	1.9%	0.6%
		% of Total	0.0%	0.0%	0.6%	0.6%
	Verslaafde mensen	Count	0	1	0	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	0.0%	100.0%	0.0%	100.0%
		% within Prior to this survey, did you already know the name Eugene Gendlin?	0.0%	0.8%	0.0%	0.6%
		% of Total	0.0%	0.6%	0.0%	0.6%
	verslavingszorg	Count	0	0	1	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	0.0%	0.0%	100.0%	100.0%
		% within Prior to this survey, did you already know the name Eugene Gendlin?	0.0%	0.0%	1.9%	0.6%
		% of Total	0.0%	0.0%	0.6%	0.6%
	vóór humanistisch geestelijk verzorgers	Count	0	1	0	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	0.0%	100.0%	0.0%	100.0%
		% within Prior to this survey, did you already know the name Eugene Gendlin?	0.0%	0.8%	0.0%	0.6%
		% of Total	0.0%	0.6%	0.0%	0.6%
	Vrij gevestigd	Count	0	0	1	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	0.0%	0.0%	100.0%	100.0%
		% within Prior to this survey, did you already know the name Eugene Gendlin?	0.0%	0.0%	1.9%	0.6%
		% of Total	0.0%	0.0%	0.6%	0.6%

	zorg voor mensen met NAH	Count	0	0	1	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	0.0%	0.0%	100.0%	100.0%
		% within Prior to this survey, did you already know the name Eugene Gendlin?	0.0%	0.0%	1.9%	0.6%
		% of Total	0.0%	0.0%	0.6%	0.6%
	Zzp	Count	0	1	0	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	0.0%	100.0%	0.0%	100.0%
		% within Prior to this survey, did you already know the name Eugene Gendlin?	0.0%	0.8%	0.0%	0.6%
		% of Total	0.0%	0.6%	0.0%	0.6%
Total		Count	1	125	52	178
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	0.6%	70.2%	29.2%	100.0%
		% within Prior to this survey, did you already know the name Eugene Gendlin?	100.0%	100.0%	100.0%	100.0%
		% of Total	0.6%	70.2%	29.2%	100.0%


Count
100
80
60
40
20
0
Not answered
No
Yes
Total
Armed forces
Detention
Police force
Disabled care
Youth care
Psychiatric care
Home situation
Nursing or care home
Hospital care
Rehabilitation care
Palliative care or hospice
Other


Count
100
80
60
40
20
0
Armed forces
Detention
Police force
Disabled care
Youth care
Psychiatric care
Home situation
Nursing or care home
Hospital care
Rehabilitation care
Palliative care or hospice
Other
Not answered
No
Yes
Total

In what field(s) or type(s) of institution(s) do you provide spiritual care
*** Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?**

			Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?			
			N.A.	No	Yes	Total
Fields_institutions[a]	Armed forces	Count	1	0	0	1
		% within Fields_institutions	100.0%	0.0%	0.0%	
		% within Association_focusing_Gendlin	0.8%	0.0%	0.0%	
		% of Total	0.6%	0.0%	0.0%	0.6%
	Detention	Count	4	1	1	6
		% within Fields_institutions	66.7%	16.7%	16.7%	
		% within Association_focusing_Gendlin	3.1%	12.5%	2.6%	
		% of Total	2.2%	0.6%	0.6%	3.4%
	Police force	Count	4	0	0	4
		% within Fields_institutions	100.0%	0.0%	0.0%	
		% within Association_focusing_Gendlin	3.1%	0.0%	0.0%	
		% of Total	2.2%	0.0%	0.0%	2.2%
	Disabled care	Count	10	0	3	13
		% within Fields_institutions	76.9%	0.0%	23.1%	
		% within Association_focusing_Gendlin	7.6%	0.0%	7.7%	
		% of Total	5.6%	0.0%	1.7%	7.3%
	Youth care	Count	1	0	1	2
		% within Fields_institutions	50.0%	0.0%	50.0%	
		% within Association_focusing_Gendlin	0.8%	0.0%	2.6%	
		% of Total	0.6%	0.0%	0.6%	1.1%
	Psychiatric care	Count	16	1	7	24
		% within Fields_institutions	66.7%	4.2%	29.2%	
		% within Association_focusing_Gendlin	12.2%	12.5%	17.9%	
		% of Total	9.0%	0.6%	3.9%	13.5%
	Home situation	Count	35	1	5	41
		% within Fields_institutions	85.4%	2.4%	12.2%	
		% within Association_focusing_Gendlin	26.7%	12.5%	12.8%	
		% of Total	19.7%	0.6%	2.8%	23.0%
	Nursing or care home	Count	73	4	14	91
		% within Fields_institutions	80.2%	4.4%	15.4%	
		% within Association_focusing_Gendlin	55.7%	50.0%	35.9%	
		% of Total	41.0%	2.2%	7.9%	51.1%

	Hospital care	Count	22	2	12	36
		% within Fields_institutions	61.1%	5.6%	33.3%	
		% within Association_focusing_Gendlin	16.8%	25.0%	30.8%	
		% of Total	12.4%	1.1%	6.7%	20.2%
	Rehabilitation care	Count	12	0	6	18
		% within Fields_institutions	66.7%	0.0%	33.3%	
		% within Association_focusing_Gendlin	9.2%	0.0%	15.4%	
		% of Total	6.7%	0.0%	3.4%	10.1%
	Palliative care or hospice	Count	24	1	4	29
		% within Fields_institutions	82.8%	3.4%	13.8%	
		% within Association_focusing_Gendlin	18.3%	12.5%	10.3%	
		% of Total	13.5%	0.6%	2.2%	16.3%
	Other	Count	5	0	6	11
		% within Fields_institutions	45.5%	0.0%	54.5%	
		% within Association_focusing_Gendlin	3.8%	0.0%	15.4%	
		% of Total	2.8%	0.0%	3.4%	6.2%
Total		Count	131	8	39	178
		% of Total	73.6%	4.5%	21.9%	100.0%

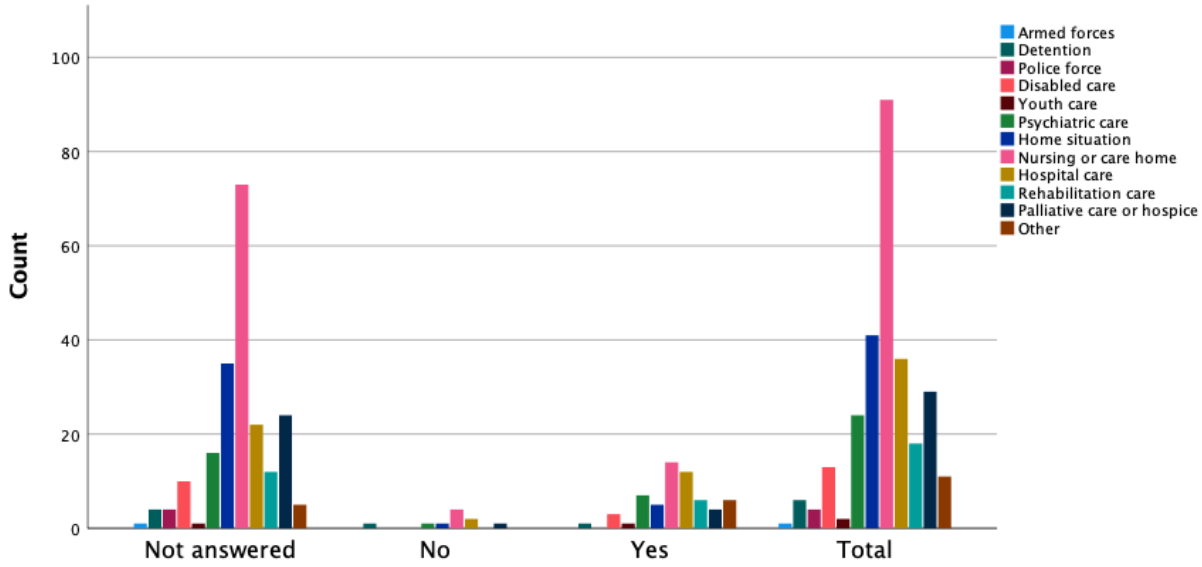
Percentages and totals are based on respondents.
a. Dichotomy group tabulated at value 1.

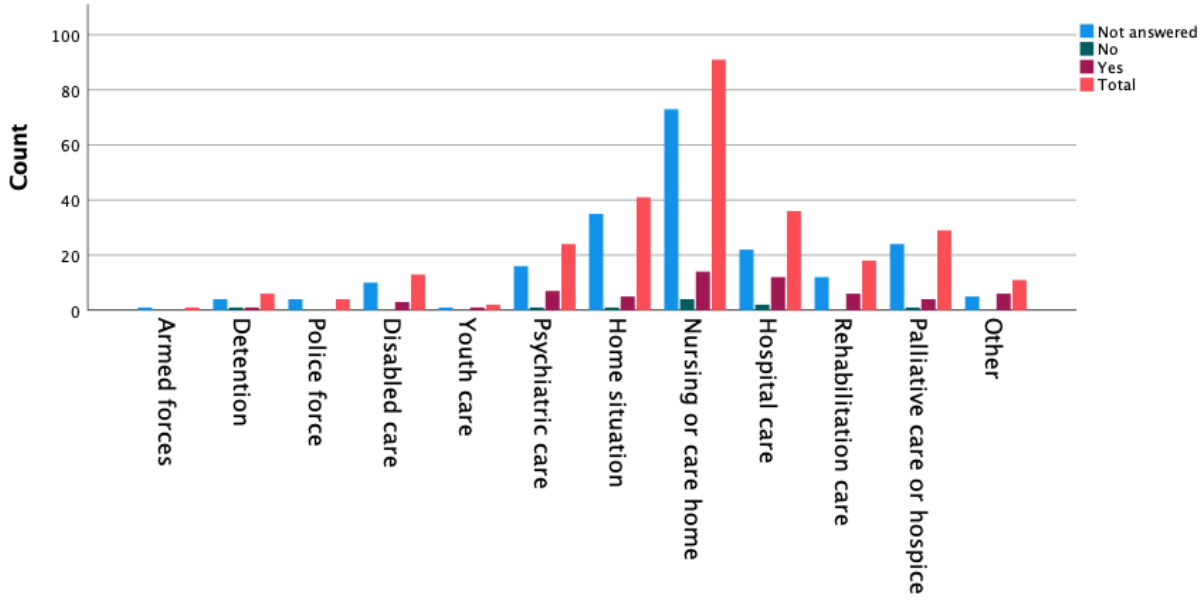
[Other] In what field(s) or type(s) of institution(s) do you provide spiritual care? * Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin? Crosstabulation

			Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?			
			N.A.	No	Yes	Total
[Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?		Count	126	8	33	167
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	75.4%	4.8%	19.8%	100.0%
		% within Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	96.2%	100.0%	84.6%	93.8%
		% of Total	70.8%	4.5%	18.5%	93.8%
	Centrum voor Levensvragen	Count	1	0	0	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	100.0%	0.0%	0.0%	100.0%
		% within Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	0.8%	0.0%	0.0%	0.6%
		% of Total	0.6%	0.0%	0.0%	0.6%
	klooster	Count	1	0	0	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	100.0%	0.0%	0.0%	100.0%
		% within Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	0.8%	0.0%	0.0%	0.6%
		% of Total	0.6%	0.0%	0.0%	0.6%
	nu alleen ziekenhuis/revalidatie, eerder ook zoals aangegeven	Count	0	0	1	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	0.0%	0.0%	100.0%	100.0%
		% within Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	0.0%	0.0%	2.6%	0.6%
		% of Total	0.0%	0.0%	0.6%	0.6%

	Onderwijs	Count	0	0	1	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	0.0%	0.0%	100.0%	100.0%
		% within Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	0.0%	0.0%	2.6%	0.6%
		% of Total	0.0%	0.0%	0.6%	0.6%
	Ouderenzorg	Count	0	0	1	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	0.0%	0.0%	100.0%	100.0%
		% within Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	0.0%	0.0%	2.6%	0.6%
		% of Total	0.0%	0.0%	0.6%	0.6%
	Verslaafde mensen	Count	1	0	0	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	100.0%	0.0%	0.0%	100.0%
		% within Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	0.8%	0.0%	0.0%	0.6%
		% of Total	0.6%	0.0%	0.0%	0.6%
	verslavingszorg	Count	0	0	1	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	0.0%	0.0%	100.0%	100.0%
		% within Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	0.0%	0.0%	2.6%	0.6%
		% of Total	0.0%	0.0%	0.6%	0.6%
	vóór humanistisch geestelijk verzorgers	Count	1	0	0	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	100.0%	0.0%	0.0%	100.0%
		% within Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	0.8%	0.0%	0.0%	0.6%
		% of Total	0.6%	0.0%	0.0%	0.6%

	Vrij gevestigd	Count	0	0	1	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	0.0%	0.0%	100.0%	100.0%
		% within Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	0.0%	0.0%	2.6%	0.6%
		% of Total	0.0%	0.0%	0.6%	0.6%
	zorg voor mensen met NAH	Count	0	0	1	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	0.0%	0.0%	100.0%	100.0%
		% within Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	0.0%	0.0%	2.6%	0.6%
		% of Total	0.0%	0.0%	0.6%	0.6%
	Zzp	Count	1	0	0	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	100.0%	0.0%	0.0%	100.0%
		% within Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	0.8%	0.0%	0.0%	0.6%
		% of Total	0.6%	0.0%	0.0%	0.6%
Total		Count	131	8	39	178
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	73.6%	4.5%	21.9%	100.0%
		% within Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	100.0%	100.0%	100.0%	100.0%
		% of Total	73.6%	4.5%	21.9%	100.0%


Count
100
80
60
40
20
0
Not answered
No
Yes
Total
Armed forces
Detention
Police force
Disabled care
Youth care
Psychiatric care
Home situation
Nursing or care home
Hospital care
Rehabilitation care
Palliative care or hospice
Other


Count
100
80
60
40
20
0
Armed forces
Detention
Police force
Disabled care
Youth care
Psychiatric care
Home situation
Nursing or care home
Hospital care
Rehabilitation care
Palliative care or hospice
Other
Not answered
No
Yes
Total

In what field(s) or type(s) of institution(s) do you provide spiritual care * Before you have indicated that you are familiar with the focusing method. Are you also familiar with any use of the method by spiritual caregivers?

			Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?			
			N.A.	No	Yes	Total
Fields_institutions[a]	Armed forces	Count	1	0	0	1
		% within Fields_institutions	100.0%	0.0%	0.0%	
		% within Familiar_use_SpiCa	1.1%	0.0%	0.0%	
		% of Total	0.6%	0.0%	0.0%	0.6%
	Detention	Count	3	1	2	6
		% within Fields_institutions	50.0%	16.7%	33.3%	
		% within Familiar_use_SpiCa	3.2%	2.7%	4.3%	
		% of Total	1.7%	0.6%	1.1%	3.4%
	Police force	Count	3	0	1	4
		% within Fields_institutions	75.0%	0.0%	25.0%	
		% within Familiar_use_SpiCa	3.2%	0.0%	2.2%	
		% of Total	1.7%	0.0%	0.6%	2.2%
	Disabled care	Count	7	1	5	13
		% within Fields_institutions	53.8%	7.7%	38.5%	
		% within Familiar_use_SpiCa	7.4%	2.7%	10.9%	
		% of Total	3.9%	0.6%	2.8%	7.3%
	Youth care	Count	1	1	0	2
		% within Fields_institutions	50.0%	50.0%	0.0%	
		% within Familiar_use_SpiCa	1.1%	2.7%	0.0%	
		% of Total	0.6%	0.6%	0.0%	1.1%
	Psychiatric care	Count	10	4	10	24
		% within Fields_institutions	41.7%	16.7%	41.7%	
		% within Familiar_use_SpiCa	10.5%	10.8%	21.7%	
		% of Total	5.6%	2.2%	5.6%	13.5%
	Home situation	Count	25	8	8	41
		% within Fields_institutions	61.0%	19.5%	19.5%	
		% within Familiar_use_SpiCa	26.3%	21.6%	17.4%	
		% of Total	14.0%	4.5%	4.5%	23.0%
	Nursing or care home	Count	54	19	18	91
		% within Fields_institutions	59.3%	20.9%	19.8%	
		% within Familiar_use_SpiCa	56.8%	51.4%	39.1%	
		% of Total	30.3%	10.7%	10.1%	51.1%
	Hospital care	Count	15	9	12	36
		% within Fields_institutions	41.7%	25.0%	33.3%	
		% within Familiar_use_SpiCa	15.8%	24.3%	26.1%	
		% of Total	8.4%	5.1%	6.7%	20.2%

	Hospital care	Count	15	9	12	36
		% within Fields_institutions	41.7%	25.0%	33.3%	
		% within Familiar_use_SpiCa	15.8%	24.3%	26.1%	
		% of Total	8.4%	5.1%	6.7%	20.2%
	Rehabilitation care	Count	10	3	5	18
		% within Fields_institutions	55.6%	16.7%	27.8%	
		% within Familiar_use_SpiCa	10.5%	8.1%	10.9%	
		% of Total	5.6%	1.7%	2.8%	10.1%
	Palliative care or hospice	Count	19	7	3	29
		% within Fields_institutions	65.5%	24.1%	10.3%	
		% within Familiar_use_SpiCa	20.0%	18.9%	6.5%	
		% of Total	10.7%	3.9%	1.7%	16.3%
	Other	Count	5	1	5	11
		% within Fields_institutions	45.5%	9.1%	45.5%	
		% within Familiar_use_SpiCa	5.3%	2.7%	10.9%	
		% of Total	2.8%	0.6%	2.8%	6.2%
Total		Count	95	37	46	178
		% of Total	53.4%	20.8%	25.8%	100.0%

Percentages and totals are based on respondents.
a. Dichotomy group tabulated at value 1.

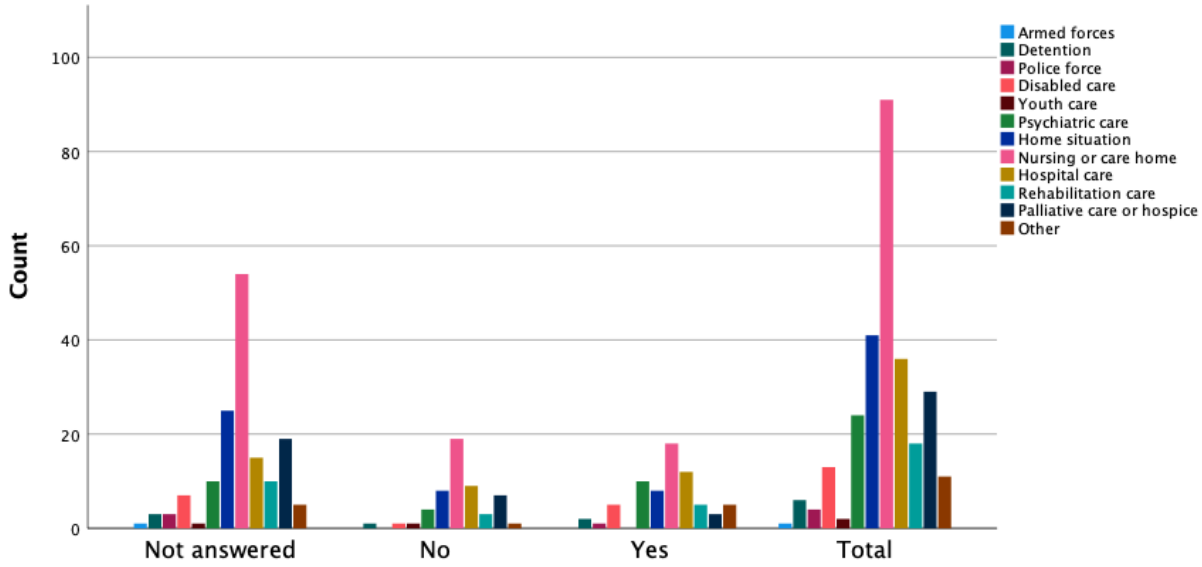
[Other] In what field(s) or type(s) of institution(s) do you provide spiritual care? * Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?

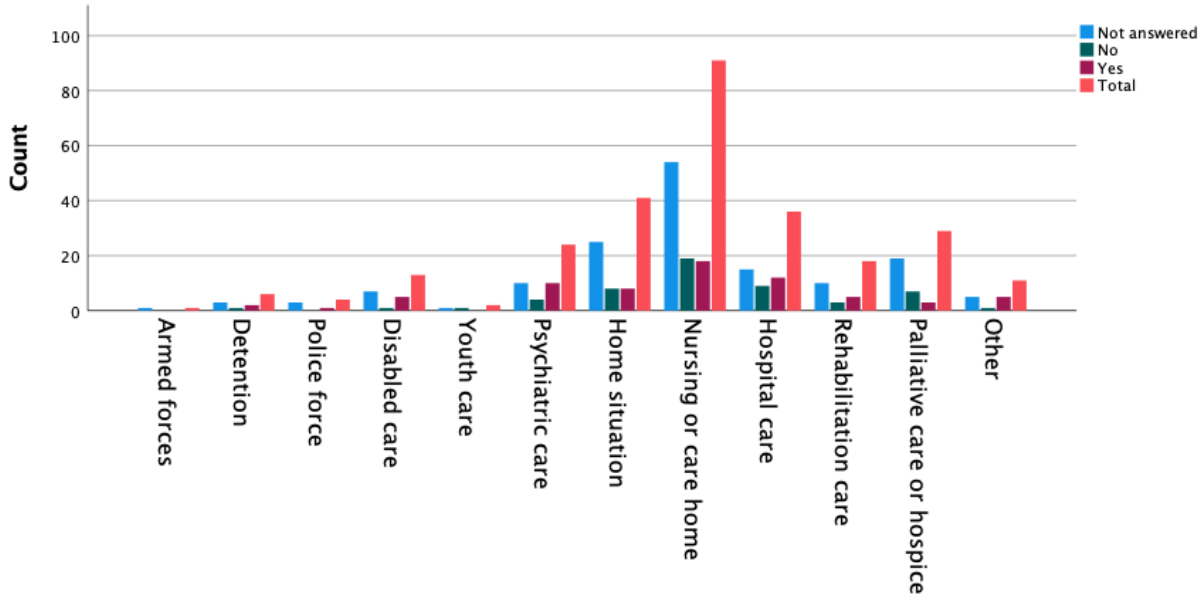
			Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?			
			N.A.	No	Yes	Total
[Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?		Count	90	36	41	167
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	53.9%	21.6%	24.6%	100.0%
		% within Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	94.7%	97.3%	89.1%	93.8%
		% of Total	50.6%	20.2%	23.0%	93.8%
	Centrum voor Levensvragen	Count	1	0	0	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	100.0%	0.0%	0.0%	100.0%
		% within Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	1.1%	0.0%	0.0%	0.6%
		% of Total	0.6%	0.0%	0.0%	0.6%
	klooster	Count	1	0	0	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	100.0%	0.0%	0.0%	100.0%
		% within Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	1.1%	0.0%	0.0%	0.6%
		% of Total	0.6%	0.0%	0.0%	0.6%
	nu alleen ziekenhuis/revalidatie, eerder ook zoals aangegeven	Count	0	0	1	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	0.0%	0.0%	100.0%	100.0%
		% within Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	0.0%	0.0%	2.2%	0.6%
		% of Total	0.0%	0.0%	0.6%	0.6%

Onderwijs	Count	0	0	1	1
	% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	0.0%	0.0%	100.0%	100.0%
	% within Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	0.0%	0.0%	2.2%	0.6%
	% of Total	0.0%	0.0%	0.6%	0.6%
Ouderenzorg	Count	0	1	0	1
	% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	0.0%	100.0%	0.0%	100.0%
	% within Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	0.0%	2.7%	0.0%	0.6%
	% of Total	0.0%	0.6%	0.0%	0.6%
Verslaafde mensen	Count	1	0	0	1
	% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	100.0%	0.0%	0.0%	100.0%
	% within Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	1.1%	0.0%	0.0%	0.6%
	% of Total	0.6%	0.0%	0.0%	0.6%
verslavingszorg	Count	0	0	1	1
	% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	0.0%	0.0%	100.0%	100.0%
	% within Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	0.0%	0.0%	2.2%	0.6%
	% of Total	0.0%	0.0%	0.6%	0.6%

	vóór humanistisch geestelijk verzorgers	Count	1	0	0	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	100.0%	0.0%	0.0%	100.0%
		% within Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	1.1%	0.0%	0.0%	0.6%
		% of Total	0.6%	0.0%	0.0%	0.6%
	Vrij gevestigd	Count	0	0	1	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	0.0%	0.0%	100.0%	100.0%
		% within Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	0.0%	0.0%	2.2%	0.6%
		% of Total	0.0%	0.0%	0.6%	0.6%
	zorg voor mensen met NAH	Count	0	0	1	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	0.0%	0.0%	100.0%	100.0%
		% within Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	0.0%	0.0%	2.2%	0.6%
		% of Total	0.0%	0.0%	0.6%	0.6%
	Zzp	Count	1	0	0	1
		% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	100.0%	0.0%	0.0%	100.0%
		% within Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	1.1%	0.0%	0.0%	0.6%
		% of Total	0.6%	0.0%	0.0%	0.6%

Total	Count	95	37	46	178
	% within [Other] In what field(s) or type(s) of institution(s) do you provide spiritual care?	53.4%	20.8%	25.8%	100.0%
	% within Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	100.0%	100.0%	100.0%	100.0%
	% of Total	53.4%	20.8%	25.8%	100.0%


Count
100
80
60
40
20
0
Not answered
No
Yes
Total
Armed forces
Detention
Police force
Disabled care
Youth care
Psychiatric care
Home situation
Nursing or care home
Hospital care
Rehabilitation care
Palliative care or hospice
Other


Count
100
80
60
40
20
0
Armed forces
Detention
Police force
Disabled care
Youth care
Psychiatric care
Home situation
Nursing or care home
Hospital care
Rehabilitation care
Palliative care or hospice
Other
Not answered
No
Yes
Total

08. PREDOMINANTLY GENERAL OR OWN SPIRITUALITY *versus* Familiarity with focusing and Gendlin

Are you in any way familiar with the method as described above? * Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?

			Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?			
			Predominantly general	Predominantly based on own religion or belief	Roughly in balance	Total
Are you in any way familiar with the method as described above?	No	Count	56	3	35	94
		% within Are you in any way familiar with the method as described above?	59.6%	3.2%	37.2%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	50.9%	37.5%	58.3%	52.8%
		% of Total	31.5%	1.7%	19.7%	52.8%
	Yes	Count	54	5	25	84
		% within Are you in any way familiar with the method as described above?	64.3%	6.0%	29.8%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	49.1%	62.5%	41.7%	47.2%
		% of Total	30.3%	2.8%	14.0%	47.2%
Total		Count	110	8	60	178
		% within Are you in any way familiar with the method as described above?	61.8%	4.5%	33.7%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	100.0%	100.0%	100.0%	100.0%
		% of Total	61.8%	4.5%	33.7%	100.0%

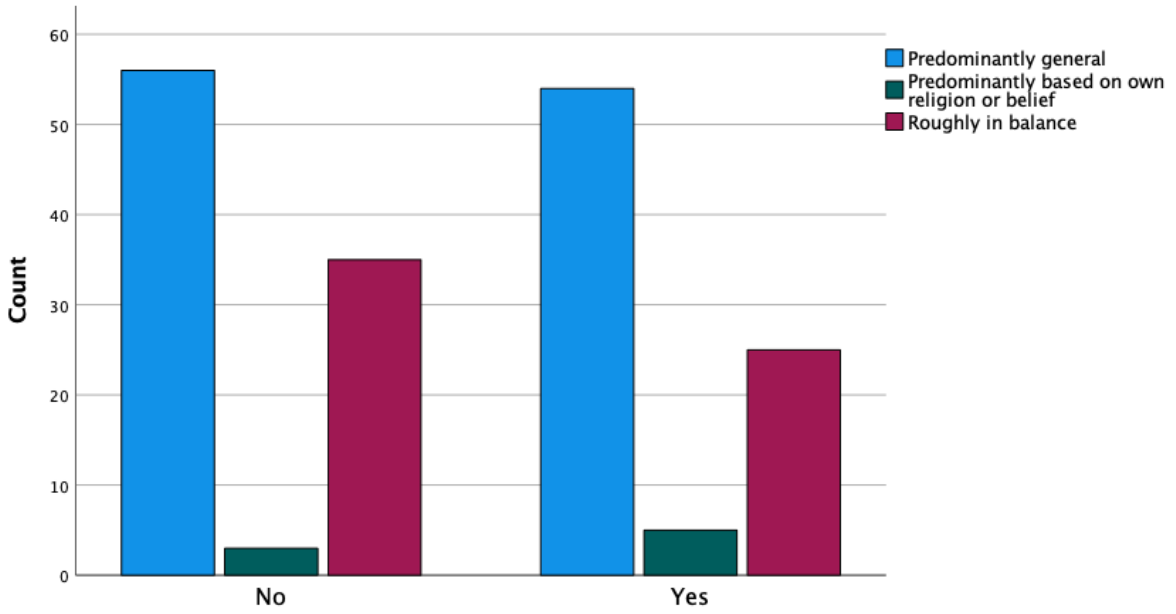
Chi-Square Tests

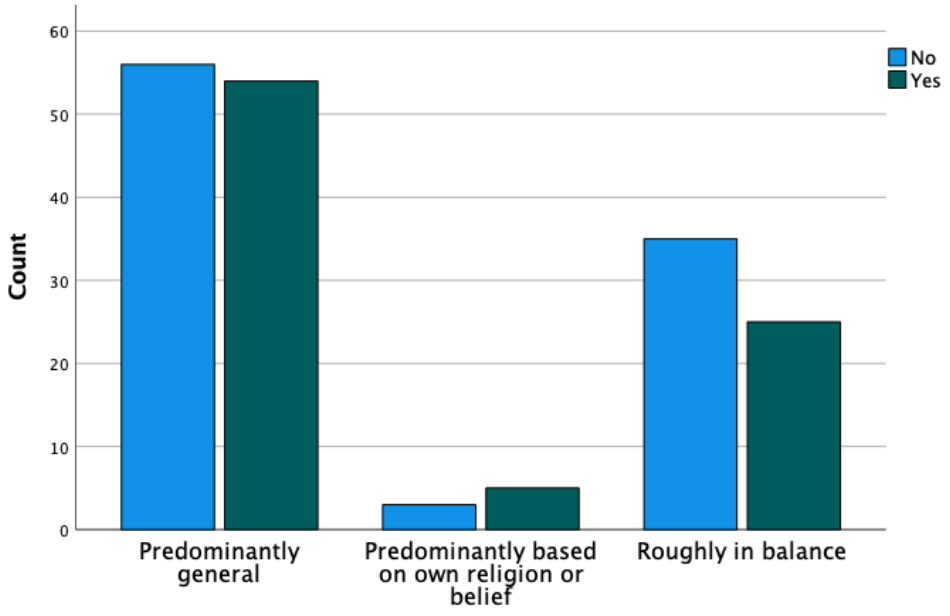
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	1.646[a]	2	.439
Likelihood Ratio	1.654	2	.437
Linear-by-Linear Association	.747	1	.387
N of Valid Cases	178		

a. 2 cells (33.3%) have expected count less than 5. The minimum expected count is 3.78.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.096	.439
	Cramer's V	.096	.439
N of Valid Cases		178	


Count
60
50
40
30
20
10
0
No
Yes
Predominantly general
Predominantly based on own religion or belief
Roughly in balance


Count
60
50
40
30
20
10
0
Predominantly general
Predominantly based on own religion or belief
Roughly in balance
No
Yes

Prior to this survey, did you already know that the term 'focusing' is being used for this? * Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?

			Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?			
			Predominantly general	Predominantly based on own religion or belief	Roughly in balance	Total
Prior to this survey, did you already know that the term 'focusing' is being used for this?	N.A.	Count	56	3	35	94
		% within Prior to this survey, did you already know that the term 'focusing' is being used for this?	59.6%	3.2%	37.2%	100.0%
		% within recoded Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	50.9%	37.5%	58.3%	52.8%
		% of Total	31.5%	1.7%	19.7%	52.8%
	No	Count	15	1	11	27
		% within Prior to this survey, did you already know that the term 'focusing' is being used for this?	55.6%	3.7%	40.7%	100.0%
		% within recoded Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	13.6%	12.5%	18.3%	15.2%
		% of Total	8.4%	0.6%	6.2%	15.2%
	Yes	Count	39	4	14	57
		% within Prior to this survey, did you already know that the term 'focusing' is being used for this?	68.4%	7.0%	24.6%	100.0%
		% within recoded Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	35.5%	50.0%	23.3%	32.0%
		% of Total	21.9%	2.2%	7.9%	32.0%
Total		Count	110	8	60	178
		% within Prior to this survey, did you already know that the term 'focusing' is being used for this?	61.8%	4.5%	33.7%	100.0%
		% within recoded Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	100.0%	100.0%	100.0%	100.0%
		% of Total	61.8%	4.5%	33.7%	100.0%

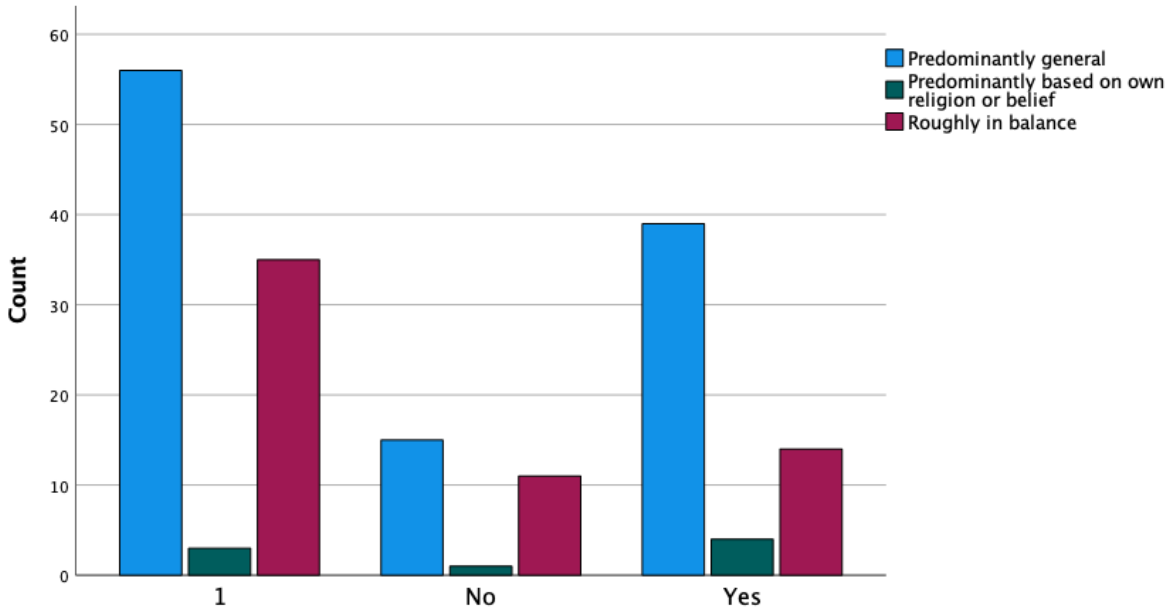
Chi-Square Tests

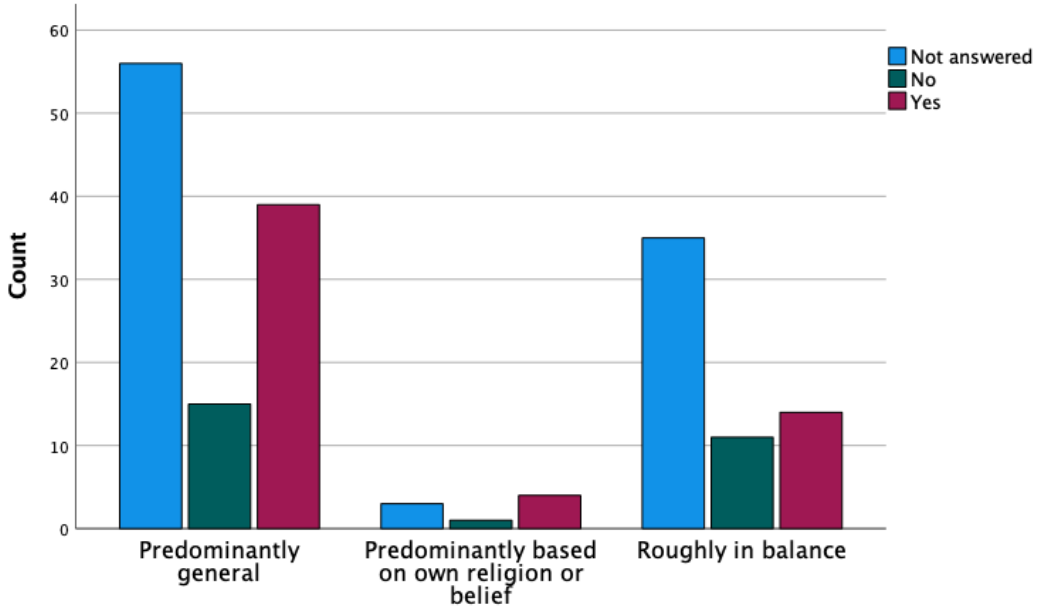
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	4.008[a]	4	.405
Likelihood Ratio	4.037	4	.401
Linear-by-Linear Association	1.641	1	.200
N of Valid Cases	178		

a. 3 cells (33.3%) have expected count less than 5. The minimum expected count is 1.21.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.150	.405
	Cramer's V	.106	.405
N of Valid Cases		178	


Count
60
50
40
30
20
10
0
1
No
Yes
Predominantly general
Predominantly based on own religion or belief
Roughly in balance


Count
60
50
40
30
20
10
0
Predominantly general
Predominantly based on own religion or belief
Roughly in balance
Not answered
No
Yes

Prior to this survey, did you already know the name Eugene Gendlin? * recoded Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?

			Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?			
			Predominantly general	Predominantly based on own religion or belief	Roughly in balance	Total
Prior to this survey, did you already know the name Eugene Gendlin?	N.A.	Count	0	0	1	1
		% within Prior to this survey, did you already know the name Eugene Gendlin?	0.0%	0.0%	100.0%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	0.0%	0.0%	1.7%	0.6%
		% of Total	0.0%	0.0%	0.6%	0.6%
	No	Count	72	5	48	125
		% within Prior to this survey, did you already know the name Eugene Gendlin?	57.6%	4.0%	38.4%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	65.5%	62.5%	80.0%	70.2%
		% of Total	40.4%	2.8%	27.0%	70.2%
	Yes	Count	38	3	11	52
		% within Prior to this survey, did you already know the name Eugene Gendlin?	73.1%	5.8%	21.2%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	34.5%	37.5%	18.3%	29.2%
		% of Total	21.3%	1.7%	6.2%	29.2%
Total		Count	110	8	60	178
		% within Prior to this survey, did you already know the name Eugene Gendlin?	61.8%	4.5%	33.7%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	100.0%	100.0%	100.0%	100.0%
		% of Total	61.8%	4.5%	33.7%	100.0%

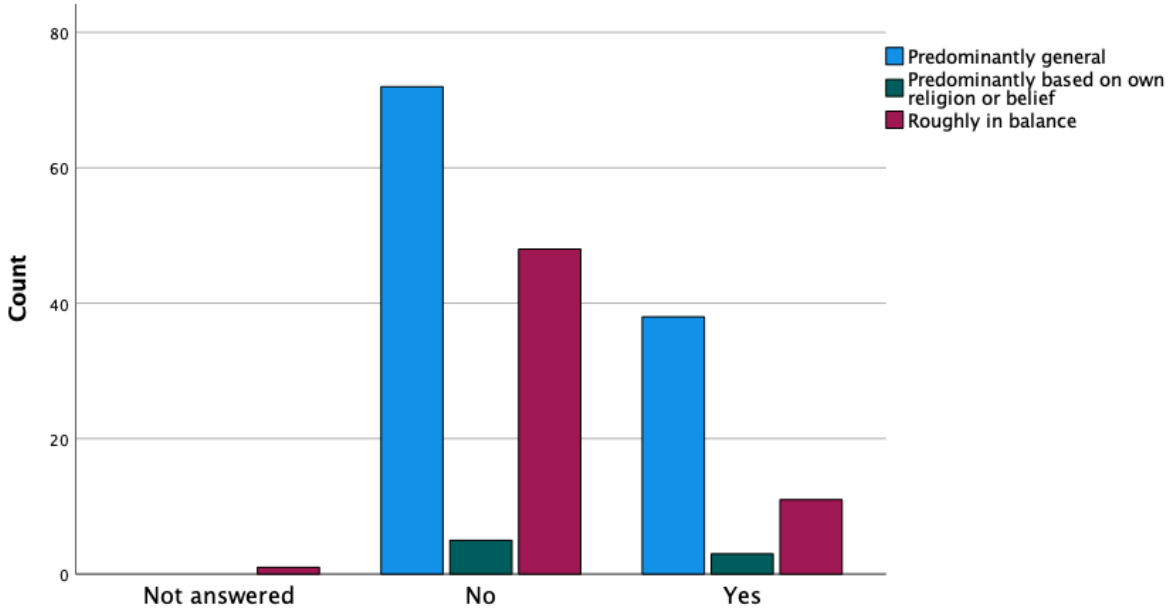
Chi-Square Tests

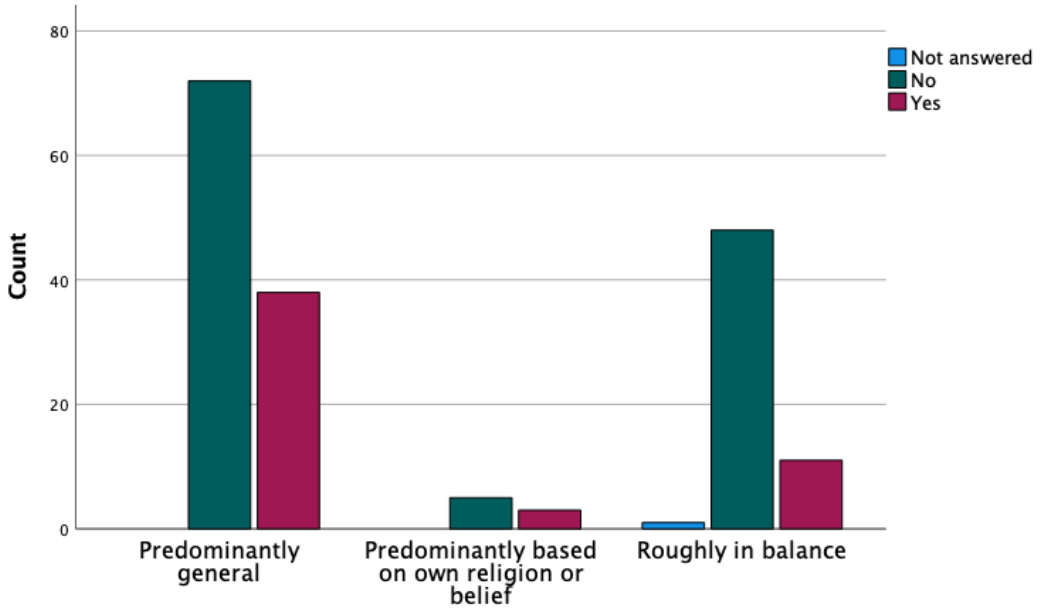
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	6.897[a]	4	.141
Likelihood Ratio	7.381	4	.117
Linear-by-Linear Association	5.528	1	.019
N of Valid Cases	178		

a. 4 cells (44.4%) have expected count less than 5. The minimum expected count is .04.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.197	.141
	Cramer's V	.139	.141
N of Valid Cases		178	


Count
80
60
40
20
0
Not answered
No
Yes
Predominantly general
Predominantly based on own religion or belief
Roughly in balance


Count
80
60
40
20
0
Predominantly general
Predominantly based on own religion or belief
Roughly in balance
Not answered
No
Yes

Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin? * Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?

			Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?			
			Predominantly general	Predominantly based on own religion or belief	Roughly in balance	Total
Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	N.A.	Count	77	5	49	131
		% within Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	58.8%	3.8%	37.4%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	70.0%	62.5%	81.7%	73.6%
		% of Total	43.3%	2.8%	27.5%	73.6%
	No	Count	5	1	2	8
		% within Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	62.5%	12.5%	25.0%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	4.5%	12.5%	3.3%	4.5%
		% of Total	2.8%	0.6%	1.1%	4.5%
	Yes	Count	28	2	9	39
		% within Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	71.8%	5.1%	23.1%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	25.5%	25.0%	15.0%	21.9%
		% of Total	15.7%	1.1%	5.1%	21.9%
Total		Count	110	8	60	178
		% within Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	61.8%	4.5%	33.7%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	100.0%	100.0%	100.0%	100.0%
		% of Total	61.8%	4.5%	33.7%	100.0%

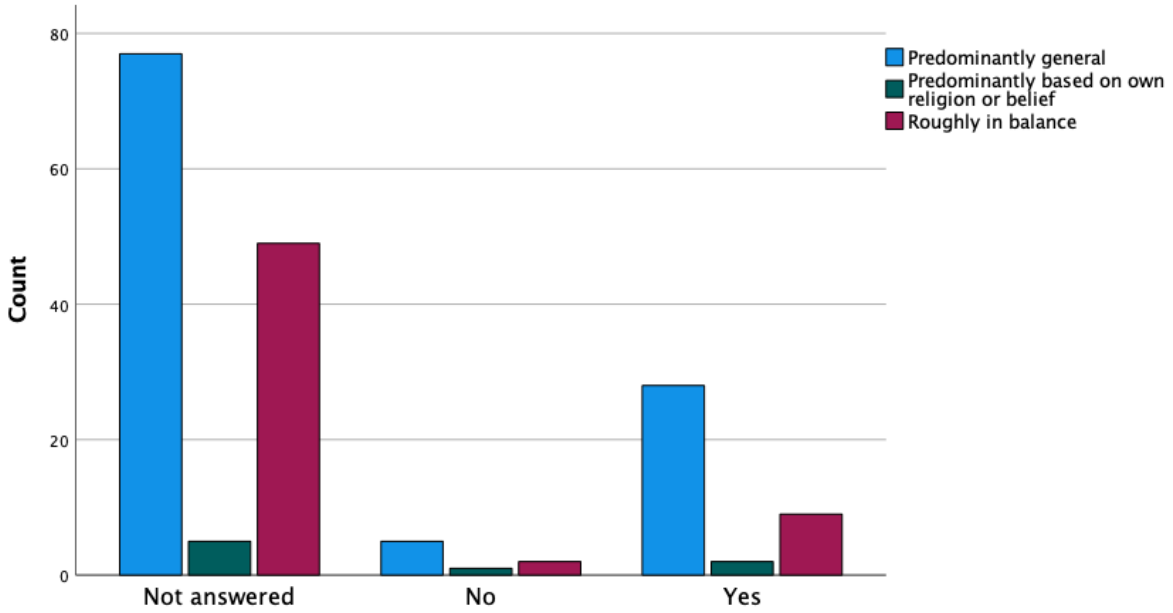
Chi-Square Tests

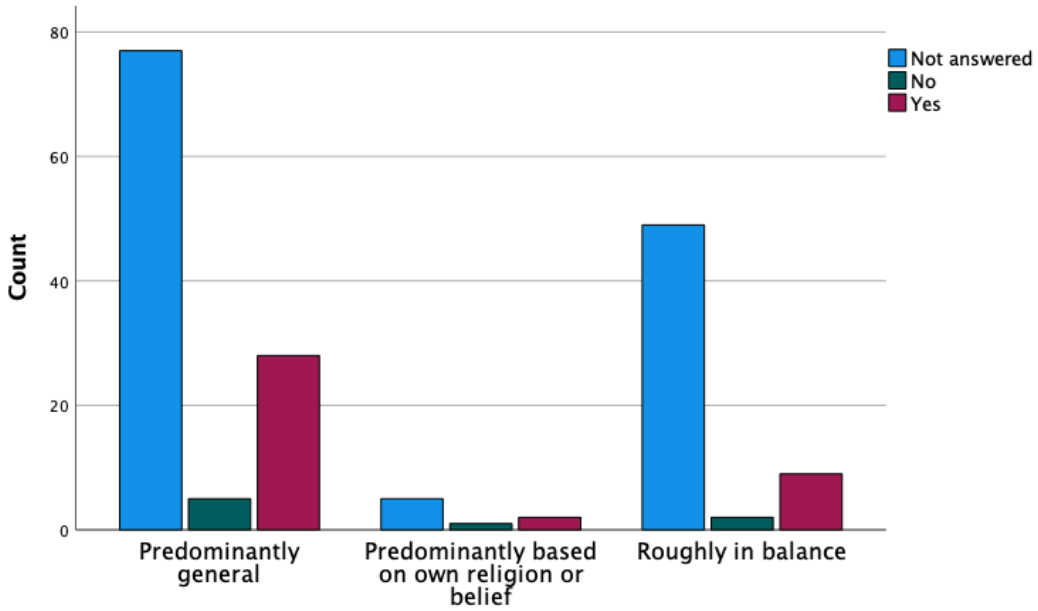
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	4.153[a]	4	.386
Likelihood Ratio	3.918	4	.417
Linear-by-Linear Association	2.629	1	.105
N of Valid Cases	178		

a. 4 cells (44.4%) have expected count less than 5. The minimum expected count is .36.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.153	.386
	Cramer's V	.108	.386
N of Valid Cases		178	


Count
80
60
40
20
0
Not answered
No
Yes
Predominantly general
Predominantly based on own religion or belief
Roughly in balance


Count
80
60
40
20
0
Predominantly general
Predominantly based on own religion or belief
Roughly in balance
Not answered
No
Yes

Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers? * Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?

			Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?			
			Predominantly general	Predominantly based on own religion or belief	Roughly in balance	Total
Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	N.A.	Count	56	4	35	95
		% within Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	58.9%	4.2%	36.8%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	50.9%	50.0%	58.3%	53.4%
		% of Total	31.5%	2.2%	19.7%	53.4%
	No	Count	24	1	12	37
		% within Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	64.9%	2.7%	32.4%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	21.8%	12.5%	20.0%	20.8%
		% of Total	13.5%	0.6%	6.7%	20.8%
	Yes	Count	30	3	13	46
		% within Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	65.2%	6.5%	28.3%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	27.3%	37.5%	21.7%	25.8%
		% of Total	16.9%	1.7%	7.3%	25.8%

Total	Count	110	8	60	178
	% within Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?	61.8%	4.5%	33.7%	100.0%
	% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	100.0%	100.0%	100.0%	100.0%
	% of Total	61.8%	4.5%	33.7%	100.0%

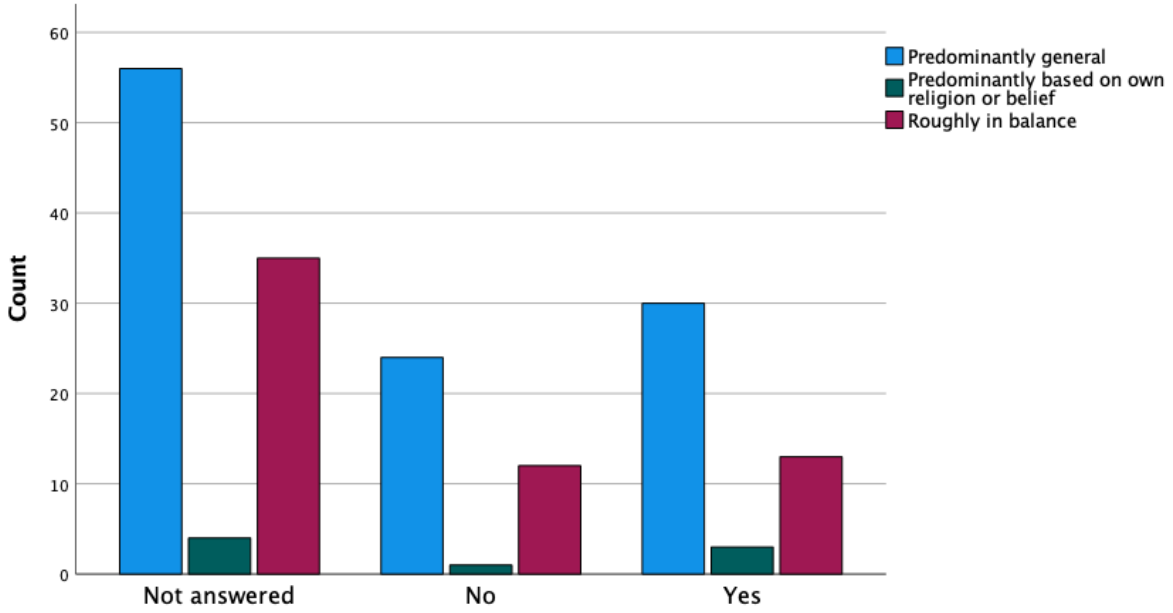
Chi-Square Tests

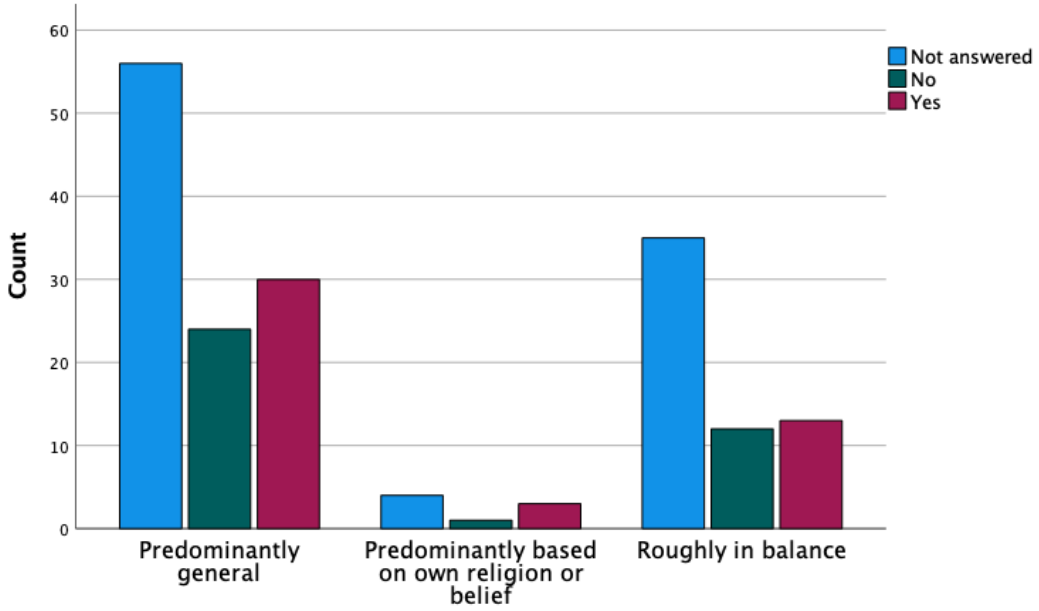
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	1.670[a]	4	.796
Likelihood Ratio	1.678	4	.795
Linear-by-Linear Association	.849	1	.357
N of Valid Cases	178		

a. 3 cells (33.3%) have expected count less than 5. The minimum expected count is 1.66.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.097	.796
	Cramer's V	.068	.796
N of Valid Cases		178	


Count
60
50
40
30
20
10
0
Not answered
No
Yes
Predominantly general
Predominantly based on own religion or belief
Roughly in balance


Count
60
50
40
30
20
10
0
Predominantly general
Predominantly based on own religion or belief
Roughly in balance
Not answered
No
Yes

09. WHAT PROVINCE(S)
versus **Familiarity with focusing and Gendlin**

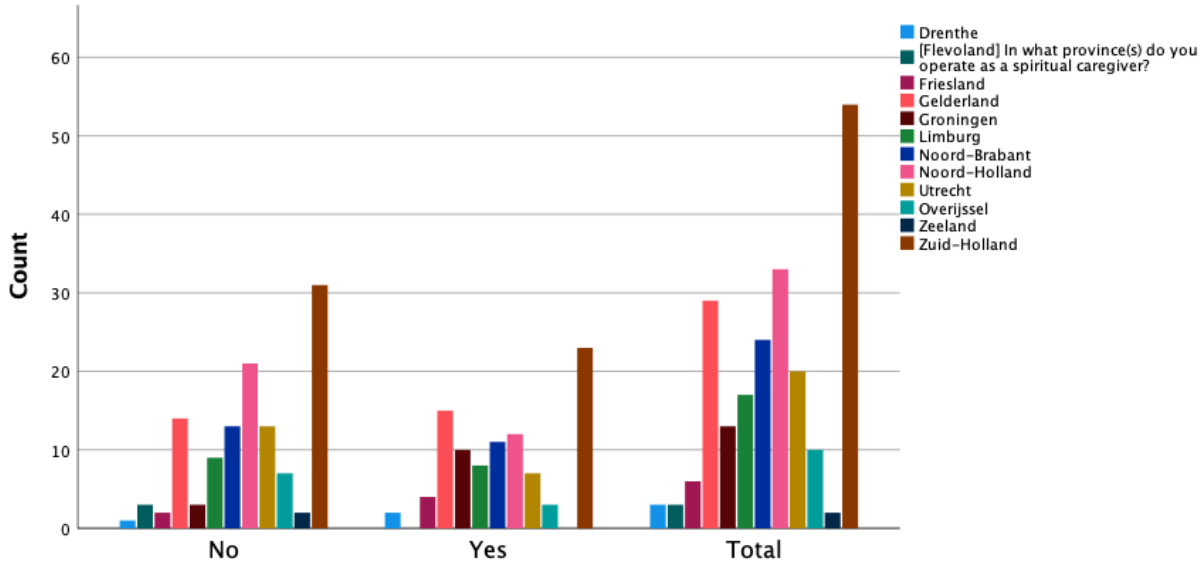
In what provinces do you operate as a spiritual caregiver * Are you in any way familiar with the method as described above

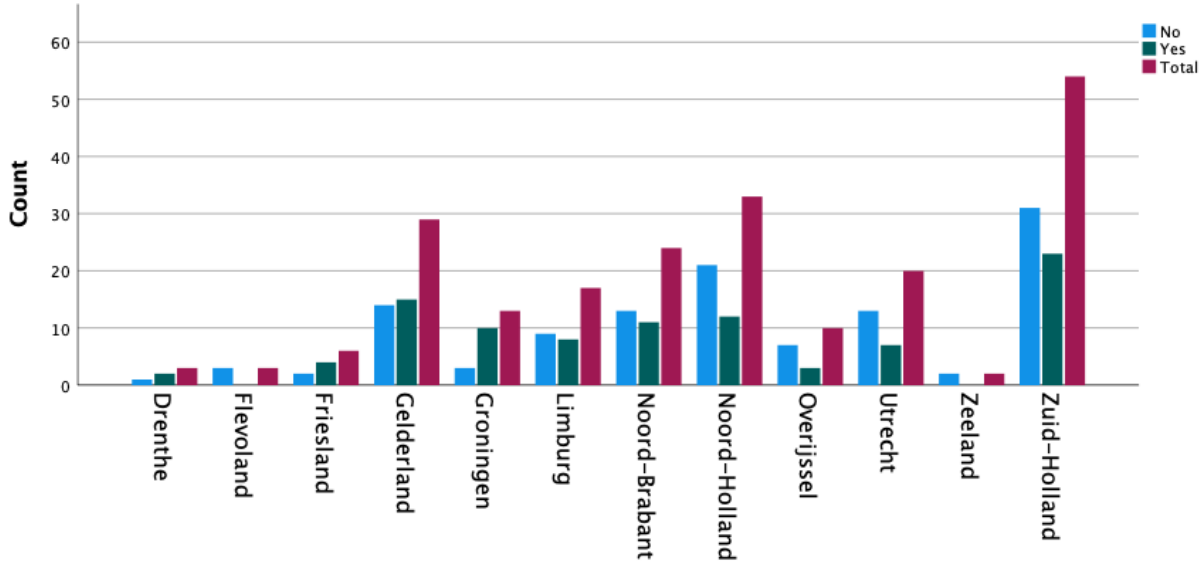
			Are you in any way familiar with the method as described above?		
			No	Yes	Total
Provinces[a]	Drenthe	Count	1	2	3
		% within $Provinces	33.3%	66.7%	
		% within Familiar_method	1.1%	2.4%	
		% of Total	0.6%	1.1%	1.7%
	Flevoland	Count	3	0	3
		% within $Provinces	100.0%	0.0%	
		% within Familiar_method	3.2%	0.0%	
		% of Total	1.7%	0.0%	1.7%
	Friesland	Count	2	4	6
		% within $Provinces	33.3%	66.7%	
		% within Familiar_method	2.1%	4.8%	
		% of Total	1.1%	2.2%	3.4%
	Gelderland	Count	14	15	29
		% within $Provinces	48.3%	51.7%	
		% within Familiar_method	14.9%	17.9%	
		% of Total	7.9%	8.4%	16.3%
	Groningen	Count	3	10	13
		% within $Provinces	23.1%	76.9%	
		% within Familiar_method	3.2%	11.9%	
		% of Total	1.7%	5.6%	7.3%
	Limburg	Count	9	8	17
		% within $Provinces	52.9%	47.1%	
		% within Familiar_method	9.6%	9.5%	
		% of Total	5.1%	4.5%	9.6%
	Noord-Brabant	Count	13	11	24
		% within $Provinces	54.2%	45.8%	
		% within Familiar_method	13.8%	13.1%	
		% of Total	7.3%	6.2%	13.5%
	Noord-Holland	Count	21	12	33
		% within $Provinces	63.6%	36.4%	
		% within Familiar_method	22.3%	14.3%	
		% of Total	11.8%	6.7%	18.5%
	Overijssel	Count	7	3	10
		% within $Provinces	70.0%	30.0%	
		% within Familiar_method	7.4%	3.6%	
		% of Total	3.9%	1.7%	5.6%

	Utrecht	Count	13	7	20
		% within $Provinces	65.0%	35.0%	
		% within Familiar_method	13.8%	8.3%	
		% of Total	7.3%	3.9%	11.2%
	Zeeland	Count	2	0	2
		% within $Provinces	100.0%	0.0%	
		% within Familiar_method	2.1%	0.0%	
		% of Total	1.1%	0.0%	1.1%
	Zuid-Holland	Count	31	23	54
		% within $Provinces	57.4%	42.6%	
		% within Familiar_method	33.0%	27.4%	
		% of Total	17.4%	12.9%	30.3%
Total		Count	94	84	178
		% of Total	52.8%	47.2%	100.0%

Percentages and totals are based on respondents.

a. Dichotomy group tabulated at value 1.


Count
60
50
40
30
20
10
0
No
Yes
Total
Drenthe
[Flevoland] In what province(s) do you operate as a spiritual caregiver?
Friesland
Gelderland
Groningen
Limburg
Noord-Brabant
Noord-Holland
Utrecht
Overijssel
Zeeland
Zuid-Holland


Count
60
50
40
30
20
10
0
No
Yes
Total
Drenthe
Flevoland
Friesland
Gelderland
Groningen
Limburg
Noord-Brabant
Noord-Holland
Overijssel
Utrecht
Zeeland
Zuid-Holland

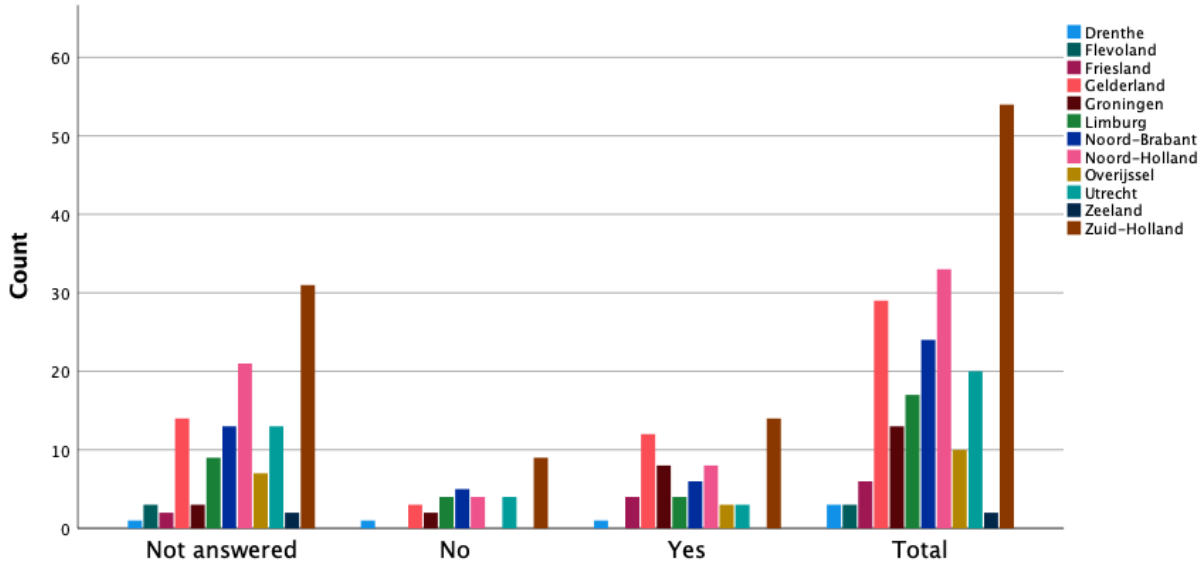
In what provinces do you operate as a spiritua caregiver
*** Prior to this survey, did you already know that the term 'focusing' is being used for this?**

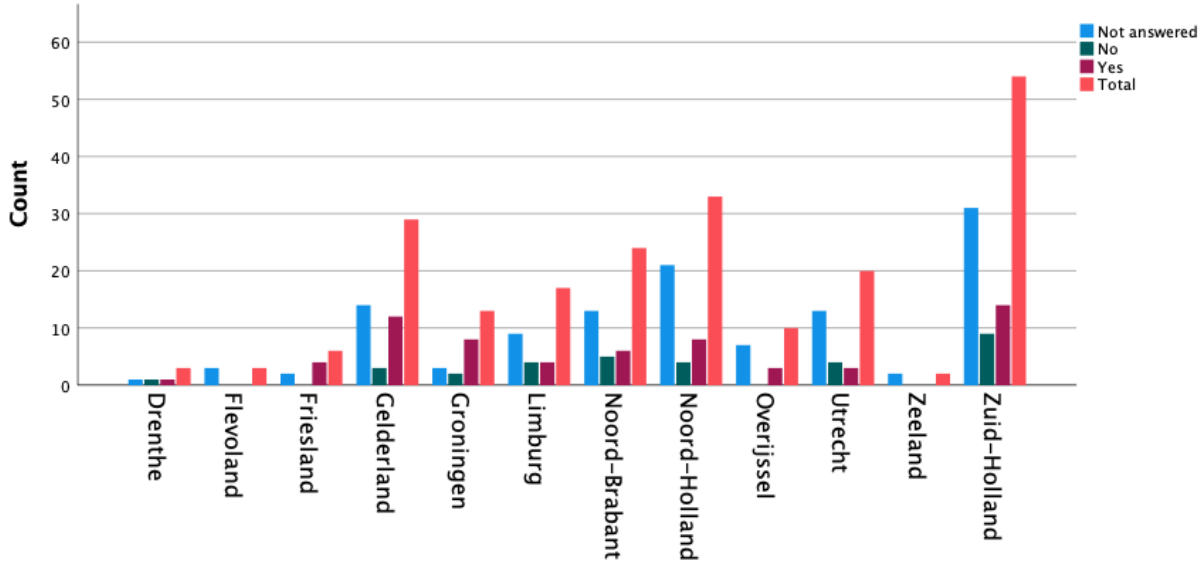
			Prior to this survey, did you already know that the term 'focusing' is being used for this?			
			N.A.	No	Yes	Total
Provinces[a]	Drenthe	Count	1	1	1	3
		% within Provinces	33.3%	33.3%	33.3%	
		% within Familiar_term_focusing	1.1%	3.7%	1.8%	
		% of Total	0.6%	0.6%	0.6%	1.7%
	Flevoland	Count	3	0	0	3
		% within Provinces	100.0%	0.0%	0.0%	
		% within Familiar_term_focusing	3.2%	0.0%	0.0%	
		% of Total	1.7%	0.0%	0.0%	1.7%
	Friesland	Count	2	0	4	6
		% within Provinces	33.3%	0.0%	66.7%	
		% within Familiar_term_focusing	2.1%	0.0%	7.0%	
		% of Total	1.1%	0.0%	2.2%	3.4%
	Gelderland	Count	14	3	12	29
		% within Provinces	48.3%	10.3%	41.4%	
		% within Familiar_term_focusing	14.9%	11.1%	21.1%	
		% of Total	7.9%	1.7%	6.7%	16.3%
	Groningen	Count	3	2	8	13
		% within Provinces	23.1%	15.4%	61.5%	
		% within Familiar_term_focusing	3.2%	7.4%	14.0%	
		% of Total	1.7%	1.1%	4.5%	7.3%
	Limburg	Count	9	4	4	17
		% within Provinces	52.9%	23.5%	23.5%	
		% within Familiar_term_focusing	9.6%	14.8%	7.0%	
		% of Total	5.1%	2.2%	2.2%	9.6%
	Noord-Brabant	Count	13	5	6	24
		% within Provinces	54.2%	20.8%	25.0%	
		% within Familiar_term_focusing	13.8%	18.5%	10.5%	
		% of Total	7.3%	2.8%	3.4%	13.5%
	Noord-Holland	Count	21	4	8	33
		% within Provinces	63.6%	12.1%	24.2%	
		% within Familiar_term_focusing	22.3%	14.8%	14.0%	
		% of Total	11.8%	2.2%	4.5%	18.5%
	Overijssel	Count	7	0	3	10
		% within Provinces	70.0%	0.0%	30.0%	
		% within Familiar_term_focusing	7.4%	0.0%	5.3%	
		% of Total	3.9%	0.0%	1.7%	5.6%

	Utrecht	Count	13	4	3	20
		% within Provinces	65.0%	20.0%	15.0%	
		% within Familiar_term_focusing	13.8%	14.8%	5.3%	
		% of Total	7.3%	2.2%	1.7%	11.2%
	Zeeland	Count	2	0	0	2
		% within Provinces	100.0%	0.0%	0.0%	
		% within Familiar_term_focusing	2.1%	0.0%	0.0%	
		% of Total	1.1%	0.0%	0.0%	1.1%
	Zuid-Holland	Count	31	9	14	54
		% within Provinces	57.4%	16.7%	25.9%	
		% within Familiar_term_focusing	33.0%	33.3%	24.6%	
		% of Total	17.4%	5.1%	7.9%	30.3%
Total		Count	94	27	57	178
		% of Total	52.8%	15.2%	32.0%	100.0%

Percentages and totals are based on respondents.

a. Dichotomy group tabulated at value 1.


Count
60
50
40
30
20
10
0
Not answered
No
Yes
Total
Drenthe
Flevoland
Friesland
Gelderland
Groningen
Limburg
Noord-Brabant
Noord-Holland
Overijssel
Utrecht
Zeeland
Zuid-Holland

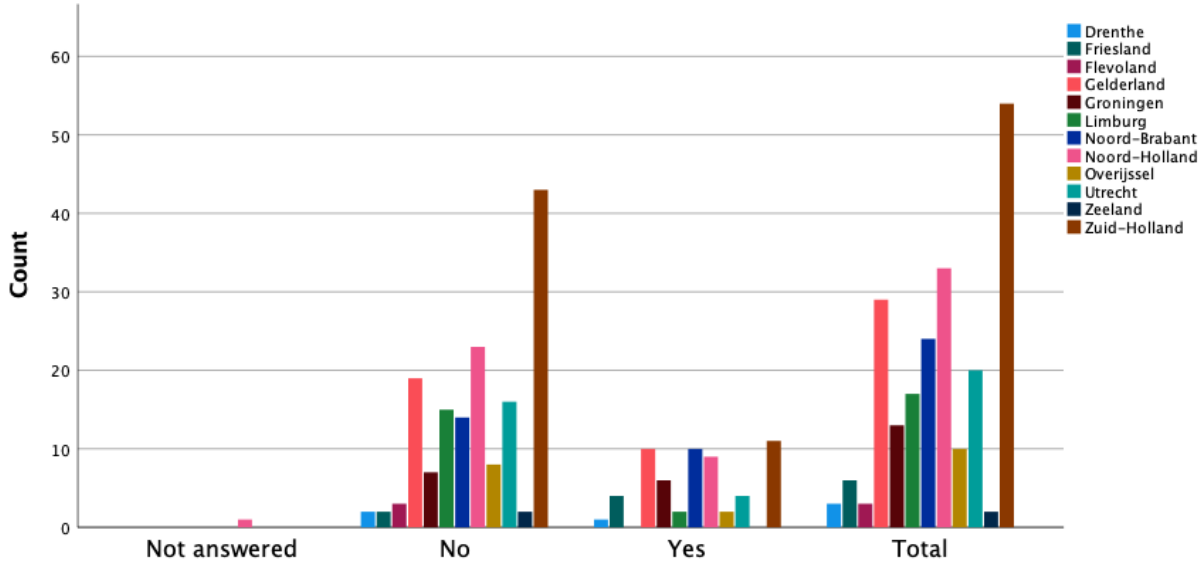

Count
60
50
40
30
20
10
0
Drenthe
Flevoland
Friesland
Gelderland
Groningen
Limburg
Noord-Brabant
Noord-Holland
Overijssel
Utrecht
Zeeland
Zuid-Holland
Not answered
No
Yes
Total

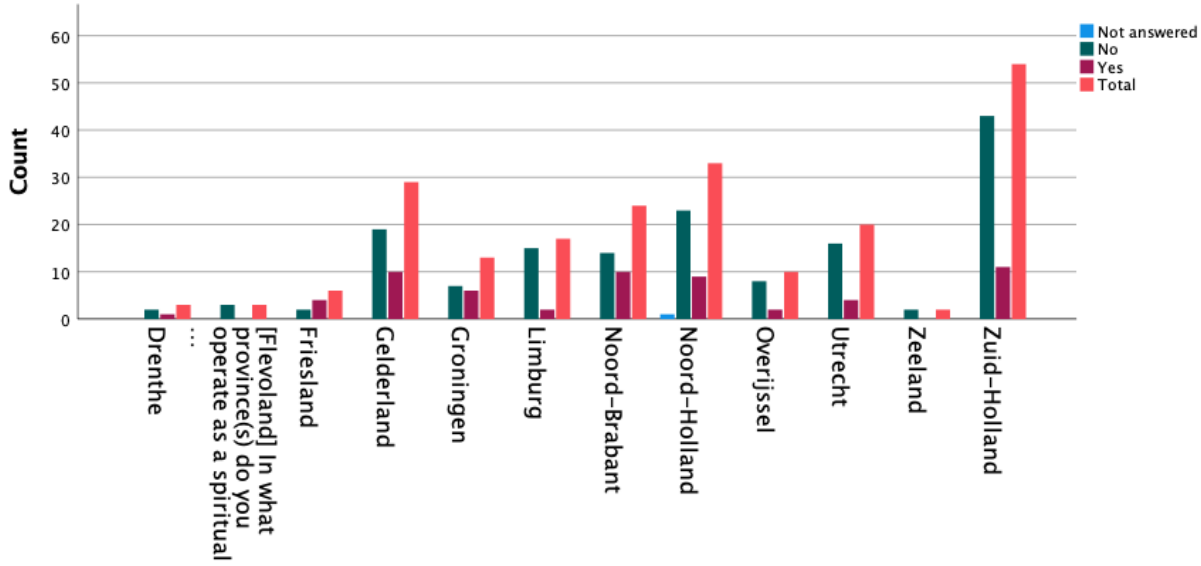
**In what provinces do you operate as a spiritual caregiver?
* Prior to this survey, did you already know the name Eugene Gendlin**

			Prior to this survey, did you already know the name Eugene Gendlin?			
			Not answered	No	Yes	Total
Provinces[a]	Drenthe	Count	0	2	1	3
		% within Provinces	0.0%	66.7%	33.3%	
		% within Name_Gendlin	0.0%	1.6%	1.9%	
		% of Total	0.0%	1.1%	0.6%	1.7%
	Flevoland	Count	0	3	0	3
		% within Provinces	0.0%	100.0%	0.0%	
		% within Name_Gendlin	0.0%	2.4%	0.0%	
		% of Total	0.0%	1.7%	0.0%	1.7%
	Friesland	Count	0	2	4	6
		% within Provinces	0.0%	33.3%	66.7%	
		% within Name_Gendlin	0.0%	1.6%	7.7%	
		% of Total	0.0%	1.1%	2.2%	3.4%
	Gelderland	Count	0	19	10	29
		% within Provinces	0.0%	65.5%	34.5%	
		% within Name_Gendlin	0.0%	15.2%	19.2%	
		% of Total	0.0%	10.7%	5.6%	16.3%
	Groningen	Count	0	7	6	13
		% within Provinces	0.0%	53.8%	46.2%	
		% within Name_Gendlin	0.0%	5.6%	11.5%	
		% of Total	0.0%	3.9%	3.4%	7.3%
	Limburg	Count	0	15	2	17
		% within Provinces	0.0%	88.2%	11.8%	
		% within Name_Gendlin	0.0%	12.0%	3.8%	
		% of Total	0.0%	8.4%	1.1%	9.6%
	Noord-Brabant	Count	0	14	10	24
		% within Provinces	0.0%	58.3%	41.7%	
		% within Name_Gendlin	0.0%	11.2%	19.2%	
		% of Total	0.0%	7.9%	5.6%	13.5%
	Noord-Holland	Count	1	23	9	33
		% within Provinces	3.0%	69.7%	27.3%	
		% within Name_Gendlin	100.0%	18.4%	17.3%	
		% of Total	0.6%	12.9%	5.1%	18.5%
	Overijssel	Count	0	8	2	10
		% within Provinces	0.0%	80.0%	20.0%	
		% within Name_Gendlin	0.0%	6.4%	3.8%	
		% of Total	0.0%	4.5%	1.1%	5.6%

	Utrecht	Count	0	16	4	20
		% within Provinces	0.0%	80.0%	20.0%	
		% within Name_Gendlin	0.0%	12.8%	7.7%	
		% of Total	0.0%	9.0%	2.2%	11.2%
	Zeeland	Count	0	2	0	2
		% within Provinces	0.0%	100.0%	0.0%	
		% within Name_Gendlin	0.0%	1.6%	0.0%	
		% of Total	0.0%	1.1%	0.0%	1.1%
	Zuid-Holland	Count	0	43	11	54
		% within Provinces	0.0%	79.6%	20.4%	
		% within Name_Gendlin	0.0%	34.4%	21.2%	
		% of Total	0.0%	24.2%	6.2%	30.3%
Total		Count	1	125	52	178
		% of Total	0.6%	70.2%	29.2%	100.0%

Percentages and totals are based on respondents.
a. Dichotomy group tabulated at value 1.


Count
60
50
40
30
20
10
0
Not answered
No
Yes
Total
Drenthe
Friesland
Flevoland
Gelderland
Groningen
Limburg
Noord-Brabant
Noord-Holland
Overijssel
Utrecht
Zeeland
Zuid-Holland


Count
60
50
40
30
20
10
0
Not answered
No
Yes
Total
Drenthe
[Flevoland] In what province(s) do you operate as a spiritual ...
Friesland
Gelderland
Groningen
Limburg
Noord-Brabant
Noord-Holland
Overijssel
Utrecht
Zeeland
Zuid-Holland

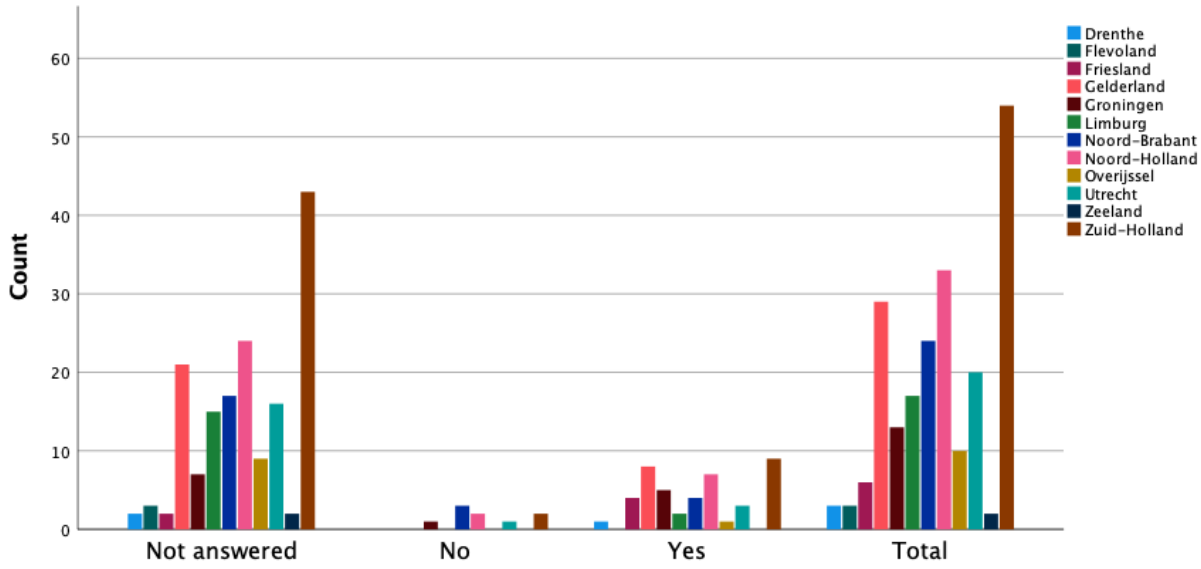
In what provinces do you operate as a spiritual caregiver * Prior to this survey, did you already associate the described method with the name Eugene Gendlin?

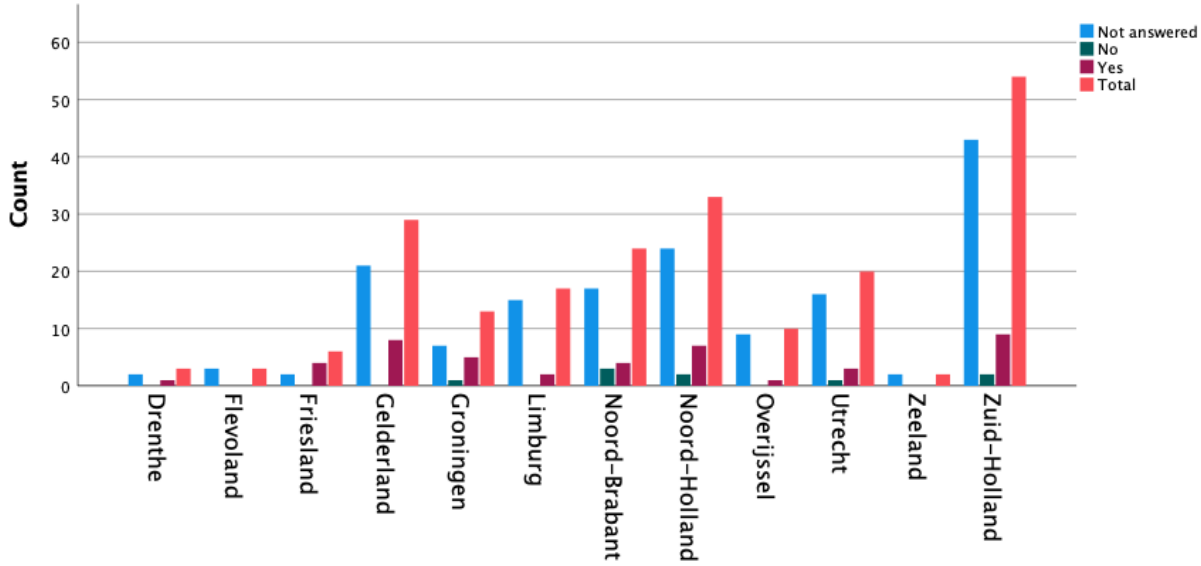
			Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?			
			N.A.	No	Yes	Total
Provinces[a]	Drenthe	Count	2	0	1	3
		% within Provinces	66.7%	0.0%	33.3%	
		% within Association_focusing_Gendlin	1.5%	0.0%	2.6%	
		% of Total	1.1%	0.0%	0.6%	1.7%
	Flevoland	Count	3	0	0	3
		% within Provinces	100.0%	0.0%	0.0%	
		% within Association_focusing_Gendlin	2.3%	0.0%	0.0%	
		% of Total	1.7%	0.0%	0.0%	1.7%
	Friesland	Count	2	0	4	6
		% within Provinces	33.3%	0.0%	66.7%	
		% within Association_focusing_Gendlin	1.5%	0.0%	10.3%	
		% of Total	1.1%	0.0%	2.2%	3.4%
	Gelderland	Count	21	0	8	29
		% within Provinces	72.4%	0.0%	27.6%	
		% within Association_focusing_Gendlin	16.0%	0.0%	20.5%	
		% of Total	11.8%	0.0%	4.5%	16.3%
	Groningen	Count	7	1	5	13
		% within Provinces	53.8%	7.7%	38.5%	
		% within Association_focusing_Gendlin	5.3%	12.5%	12.8%	
		% of Total	3.9%	0.6%	2.8%	7.3%
	Limburg	Count	15	0	2	17
		% within Provinces	88.2%	0.0%	11.8%	
		% within Association_focusing_Gendlin	11.5%	0.0%	5.1%	
		% of Total	8.4%	0.0%	1.1%	9.6%
	Noord-Brabant	Count	17	3	4	24
		% within Provinces	70.8%	12.5%	16.7%	
		% within Association_focusing_Gendlin	13.0%	37.5%	10.3%	
		% of Total	9.6%	1.7%	2.2%	13.5%
	Noord-Holland	Count	24	2	7	33
		% within Provinces	72.7%	6.1%	21.2%	
		% within Association_focusing_Gendlin	18.3%	25.0%	17.9%	
		% of Total	13.5%	1.1%	3.9%	18.5%

	Overijssel	Count	9	0	1	10
		% within Provinces	90.0%	0.0%	10.0%	
		% within Association_focusing_Gendlin	6.9%	0.0%	2.6%	
		% of Total	5.1%	0.0%	0.6%	5.6%
	Utrecht	Count	16	1	3	20
		% within Provinces	80.0%	5.0%	15.0%	
		% within Association_focusing_Gendlin	12.2%	12.5%	7.7%	
		% of Total	9.0%	0.6%	1.7%	11.2%
	Zeeland	Count	2	0	0	2
		% within Provinces	100.0%	0.0%	0.0%	
		% within Association_focusing_Gendlin	1.5%	0.0%	0.0%	
		% of Total	1.1%	0.0%	0.0%	1.1%
	Zuid-Holland	Count	43	2	9	54
		% within Provinces	79.6%	3.7%	16.7%	
		% within Association_focusing_Gendlin	32.8%	25.0%	23.1%	
		% of Total	24.2%	1.1%	5.1%	30.3%
Total		Count	131	8	39	178
		% of Total	73.6%	4.5%	21.9%	100.0%

Percentages and totals are based on respondents.

a. Dichotomy group tabulated at value 1.


Count
60
50
40
30
20
10
0
Not answered
No
Yes
Total
Drenthe
Flevoland
Friesland
Gelderland
Groningen
Limburg
Noord-Brabant
Noord-Holland
Overijssel
Utrecht
Zeeland
Zuid-Holland


Count
60
50
40
30
20
10
0
Drenthe
Flevoland
Friesland
Gelderland
Groningen
Limburg
Noord-Brabant
Noord-Holland
Overijssel
Utrecht
Zeeland
Zuid-Holland
Not answered
No
Yes
Total

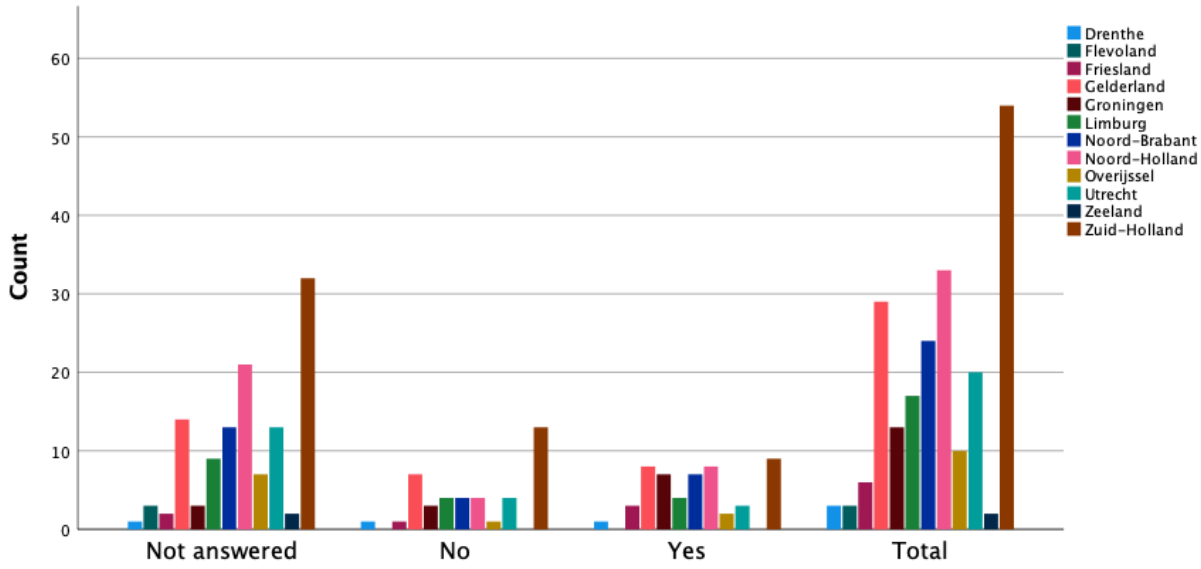
In what provinces do you operate as a spiritual caregiver * Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?

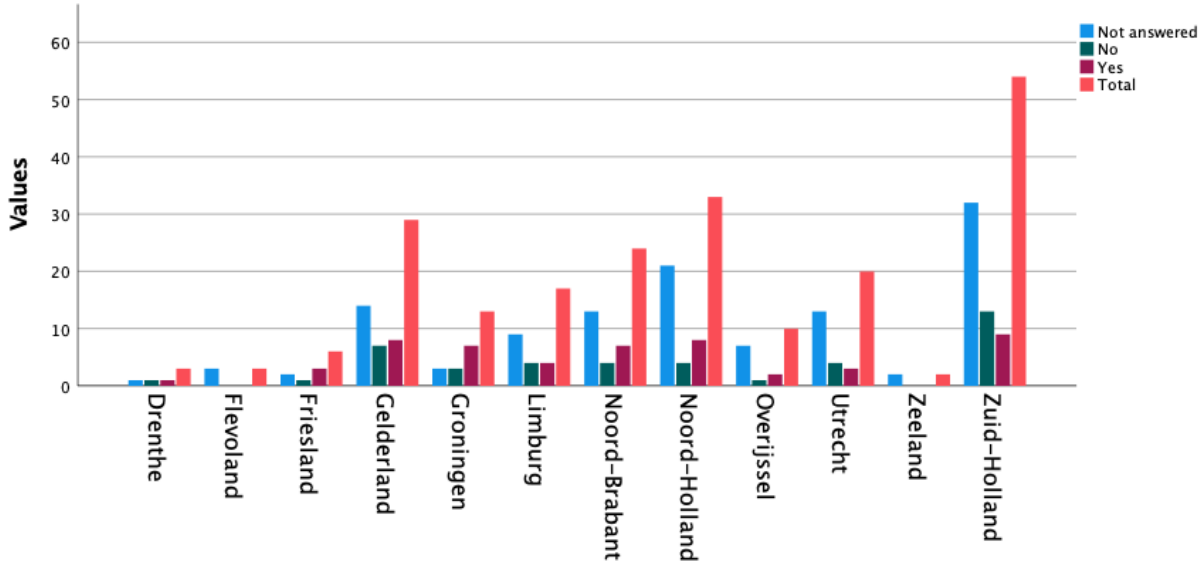
			Before, you have indicated that you are familiar with the method of focusing. Are you also familiar with any use of the method by spiritual caregivers?			
			N.A.	No	Yes	Total
Provinces[a]	Drenthe	Count	1	1	1	3
		% within Provinces	33.3%	33.3%	33.3%	
		% within Familiar_use_SpiCa	1.1%	2.7%	2.2%	
		% of Total	0.6%	0.6%	0.6%	1.7%
	Flevoland	Count	3	0	0	3
		% within Provinces	100.0%	0.0%	0.0%	
		% within Familiar_use_SpiCa	3.2%	0.0%	0.0%	
		% of Total	1.7%	0.0%	0.0%	1.7%
	Friesland	Count	2	1	3	6
		% within Provinces	33.3%	16.7%	50.0%	
		% within Familiar_use_SpiCa	2.1%	2.7%	6.5%	
		% of Total	1.1%	0.6%	1.7%	3.4%
	Gelderland	Count	14	7	8	29
		% within Provinces	48.3%	24.1%	27.6%	
		% within Familiar_use_SpiCa	14.7%	18.9%	17.4%	
		% of Total	7.9%	3.9%	4.5%	16.3%
	Groningen	Count	3	3	7	13
		% within Provinces	23.1%	23.1%	53.8%	
		% within Familiar_use_SpiCa	3.2%	8.1%	15.2%	
		% of Total	1.7%	1.7%	3.9%	7.3%
	Limburg	Count	9	4	4	17
		% within Provinces	52.9%	23.5%	23.5%	
		% within Familiar_use_SpiCa	9.5%	10.8%	8.7%	
		% of Total	5.1%	2.2%	2.2%	9.6%
	Noord-Brabant	Count	13	4	7	24
		% within Provinces	54.2%	16.7%	29.2%	
		% within Familiar_use_SpiCa	13.7%	10.8%	15.2%	
		% of Total	7.3%	2.2%	3.9%	13.5%
	Noord-Holland	Count	21	4	8	33
		% within Provinces	63.6%	12.1%	24.2%	
		% within Familiar_use_SpiCa	22.1%	10.8%	17.4%	
		% of Total	11.8%	2.2%	4.5%	18.5%
	Overijssel	Count	7	1	2	10
		% within Provinces	70.0%	10.0%	20.0%	
		% within Familiar_use_SpiCa	7.4%	2.7%	4.3%	
		% of Total	3.9%	0.6%	1.1%	5.6%

	Utrecht	Count	13	4	3	20
		% within Provinces	65.0%	20.0%	15.0%	
		% within Familiar_use_SpiCa	13.7%	10.8%	6.5%	
		% of Total	7.3%	2.2%	1.7%	11.2%
	Zeeland	Count	2	0	0	2
		% within Provinces	100.0%	0.0%	0.0%	
		% within Familiar_use_SpiCa	2.1%	0.0%	0.0%	
		% of Total	1.1%	0.0%	0.0%	1.1%
	Zuid-Holland	Count	32	13	9	54
		% within Provinces	59.3%	24.1%	16.7%	
		% within Familiar_use_SpiCa	33.7%	35.1%	19.6%	
		% of Total	18.0%	7.3%	5.1%	30.3%
Total		Count	95	37	46	178
		% of Total	53.4%	20.8%	25.8%	100.0%

Percentages and totals are based on respondents.

a. Dichotomy group tabulated at value 1.


Count
60
50
40
30
20
10
0
Not answered
No
Yes
Total
Drenthe
Flevoland
Friesland
Gelderland
Groningen
Limburg
Noord-Brabant
Noord-Holland
Overijssel
Utrecht
Zeeland
Zuid-Holland


Values
60
50
40
30
20
10
0
Drenthe
Flevoland
Friesland
Gelderland
Groningen
Limburg
Noord-Brabant
Noord-Holland
Overijssel
Utrecht
Zeeland
Zuid-Holland
Not answered
No
Yes
Total

PART TWO: KNOWLEDGE OF SIX-STEP METHOD AND TRAINING

10. AGE
versus Knowledge of six-step method and training

Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps? * What is your age?

			What is your age?					
			21-30	31-40	41-50	51-60	61 and up	Total
Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?	1	Count	5	17	12	37	24	95
		% within Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?	5.3%	17.9%	12.6%	38.9%	25.3%	100.0%
		% within What is your age?	62.5%	63.0%	38.7%	52.1%	58.5%	53.4%
		% of Total	2.8%	9.6%	6.7%	20.8%	13.5%	53.4%
	No	Count	2	2	10	19	9	42
		% within Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?	4.8%	4.8%	23.8%	45.2%	21.4%	100.0%
		% within What is your age?	25.0%	7.4%	32.3%	26.8%	22.0%	23.6%
		% of Total	1.1%	1.1%	5.6%	10.7%	5.1%	23.6%
	Yes	Count	1	8	9	15	8	41
		% within Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?	2.4%	19.5%	22.0%	36.6%	19.5%	100.0%
		% within What is your age?	12.5%	29.6%	29.0%	21.1%	19.5%	23.0%
		% of Total	0.6%	4.5%	5.1%	8.4%	4.5%	23.0%
Total		Count	8	27	31	71	41	178
		% within Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?	4.5%	15.2%	17.4%	39.9%	23.0%	100.0%
		% within What is your age?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	4.5%	15.2%	17.4%	39.9%	23.0%	100.0%

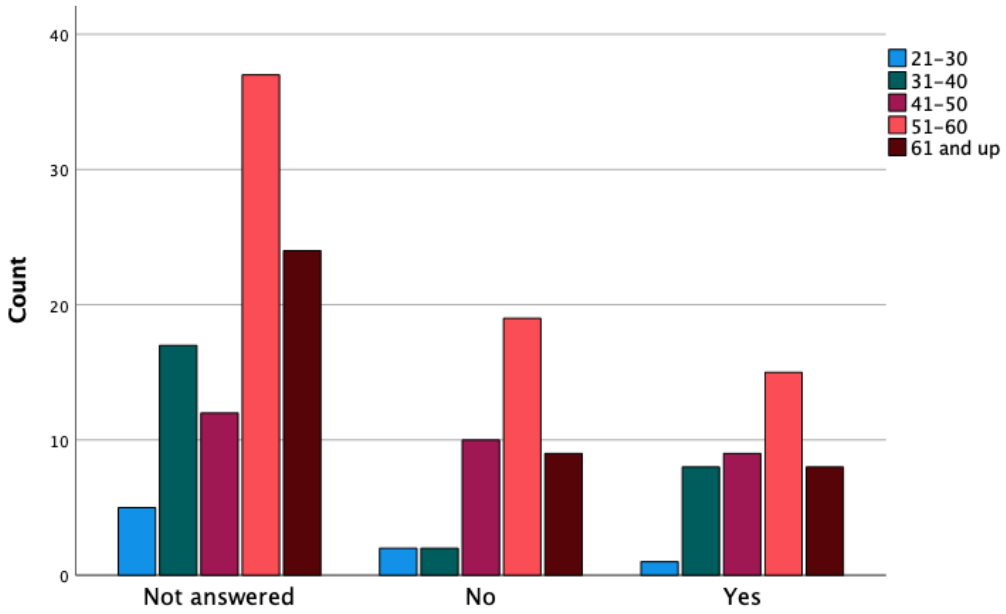
Chi-Square Tests

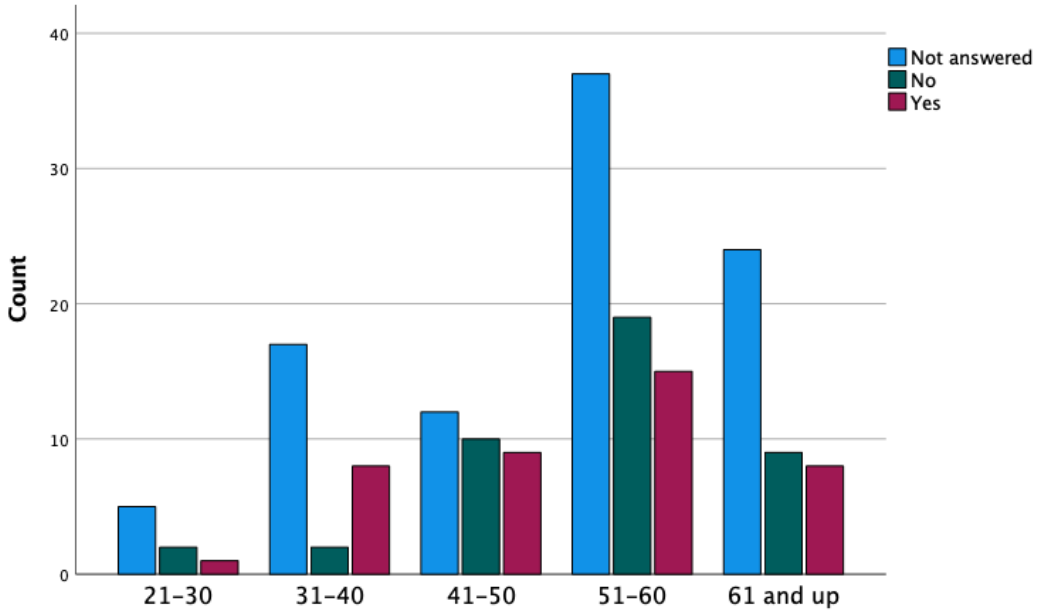
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	8.117[a]	8	.422
Likelihood Ratio	9.219	8	.324
Linear-by-Linear Association	.086	1	.769
N of Valid Cases	178		

a. 3 cells (20.0%) have expected count less than 5. The minimum expected count is 1.84.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.214	.422
	Cramer's V	.151	.422
N of Valid Cases		178	


Count
40
30
20
10
0
Not answered
No
Yes
21-30
31-40
41-50
51-60
61 and up


Count
40
30
20
10
0
21-30
31-40
41-50
51-60
61 and up
Not answered
No
Yes

Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin? * What is your age?

			What is your age?					
			21-30	31-40	41-50	51-60	61 and up	Total
Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?	N.A.	Count	7	19	22	56	33	137
		% within Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?	5.1%	13.9%	16.1%	40.9%	24.1%	100.0%
		% within What is your age?	87.5%	70.4%	71.0%	78.9%	80.5%	77.0%
		% of Total	3.9%	10.7%	12.4%	31.5%	18.5%	77.0%
	No	Count	0	2	0	3	0	5
		% within Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?	0.0%	40.0%	0.0%	60.0%	0.0%	100.0%
		% within What is your age?	0.0%	7.4%	0.0%	4.2%	0.0%	2.8%
		% of Total	0.0%	1.1%	0.0%	1.7%	0.0%	2.8%
	Yes	Count	0	3	4	4	2	13
		% within Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?	0.0%	23.1%	30.8%	30.8%	15.4%	100.0%
		% within What is your age?	0.0%	11.1%	12.9%	5.6%	4.9%	7.3%
		% of Total	0.0%	1.7%	2.2%	2.2%	1.1%	7.3%
	Somewhat	Count	1	3	5	8	6	23
		% within Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?	4.3%	13.0%	21.7%	34.8%	26.1%	100.0%
		% within What is your age?	12.5%	11.1%	16.1%	11.3%	14.6%	12.9%
		% of Total	0.6%	1.7%	2.8%	4.5%	3.4%	12.9%
Total		Count	8	27	31	71	41	178
		% within Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?	4.5%	15.2%	17.4%	39.9%	23.0%	100.0%
		% within What is your age?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	4.5%	15.2%	17.4%	39.9%	23.0%	100.0%

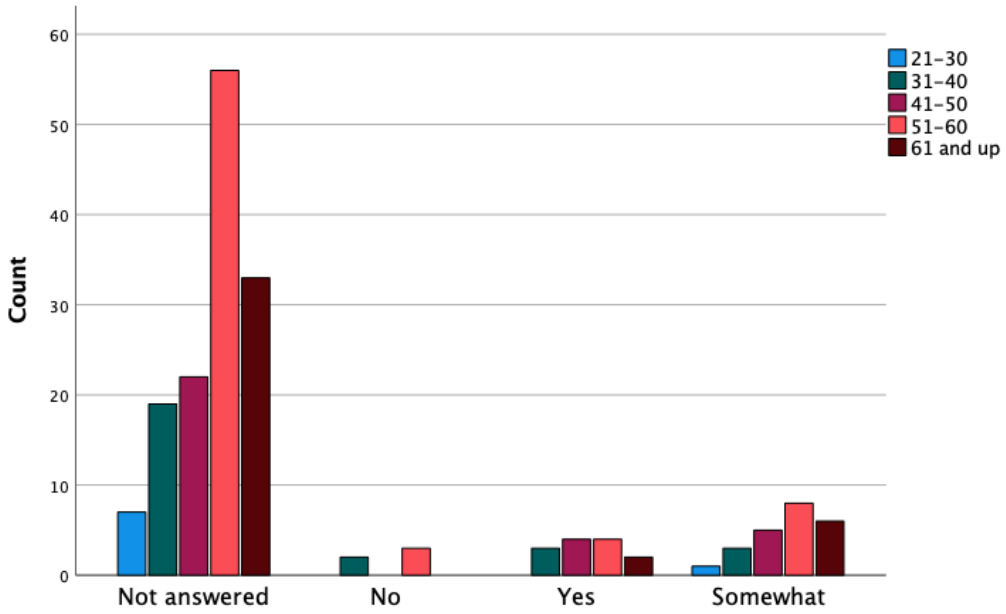
Chi-Square Tests

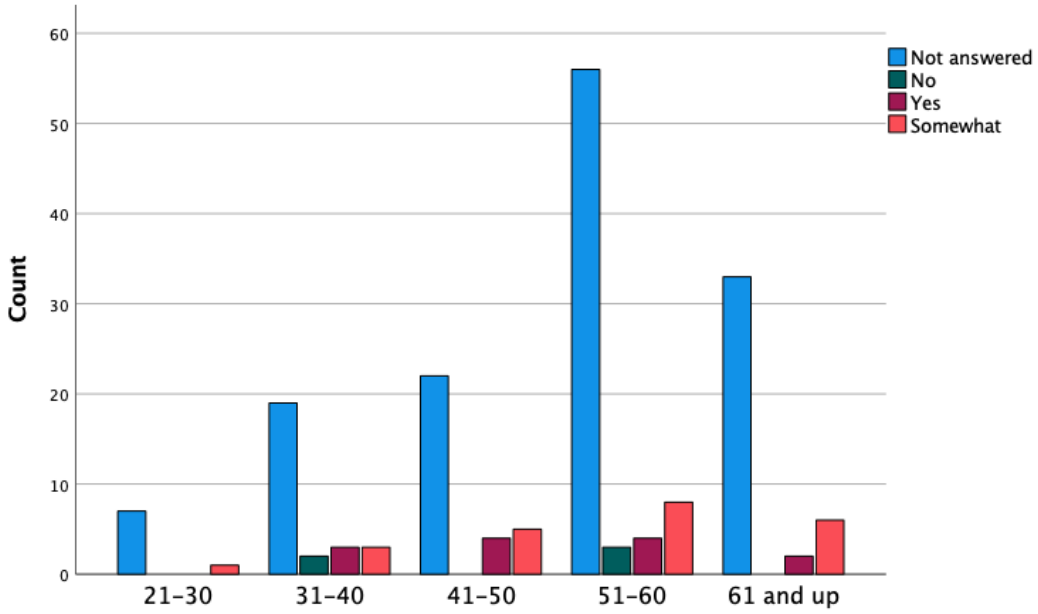
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	8.912[a]	12	.710
Likelihood Ratio	10.771	12	.549
Linear-by-Linear Association	.127	1	.722
N of Valid Cases	178		

a. 12 cells (60.0%) have expected count less than 5. The minimum expected count is .22.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.224	.710
	Cramer's V	.129	.710
N of Valid Cases		178	


Count
60
50
40
30
20
10
0
Not answered
No
Yes
Somewhat
21–30
31–40
41–50
51–60
61 and up


Count
60
50
40
30
20
10
0
21–30
31–40
41–50
51–60
61 and up
Not answered
No
Yes
Somewhat

Have you completed any training program(s) in the focusing method as developed by Gendlin? * What is your age?

			What is your age?					
			21-30	31-40	41-50	51-60	61 and up	Total
Have you completed any training program(s) in the focusing method as developed by Gendlin?	N.A.	Count	7	22	23	57	33	142
		% within Have you completed any training program(s) in the focusing method as developed by Gendlin?	4.9%	15.5%	16.2%	40.1%	23.2%	100.0%
		% within What is your age?	87.5%	81.5%	74.2%	80.3%	80.5%	79.8%
		% of Total	3.9%	12.4%	12.9%	32.0%	18.5%	79.8%
	No	Count	1	1	2	4	1	9
		% within Have you completed any training program(s) in the focusing method as developed by Gendlin?	11.1%	11.1%	22.2%	44.4%	11.1%	100.0%
		% within What is your age?	12.5%	3.7%	6.5%	5.6%	2.4%	5.1%
		% of Total	0.6%	0.6%	1.1%	2.2%	0.6%	5.1%
	Yes	Count	0	4	6	10	7	27
		% within Have you completed any training program(s) in the focusing method as developed by Gendlin?	0.0%	14.8%	22.2%	37.0%	25.9%	100.0%
		% within What is your age?	0.0%	14.8%	19.4%	14.1%	17.1%	15.2%
		% of Total	0.0%	2.2%	3.4%	5.6%	3.9%	15.2%
Total		Count	8	27	31	71	41	178
		% within Have you completed any training program(s) in the focusing method as developed by Gendlin?	4.5%	15.2%	17.4%	39.9%	23.0%	100.0%
		% within What is your age?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	4.5%	15.2%	17.4%	39.9%	23.0%	100.0%

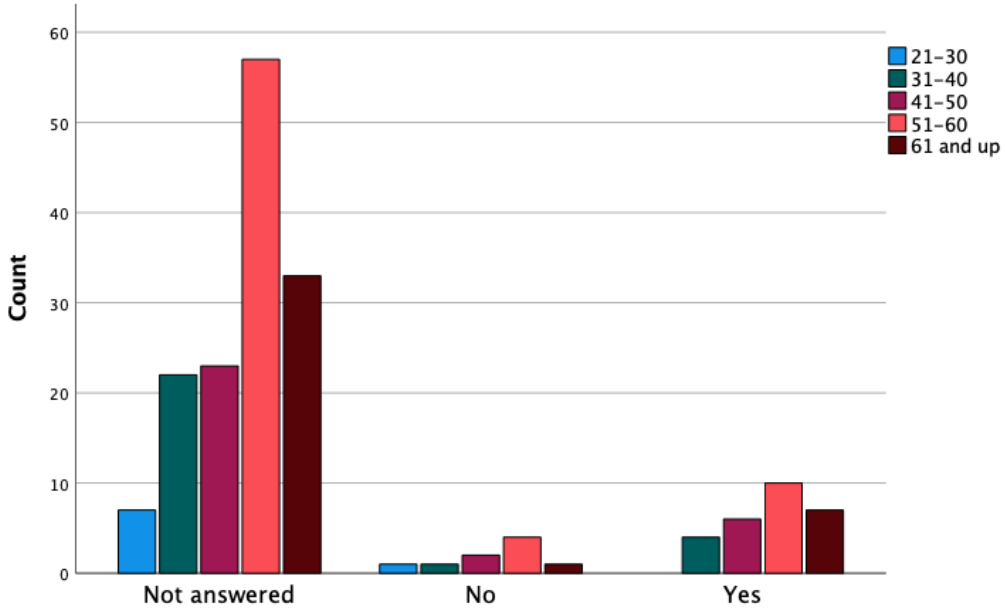
Chi-Square Tests

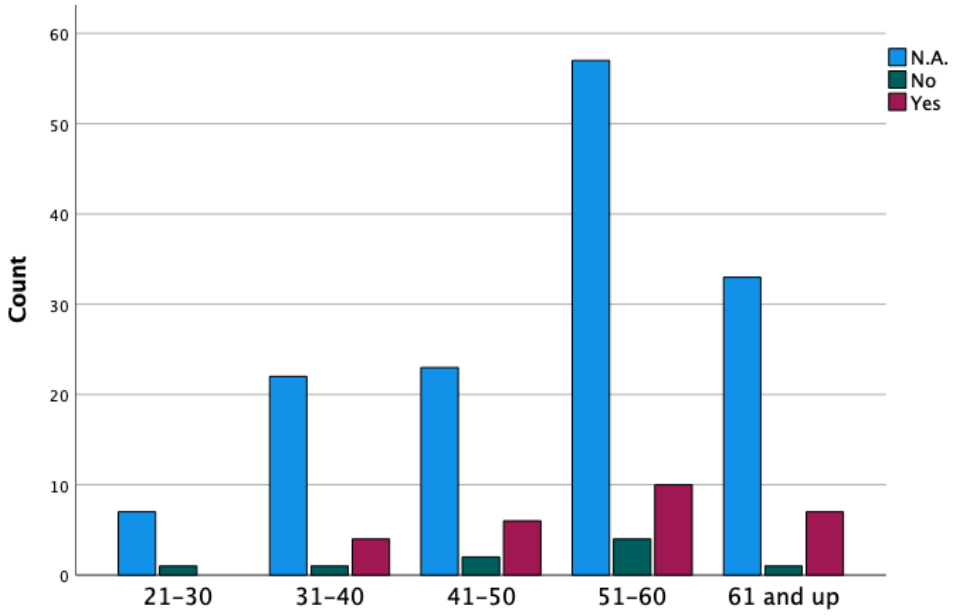
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	3.619[a]	8	.890
Likelihood Ratio	4.675	8	.792
Linear-by-Linear Association	.137	1	.711
N of Valid Cases	178		

a. 8 cells (53.3%) have expected count less than 5. The minimum expected count is .40.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.143	.890
	Cramer's V	.101	.890
N of Valid Cases		178	


Count
60
50
40
30
20
10
0
Not answered
No
Yes
21-30
31-40
41-50
51-60
61 and up


Count
60
50
40
30
20
10
0
21-30
31-40
41-50
51-60
61 and up
N.A.
No
Yes

Have you received any formal certification(s) for your training program(s) in focusing? * What is your age?

			What is your age?					
			21-30	31-40	41-50	51-60	61 and up	Total
Have you received any formal certification(s) for your training program(s) in focusing?	N.A.	Count	8	23	25	61	34	151
		% within Have you received any formal certification(s) for your training program(s) in focusing?	5.3%	15.2%	16.6%	40.4%	22.5%	100.0%
		% within What is your age?	100.0%	85.2%	80.6%	85.9%	82.9%	84.8%
		% of Total	4.5%	12.9%	14.0%	34.3%	19.1%	84.8%
	Nee	Count	0	0	4	4	7	15
		% within Have you received any formal certification(s) for your training program(s) in focusing?	0.0%	0.0%	26.7%	26.7%	46.7%	100.0%
		% within What is your age?	0.0%	0.0%	12.9%	5.6%	17.1%	8.4%
		% of Total	0.0%	0.0%	2.2%	2.2%	3.9%	8.4%
	Ja	Count	0	4	2	6	0	12
		% within Have you received any formal certification(s) for your training program(s) in focusing?	0.0%	33.3%	16.7%	50.0%	0.0%	100.0%
		% within What is your age?	0.0%	14.8%	6.5%	8.5%	0.0%	6.7%
		% of Total	0.0%	2.2%	1.1%	3.4%	0.0%	6.7%
Total		Count	8	27	31	71	41	178
		% within Have you received any formal certification(s) for your training program(s) in focusing?	4.5%	15.2%	17.4%	39.9%	23.0%	100.0%
		% within What is your age?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	4.5%	15.2%	17.4%	39.9%	23.0%	100.0%

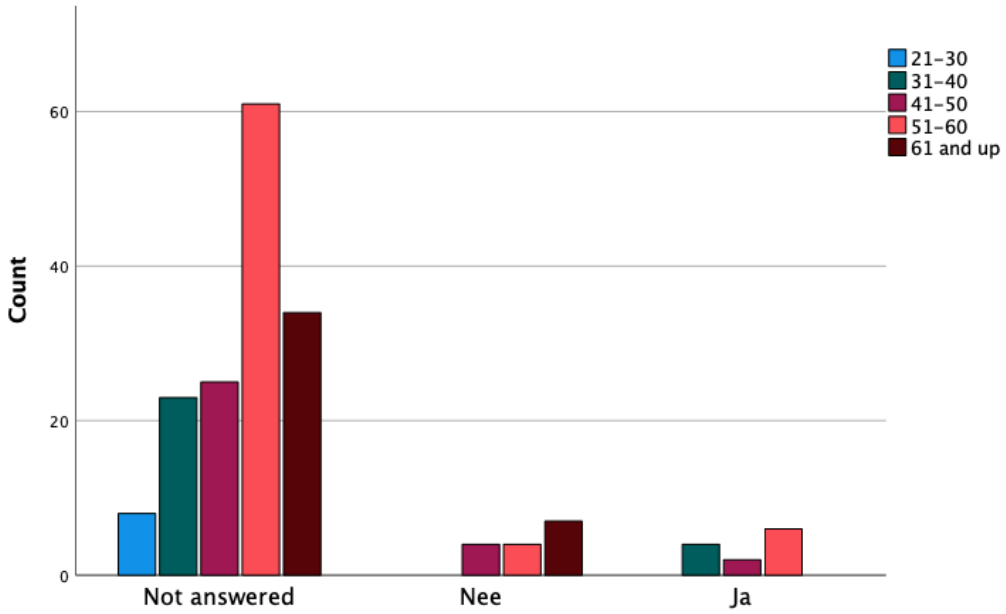
Chi-Square Tests

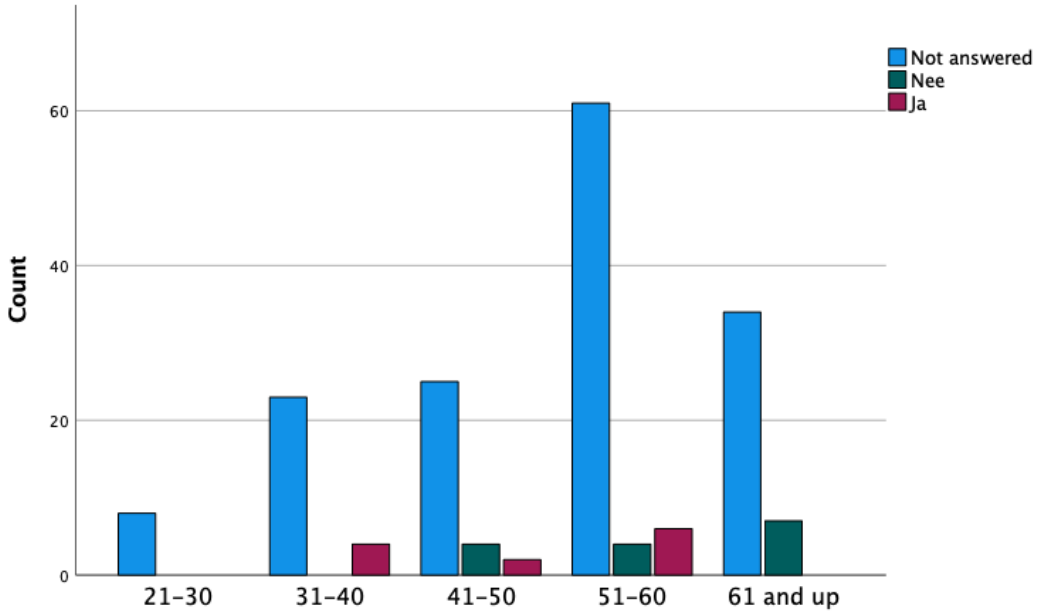
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	14.515[a]	8	.069
Likelihood Ratio	19.204	8	.014
Linear-by-Linear Association	.063	1	.801
N of Valid Cases	178		

a. 9 cells (60.0%) have expected count less than 5. The minimum expected count is .54.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.286	.069
	Cramer's V	.202	.069
N of Valid Cases		178	


21-30
31-40
41-50
51-60
61 and up
Count
60
40
20
0
Not answered
Nee
Ja


Not answered
Nee
Ja
Count
60
40
20
0
21-30
31-40
41-50
51-60
61 and up

11. GENDER IDENTIFICATION
versus **Knowledge of six-step method and training**

Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps? * How do you identify?

			How do you identify?			
			Male	Female	Other	Total
Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?	N.A.	Count	27	65	3	95
		% within Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?	28.4%	68.4%	3.2%	100.0%
		% within How do you identify?	54.0%	52.4%	75.0%	53.4%
		% of Total	15.2%	36.5%	1.7%	53.4%
	No	Count	12	29	1	42
		% within Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?	28.6%	69.0%	2.4%	100.0%
		% within How do you identify?	24.0%	23.4%	25.0%	23.6%
		% of Total	6.7%	16.3%	0.6%	23.6%
	Yes	Count	11	30	0	41
		% within Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?	26.8%	73.2%	0.0%	100.0%
		% within How do you identify?	22.0%	24.2%	0.0%	23.0%
		% of Total	6.2%	16.9%	0.0%	23.0%
Total		Count	50	124	4	178
		% within Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?	28.1%	69.7%	2.2%	100.0%
		% within How do you identify?	100.0%	100.0%	100.0%	100.0%
		% of Total	28.1%	69.7%	2.2%	100.0%

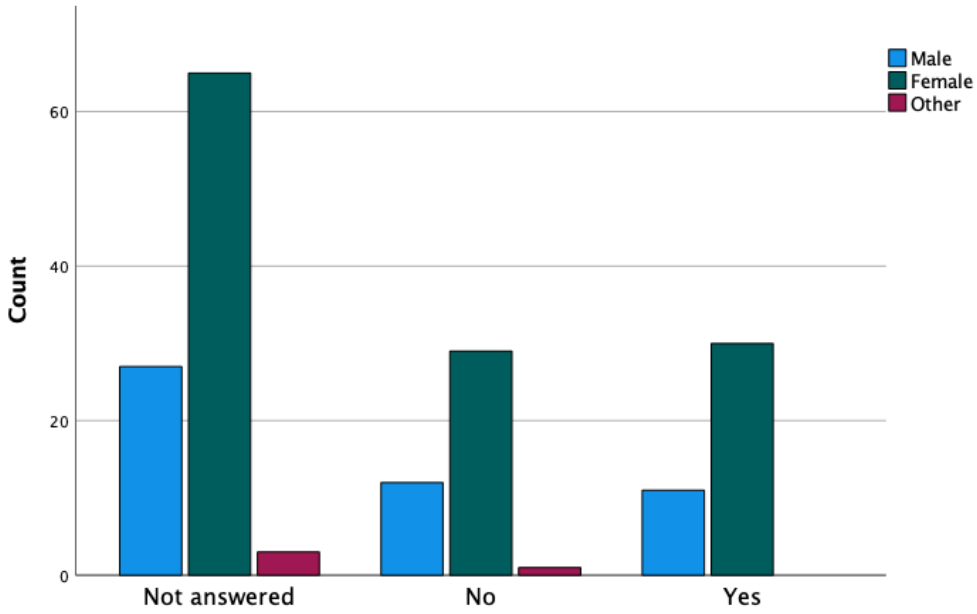
Chi-Square Tests

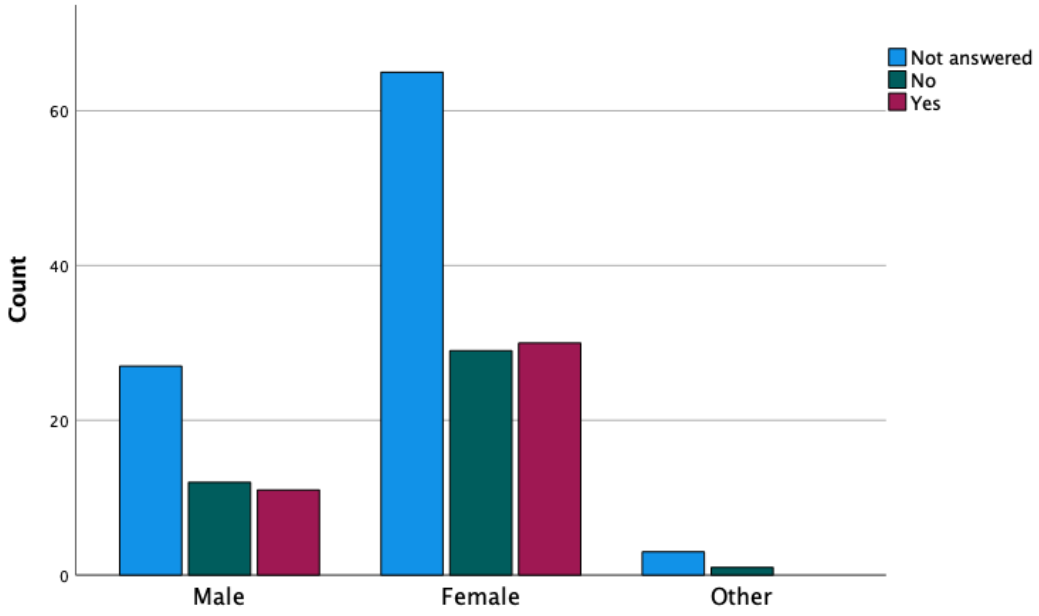
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	1.401[a]	4	.844
Likelihood Ratio	2.282	4	.684
Linear-by-Linear Association	.032	1	.858
N of Valid Cases	178		

a. 3 cells (33.3%) have expected count less than 5. The minimum expected count is .92.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.089	.844
	Cramer's V	.063	.844
N of Valid Cases		178	


Male
Female
Other
Count
60
40
20
0
Not answered
No
Yes


Not answered
No
Yes
Count
60
40
20
0
Male
Female
Other

**Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?
* How do you identify?**

			How do you identify?			
			Male	Female	Other	Total
Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?	N.A.	Count	39	94	4	137
		% within Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?	28.5%	68.6%	2.9%	100.0%
		% within How do you identify?	78.0%	75.8%	100.0%	77.0%
		% of Total	21.9%	52.8%	2.2%	77.0%
	No	Count	1	4	0	5
		% within Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?	20.0%	80.0%	0.0%	100.0%
		% within How do you identify?	2.0%	3.2%	0.0%	2.8%
		% of Total	0.6%	2.2%	0.0%	2.8%
	Yes	Count	4	9	0	13
		% within Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?	30.8%	69.2%	0.0%	100.0%
		% within How do you identify?	8.0%	7.3%	0.0%	7.3%
		% of Total	2.2%	5.1%	0.0%	7.3%
	Somewhat	Count	6	17	0	23
		% within Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?	26.1%	73.9%	0.0%	100.0%
		% within How do you identify?	12.0%	13.7%	0.0%	12.9%
		% of Total	3.4%	9.6%	0.0%	12.9%
Total		Count	50	124	4	178
		% within Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?	28.1%	69.7%	2.2%	100.0%
		% within How do you identify?	100.0%	100.0%	100.0%	100.0%
		% of Total	28.1%	69.7%	2.2%	100.0%

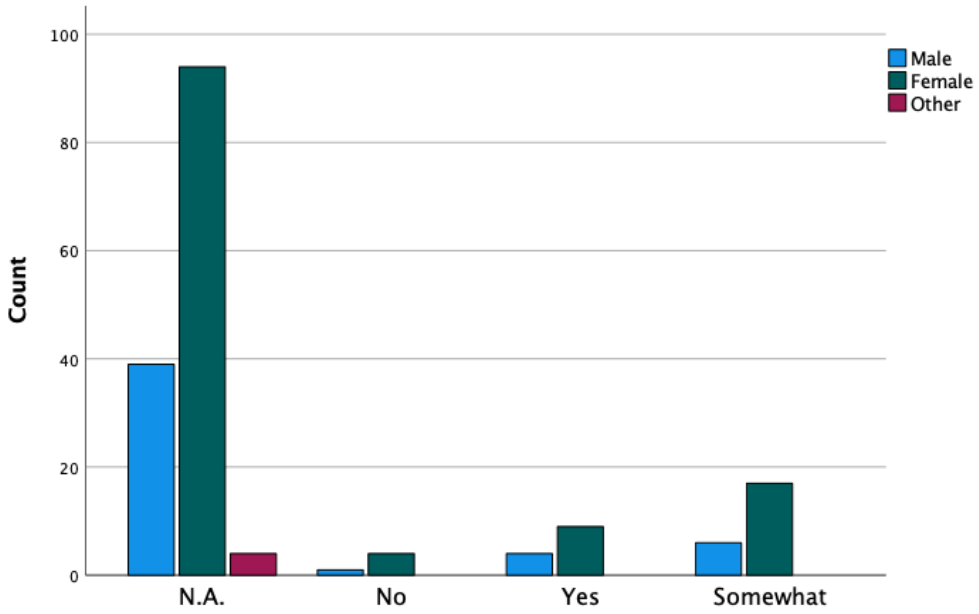
Chi-Square Tests

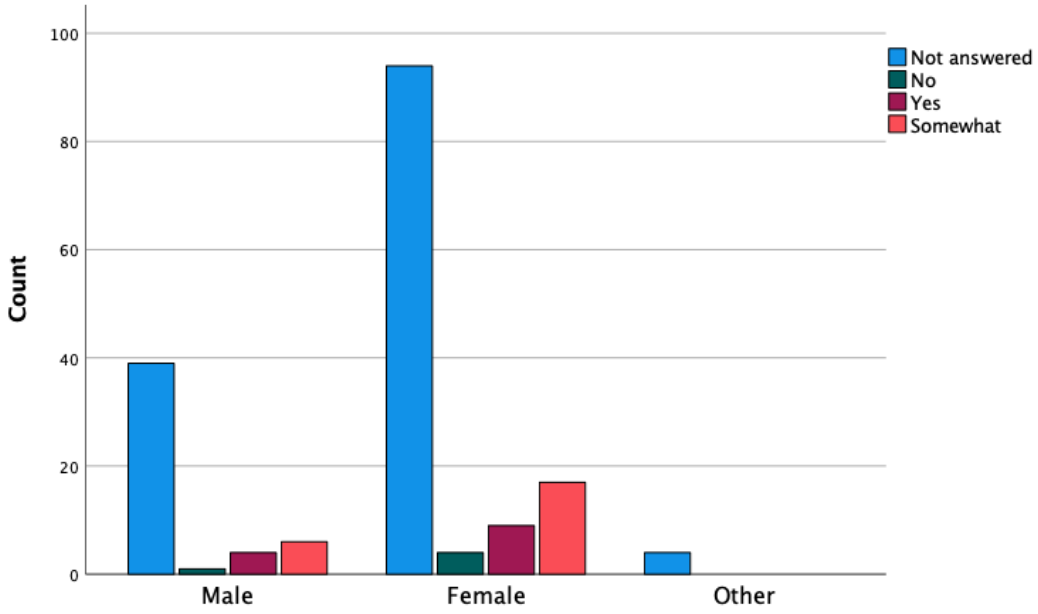
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	1.545[a]	6	.956
Likelihood Ratio	2.451	6	.874
Linear-by-Linear Association	.027	1	.869
N of Valid Cases	178		

a. 7 cells (58.3%) have expected count less than 5. The minimum expected count is .11.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.093	.956
	Cramer's V	.066	.956
N of Valid Cases		178	


Count
100
80
60
40
20
0
N.A.
No
Yes
Somewhat
Male
Female
Other


Count
100
80
60
40
20
0
Male
Female
Other
Not answered
No
Yes
Somewhat

Have you completed any training program(s) in the focusing method as developed by Gendlin? * How do you identify?

			How do you identify?			
			Male	Female	Other	Total
Have you completed any training program(s) in the focusing method as developed by Gendlin?	N.A.	Count	41	97	4	142
		% within Have you completed any training program(s) in the focusing method as developed by Gendlin?	28.9%	68.3%	2.8%	100.0%
		% within How do you identify?	82.0%	78.2%	100.0%	79.8%
		% of Total	23.0%	54.5%	2.2%	79.8%
	No	Count	5	4	0	9
		% within Have you completed any training program(s) in the focusing method as developed by Gendlin?	55.6%	44.4%	0.0%	100.0%
		% within How do you identify?	10.0%	3.2%	0.0%	5.1%
		% of Total	2.8%	2.2%	0.0%	5.1%
	Yes	Count	4	23	0	27
		% within Have you completed any training program(s) in the focusing method as developed by Gendlin?	14.8%	85.2%	0.0%	100.0%
		% within How do you identify?	8.0%	18.5%	0.0%	15.2%
		% of Total	2.2%	12.9%	0.0%	15.2%
Total		Count	50	124	4	178
		% within Have you completed any training program(s) in the focusing method as developed by Gendlin?	28.1%	69.7%	2.2%	100.0%
		% within How do you identify?	100.0%	100.0%	100.0%	100.0%
		% of Total	28.1%	69.7%	2.2%	100.0%

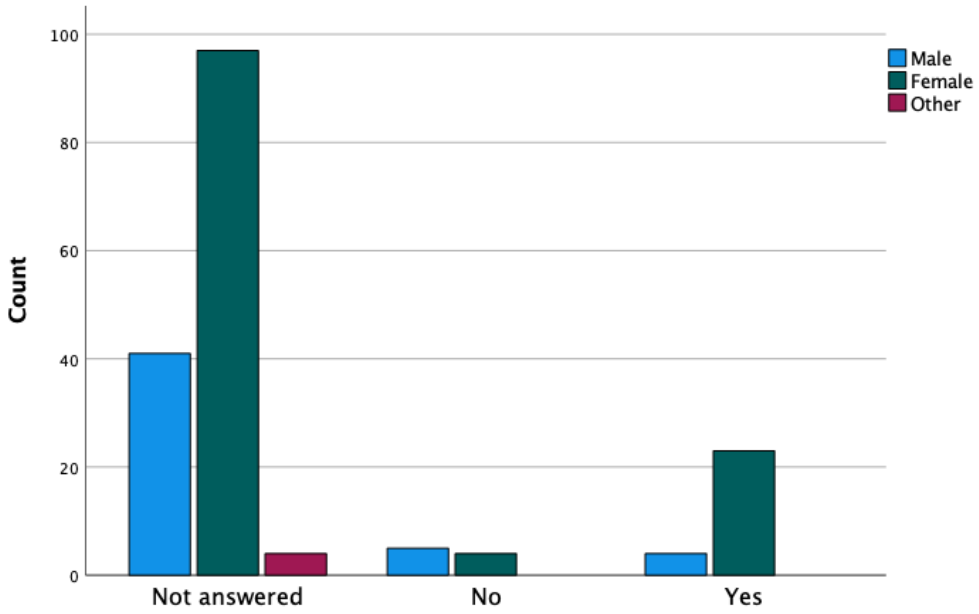
Chi-Square Tests

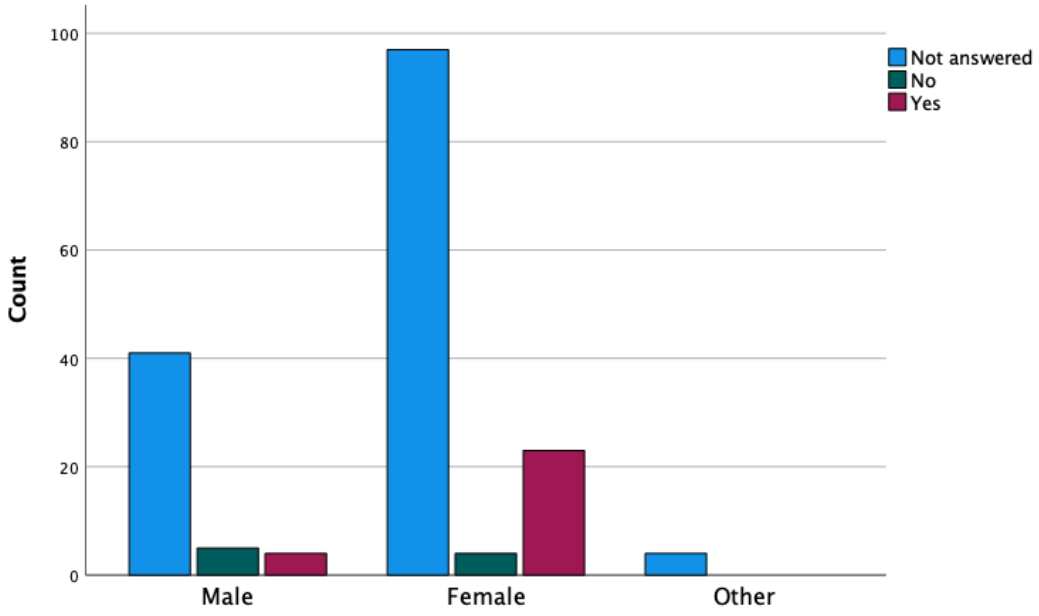
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	6.949[a]	4	.139
Likelihood Ratio	7.617	4	.107
Linear-by-Linear Association	.478	1	.489
N of Valid Cases	178		

a. 4 cells (44.4%) have expected count less than 5. The minimum expected count is .20.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.198	.139
	Cramer's V	.140	.139
N of Valid Cases		178	


Count
100
80
60
40
20
0
Not answered
No
Yes
Male
Female
Other


Count
100
80
60
40
20
0
Male
Female
Other
Not answered
No
Yes

Have you received any formal certification(s) for your training program(s) in focusing? * How do you identify?

			How do you identify?			
			Male	Female	Other	Total
Have you received any formal certification(s) for your training program(s) in focusing?	N.A.	Count	46	101	4	151
		% within Have you received any formal certification(s) for your training program(s) in focusing?	30.5%	66.9%	2.6%	100.0%
		% within How do you identify?	92.0%	81.5%	100.0%	84.8%
		% of Total	25.8%	56.7%	2.2%	84.8%
	Nee	Count	3	12	0	15
		% within Have you received any formal certification(s) for your training program(s) in focusing?	20.0%	80.0%	0.0%	100.0%
		% within How do you identify?	6.0%	9.7%	0.0%	8.4%
		% of Total	1.7%	6.7%	0.0%	8.4%
	Ja	Count	1	11	0	12
		% within Have you received any formal certification(s) for your training program(s) in focusing?	8.3%	91.7%	0.0%	100.0%
		% within How do you identify?	2.0%	8.9%	0.0%	6.7%
		% of Total	0.6%	6.2%	0.0%	6.7%
Total		Count	50	124	4	178
		% within Have you received any formal certification(s) for your training program(s) in focusing?	28.1%	69.7%	2.2%	100.0%
		% within How do you identify?	100.0%	100.0%	100.0%	100.0%
		% of Total	28.1%	69.7%	2.2%	100.0%

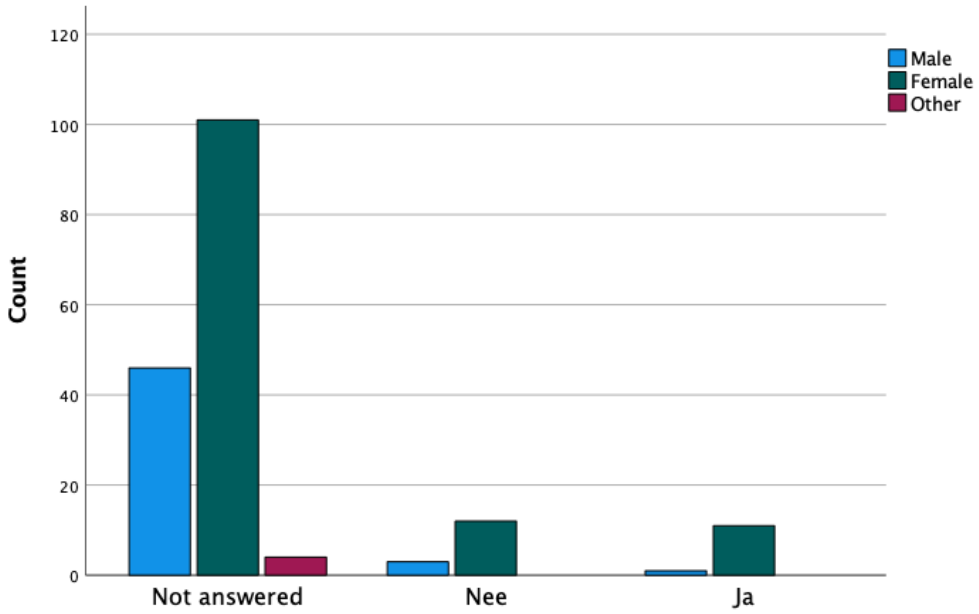
Chi-Square Tests

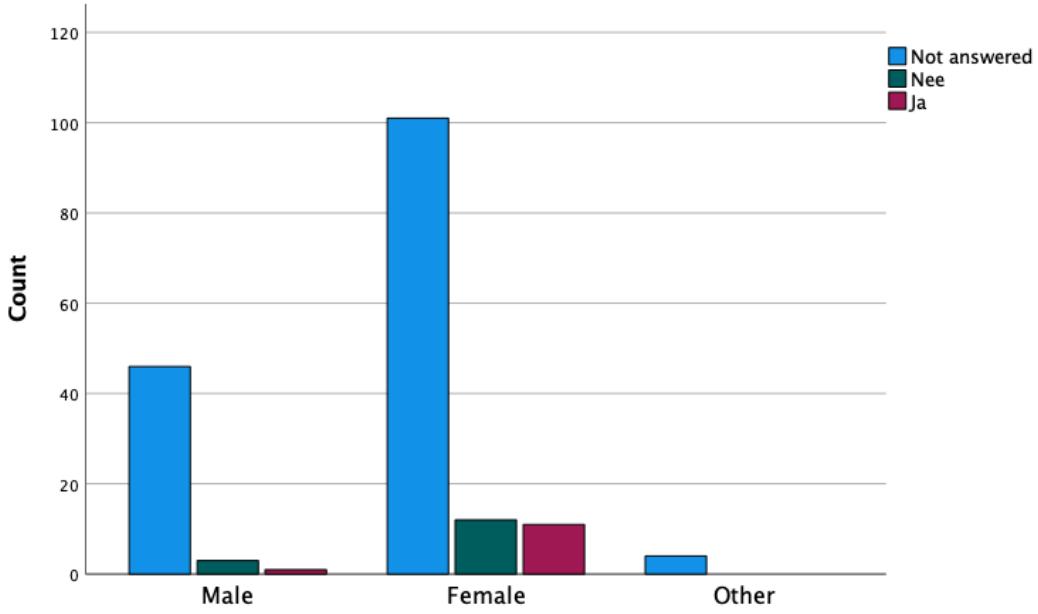
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	4.266[a]	4	.371
Likelihood Ratio	5.458	4	.243
Linear-by-Linear Association	1.991	1	.158
N of Valid Cases	178		

a. 5 cells (55.6%) have expected count less than 5. The minimum expected count is .27.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.155	.371
	Cramer's V	.109	.371
N of Valid Cases		178	


Count
120
100
80
60
40
20
0
Not answered
Nee
Ja
Male
Female
Other


Count
120
100
80
60
40
20
0
Male
Female
Other
Not answered
Nee
Ja

12. SPIRITUAL POSITIONING
versus Knowledge of six-step method and training

Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps? * How would you position yourself spiritually or religiously?

			How would you position yourself spiritually or religiously?								
			Agnostic	Buddhist	Christian; Protestant	Christian; Roman Catholic	Christian; other	Humanist	Muslim	Other	Total
Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?	N.A.	Count	3	1	46	13	12	8	2	10	95
		% within Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?	3.2%	1.1%	48.4%	13.7%	12.6%	8.4%	2.1%	10.5%	100.0%
		% within How would you position yourself spiritually or religiously?	30.0%	33.3%	71.9%	50.0%	63.2%	29.6%	50.0%	40.0%	53.4%
		% of Total	1.7%	0.6%	25.8%	7.3%	6.7%	4.5%	1.1%	5.6%	53.4%
	No	Count	4	0	10	10	4	8	2	4	42
		% within Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?	9.5%	0.0%	23.8%	23.8%	9.5%	19.0%	4.8%	9.5%	100.0%
		% within How would you position yourself spiritually or religiously?	40.0%	0.0%	15.6%	38.5%	21.1%	29.6%	50.0%	16.0%	23.6%
		% of Total	2.2%	0.0%	5.6%	5.6%	2.2%	4.5%	1.1%	2.2%	23.6%
	Yes	Count	3	2	8	3	3	11	0	11	41
		% within Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?	7.3%	4.9%	19.5%	7.3%	7.3%	26.8%	0.0%	26.8%	100.0%
		% within How would you position yourself spiritually or religiously?	30.0%	66.7%	12.5%	11.5%	15.8%	40.7%	0.0%	44.0%	23.0%
		% of Total	1.7%	1.1%	4.5%	1.7%	1.7%	6.2%	0.0%	6.2%	23.0%
Total		Count	10	3	64	26	19	27	4	25	178
		% within Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?	5.6%	1.7%	36.0%	14.6%	10.7%	15.2%	2.2%	14.0%	100.0%
		% within How would you position yourself spiritually or religiously?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	5.6%	1.7%	36.0%	14.6%	10.7%	15.2%	2.2%	14.0%	100.0%

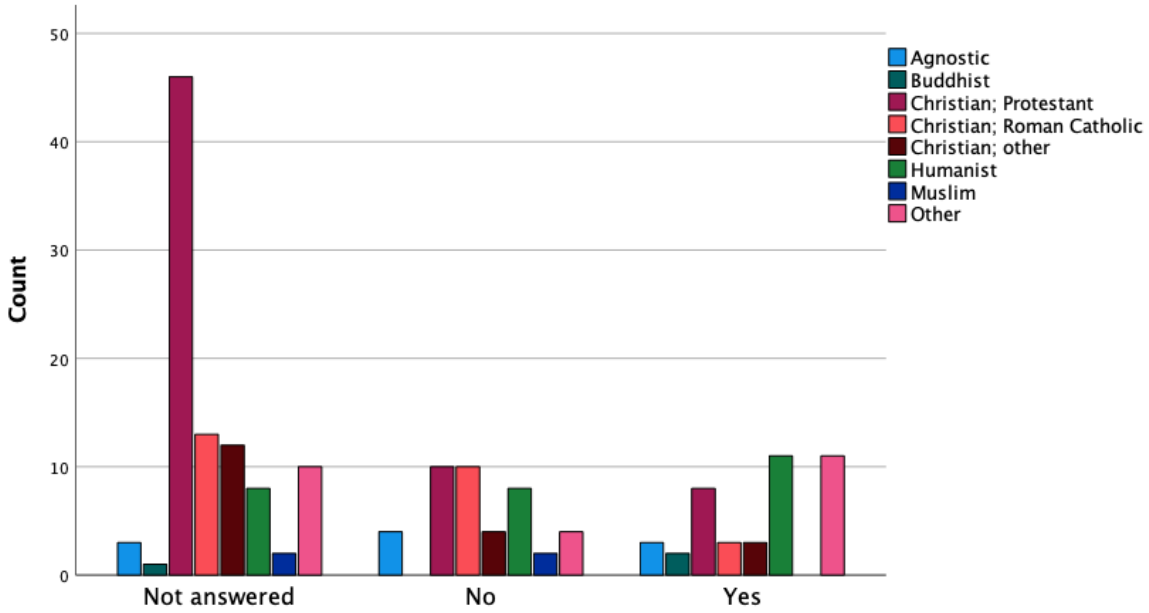
Chi-Square Tests

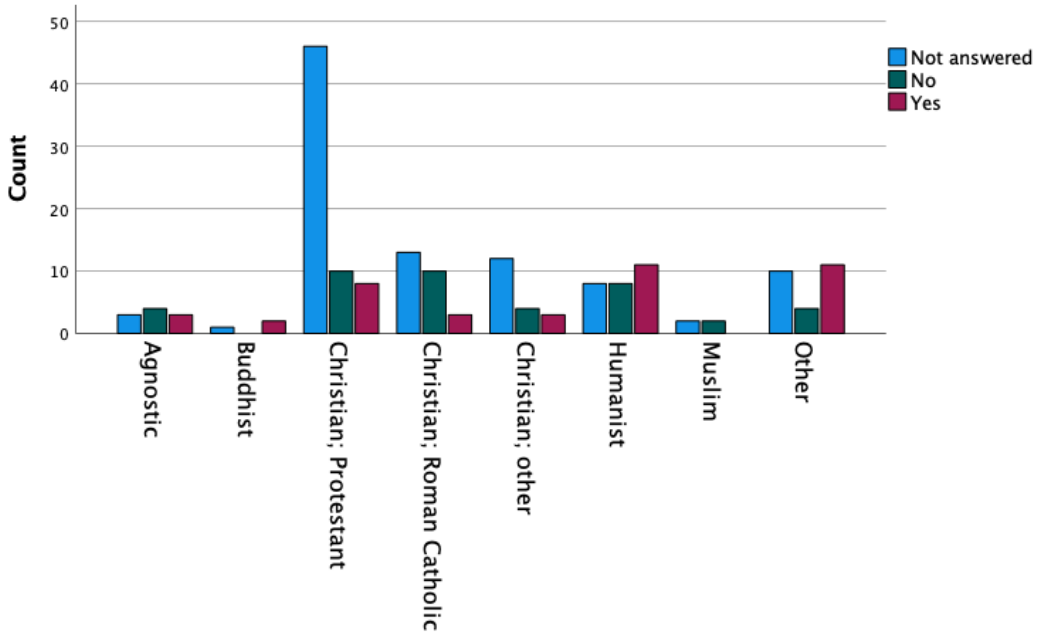
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	34.783[a]	14	.002
Likelihood Ratio	34.694	14	.002
Linear-by-Linear Association	7.385	1	.007
N of Valid Cases	178		

a. 10 cells (41.7%) have expected count less than 5. The minimum expected count is .69.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.442	.002
	Cramer's V	.313	.002
N of Valid Cases		178	


Count
50
40
30
20
10
0
Not answered
No
Yes
Agnostic
Buddhist
Christian; Protestant
Christian; Roman Catholic
Christian; other
Humanist
Muslim
Other


Count
50
40
30
20
10
0
Agnostic
Buddhist
Christian; Protestant
Christian; Roman Catholic
Christian; other
Humanist
Muslim
Other
Not answered
No
Yes

Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin? * How would you position yourself spiritually or religiously?

			How would you position yourself spiritually or religiously?								
			Agnostic	Buddhist	Christian; Protestant	Christian; Roman Catholic	Christian; other	Humanist	Muslim	Other	Total
Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?	N.A.	Count	7	1	56	23	16	16	4	14	137
		% within Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?	5.1%	0.7%	40.9%	16.8%	11.7%	11.7%	2.9%	10.2%	100.0%
		% within How would you position yourself spiritually or religiously?	70.0%	33.3%	87.5%	88.5%	84.2%	59.3%	100.0%	56.0%	77.0%
		% of Total	3.9%	0.6%	31.5%	12.9%	9.0%	9.0%	2.2%	7.9%	77.0%
	No	Count	0	0	2	0	1	1	0	1	5
		% within Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?	0.0%	0.0%	40.0%	0.0%	20.0%	20.0%	0.0%	20.0%	100.0%
		% within How would you position yourself spiritually or religiously?	0.0%	0.0%	3.1%	0.0%	5.3%	3.7%	0.0%	4.0%	2.8%
		% of Total	0.0%	0.0%	1.1%	0.0%	0.6%	0.6%	0.0%	0.6%	2.8%
	Yes	Count	0	1	2	3	0	2	0	5	13
		% within Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?	0.0%	7.7%	15.4%	23.1%	0.0%	15.4%	0.0%	38.5%	100.0%
		% within How would you position yourself spiritually or religiously?	0.0%	33.3%	3.1%	11.5%	0.0%	7.4%	0.0%	20.0%	7.3%
		% of Total	0.0%	0.6%	1.1%	1.7%	0.0%	1.1%	0.0%	2.8%	7.3%
	Somewhat	Count	3	1	4	0	2	8	0	5	23
		% within Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?	13.0%	4.3%	17.4%	0.0%	8.7%	34.8%	0.0%	21.7%	100.0%
		% within How would you position yourself spiritually or religiously?	30.0%	33.3%	6.3%	0.0%	10.5%	29.6%	0.0%	20.0%	12.9%
		% of Total	1.7%	0.6%	2.2%	0.0%	1.1%	4.5%	0.0%	2.8%	12.9%
Total		Count	10	3	64	26	19	27	4	25	178
		% within Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?	5.6%	1.7%	36.0%	14.6%	10.7%	15.2%	2.2%	14.0%	100.0%
		% within How would you position yourself spiritually or religiously?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	5.6%	1.7%	36.0%	14.6%	10.7%	15.2%	2.2%	14.0%	100.0%

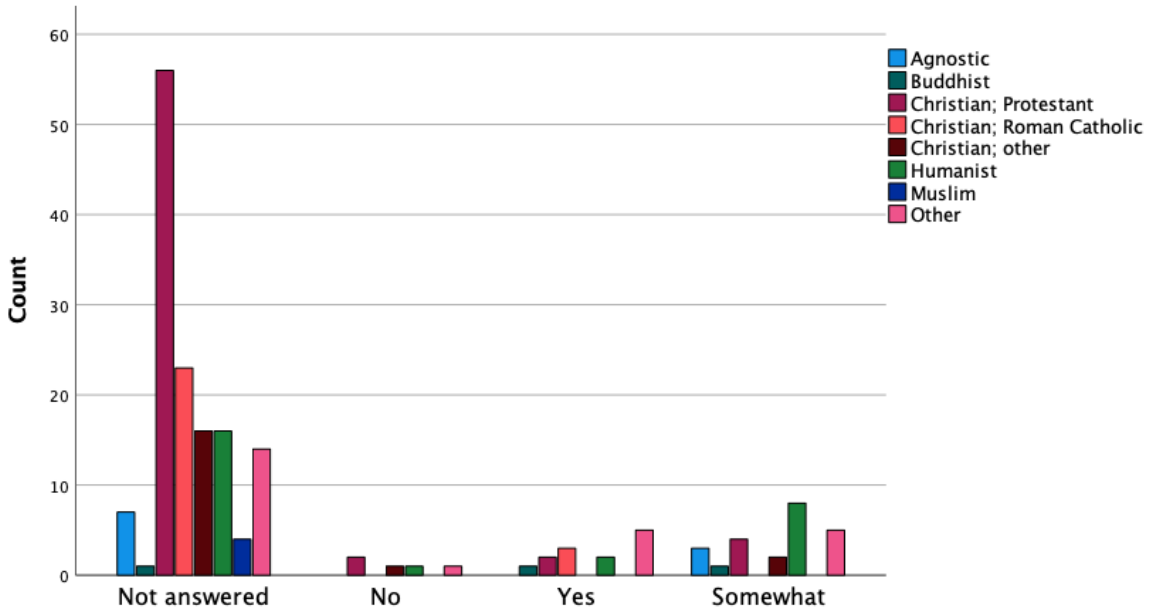
Chi-Square Tests

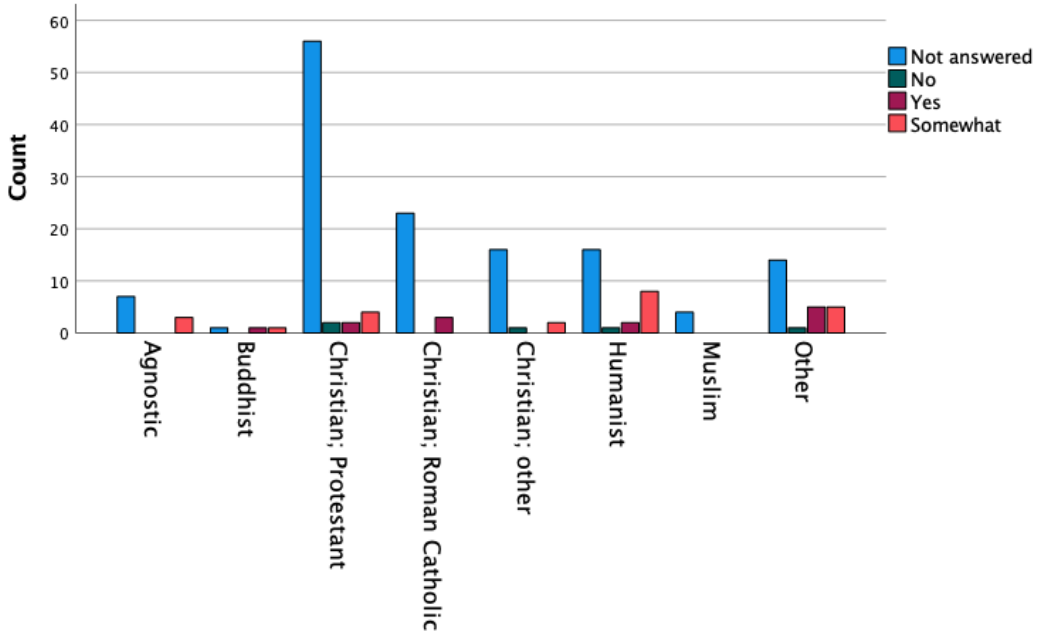
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	36.021[a]	21	.022
Likelihood Ratio	38.893	21	.010
Linear-by-Linear Association	6.217	1	.013
N of Valid Cases	178		

a. 25 cells (78.1%) have expected count less than 5. The minimum expected count is .08.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.450	.022
	Cramer's V	.260	.022
N of Valid Cases		178	


Count
60
50
40
30
20
10
0
Not answered
No
Yes
Somewhat
Agnostic
Buddhist
Christian; Protestant
Christian; Roman Catholic
Christian; other
Humanist
Muslim
Other


Count
60
50
40
30
20
10
0
Agnostic
Buddhist
Christian; Protestant
Christian; Roman Catholic
Christian; other
Humanist
Muslim
Other
Not answered
No
Yes
Somewhat

Have you completed any training program(s) in the focusing method as developed by Gendlin? * How would you position yourself spiritually or religiously?

			How would you position yourself spiritually or religiously?								
			Agnostic	Buddhist	Christian; Protestant	Christian; Roman Catholic	Christian; other	Humanist	Muslim	Other	Total
Have you completed any training program(s) in the focusing method as developed by Gendlin?	N.A.	Count	8	1	58	24	17	16	4	14	142
		% within Have you completed any training program(s) in the focusing method as developed by Gendlin?	5.6%	0.7%	40.8%	16.9%	12.0%	11.3%	2.8%	9.9%	100.0%
		% within How would you position yourself spiritually or religiously?	80.0%	33.3%	90.6%	92.3%	89.5%	59.3%	100.0%	56.0%	79.8%
		% of Total	4.5%	0.6%	32.6%	13.5%	9.6%	9.0%	2.2%	7.9%	79.8%
	No	Count	0	0	4	1	0	2	0	2	9
		% within Have you completed any training program(s) in the focusing method as developed by Gendlin?	0.0%	0.0%	44.4%	11.1%	0.0%	22.2%	0.0%	22.2%	100.0%
		% within How would you position yourself spiritually or religiously?	0.0%	0.0%	6.3%	3.8%	0.0%	7.4%	0.0%	8.0%	5.1%
		% of Total	0.0%	0.0%	2.2%	0.6%	0.0%	1.1%	0.0%	1.1%	5.1%
	Yes	Count	2	2	2	1	2	9	0	9	27
		% within Have you completed any training program(s) in the focusing method as developed by Gendlin?	7.4%	7.4%	7.4%	3.7%	7.4%	33.3%	0.0%	33.3%	100.0%
		% within How would you position yourself spiritually or religiously?	20.0%	66.7%	3.1%	3.8%	10.5%	33.3%	0.0%	36.0%	15.2%
		% of Total	1.1%	1.1%	1.1%	0.6%	1.1%	5.1%	0.0%	5.1%	15.2%
Total		Count	10	3	64	26	19	27	4	25	178
		% within Have you completed any training program(s) in the focusing method as developed by Gendlin?	5.6%	1.7%	36.0%	14.6%	10.7%	15.2%	2.2%	14.0%	100.0%
		% within How would you position yourself spiritually or religiously?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	5.6%	1.7%	36.0%	14.6%	10.7%	15.2%	2.2%	14.0%	100.0%

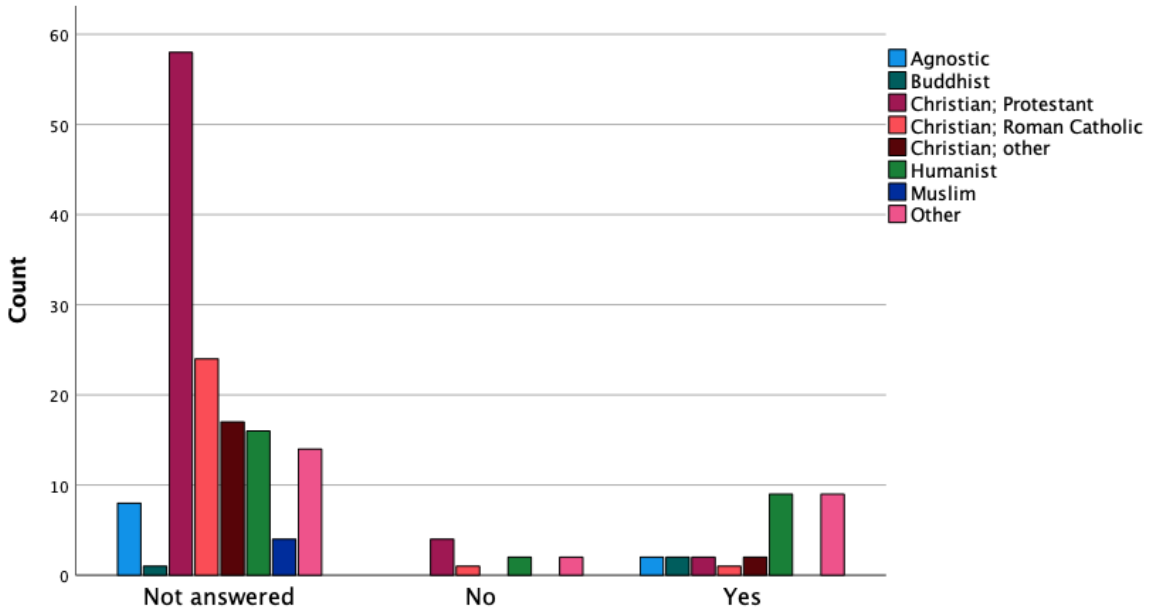
Chi-Square Tests

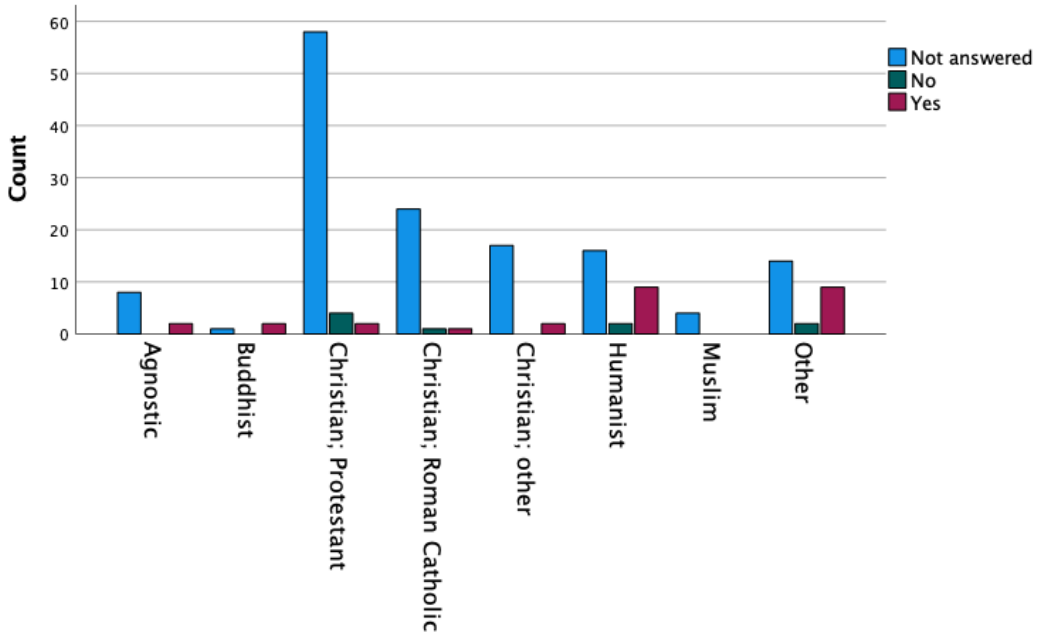
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	36.311[a]	14	<.001
Likelihood Ratio	37.126	14	<.001
Linear-by-Linear Association	13.211	1	<.001
N of Valid Cases	178		

a. 17 cells (70.8%) have expected count less than 5. The minimum expected count is .15.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.452	<.001
	Cramer's V	.319	<.001
N of Valid Cases		178	


Count
60
50
40
30
20
10
0
Not answered
No
Yes
Agnostic
Buddhist
Christian; Protestant
Christian; Roman Catholic
Christian; other
Humanist
Muslim
Other


Count
60
50
40
30
20
10
0
Agnostic
Buddhist
Christian; Protestant
Christian; Roman Catholic
Christian; other
Humanist
Muslim
Other
Not answered
No
Yes

Have you received any formal certification(s) for your training program(s) in focusing? * How would you position yourself spiritually or religiously?

			How would you position yourself spiritually or religiously?								
			Agnostic	Buddhist	Christian; Protestant	Christian; Roman Catholic	Christian; other	Humanist	Muslim	Other	Total
Have you received any formal certification(s) for your training program(s) in focusing?	N.A.	Count	8	1	62	25	17	18	4	16	151
		% within Have you received any formal certification(s) for your training program(s) in focusing?	5.3%	0.7%	41.1%	16.6%	11.3%	11.9%	2.6%	10.6%	100.0%
		% within How would you position yourself spiritually or religiously?	80.0%	33.3%	96.9%	96.2%	89.5%	66.7%	100.0%	64.0%	84.8%
		% of Total	4.5%	0.6%	34.8%	14.0%	9.6%	10.1%	2.2%	9.0%	84.8%
	Nee	Count	2	1	1	0	0	8	0	3	15
		% within Have you received any formal certification(s) for your training program(s) in focusing?	13.3%	6.7%	6.7%	0.0%	0.0%	53.3%	0.0%	20.0%	100.0%
		% within How would you position yourself spiritually or religiously?	20.0%	33.3%	1.6%	0.0%	0.0%	29.6%	0.0%	12.0%	8.4%
		% of Total	1.1%	0.6%	0.6%	0.0%	0.0%	4.5%	0.0%	1.7%	8.4%
	Ja	Count	0	1	1	1	2	1	0	6	12
		% within Have you received any formal certification(s) for your training program(s) in focusing?	0.0%	8.3%	8.3%	8.3%	16.7%	8.3%	0.0%	50.0%	100.0%
		% within How would you position yourself spiritually or religiously?	0.0%	33.3%	1.6%	3.8%	10.5%	3.7%	0.0%	24.0%	6.7%
		% of Total	0.0%	0.6%	0.6%	0.6%	1.1%	0.6%	0.0%	3.4%	6.7%
Total		Count	10	3	64	26	19	27	4	25	178
		% within Have you received any formal certification(s) for your training program(s) in focusing?	5.6%	1.7%	36.0%	14.6%	10.7%	15.2%	2.2%	14.0%	100.0%
		% within How would you position yourself spiritually or religiously?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	5.6%	1.7%	36.0%	14.6%	10.7%	15.2%	2.2%	14.0%	100.0%

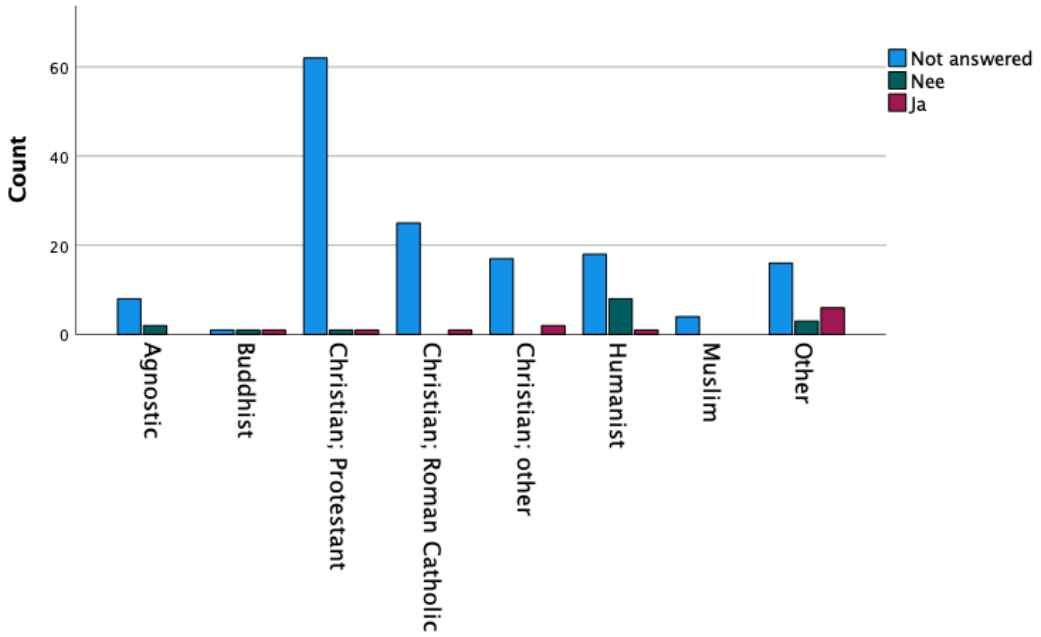
Chi-Square Tests

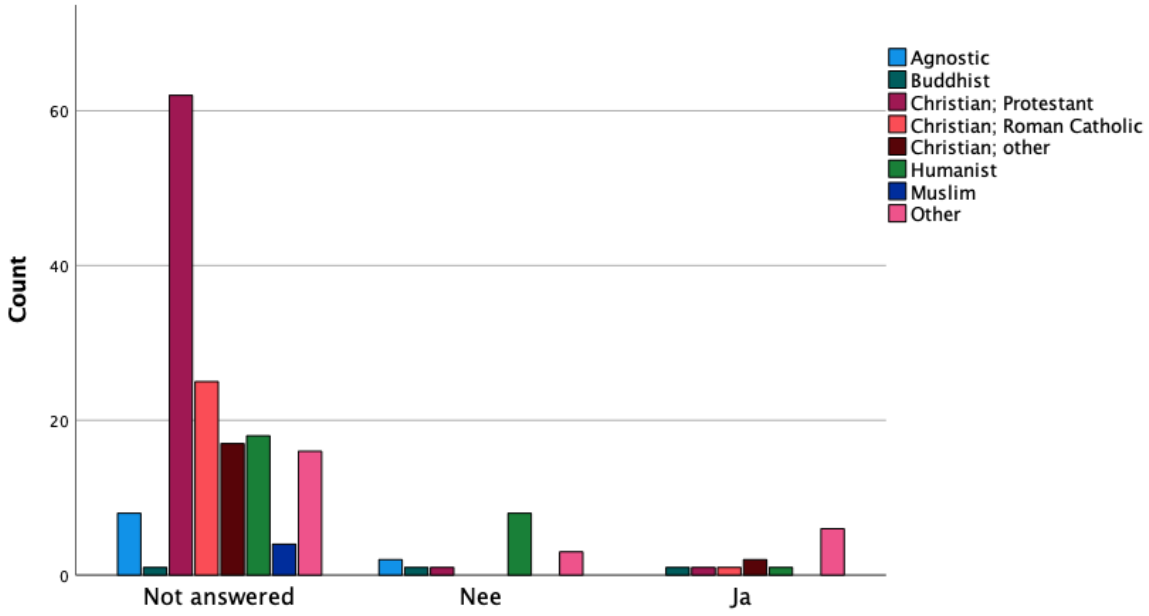
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	50.005[a]	14	<.001
Likelihood Ratio	45.402	14	<.001
Linear-by-Linear Association	13.006	1	<.001
N of Valid Cases	178		

a. 17 cells (70.8%) have expected count less than 5. The minimum expected count is .20.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.530	<.001
	Cramer's V	.375	<.001
N of Valid Cases		178	


Count
60
40
20
0
Not answered
Nee
Ja
Agnostic
Buddhist
Christian; Protestant
Christian; Roman Catholic
Christian; other
Humanist
Muslim
Other


Count
60
40
20
0
Agnostic
Buddhist
Christian; Protestant
Christian; Roman Catholic
Christian; other
Humanist
Muslim
Other
Not answered
Nee
Ja

13. COLLEGE OF EDUCATION
versus **Knowledge of six-step method and training**

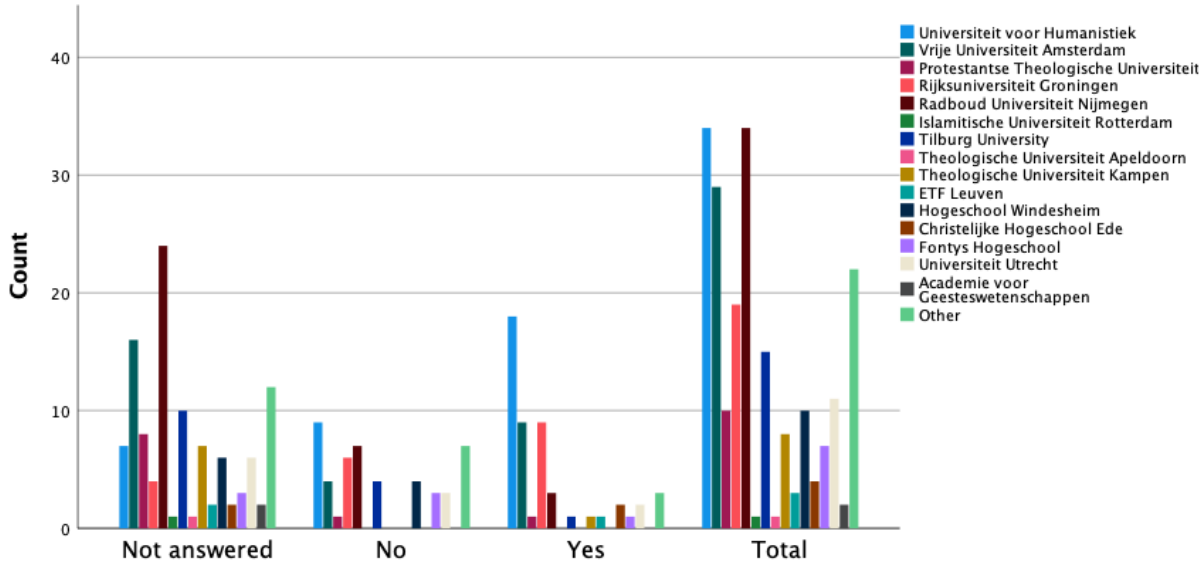
Where have you received your education as a spiritual caregiver * Are you fasmiliar with the fact that the focusing method as developed by Gendlin involves specific steps?

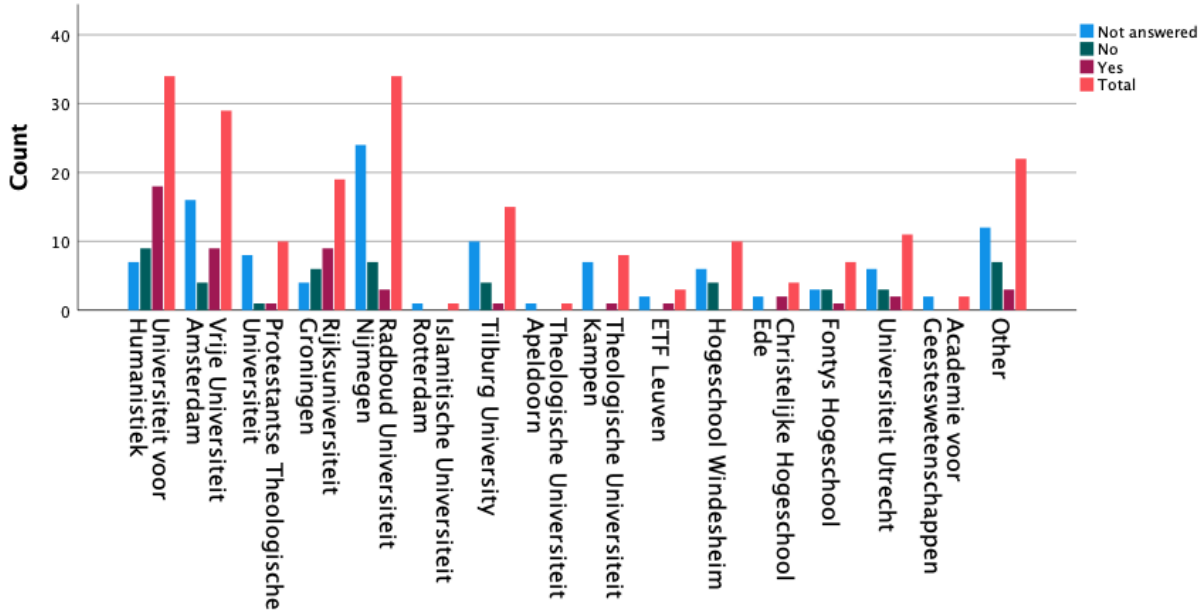
			Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?			
			N.A.	No	Yes	Total
College[a]	Universiteit voor Humanistiek	Count	7	9	18	34
		% within $College	20.6%	26.5%	52.9%	
		% within Familiar_steps	7.4%	21.4%	43.9%	
		% of Total	3.9%	5.1%	10.1%	19.1%
	Vrije Universiteit Amsterdam	Count	16	4	9	29
		% within $College	55.2%	13.8%	31.0%	
		% within Familiar_steps	16.8%	9.5%	22.0%	
		% of Total	9.0%	2.2%	5.1%	16.3%
	Protestantse Theologische Universiteit	Count	8	1	1	10
		% within $College	80.0%	10.0%	10.0%	
		% within Familiar_steps	8.4%	2.4%	2.4%	
		% of Total	4.5%	0.6%	0.6%	5.6%
	Rijksuniversiteit Groningen	Count	4	6	9	19
		% within $College	21.1%	31.6%	47.4%	
		% within Familiar_steps	4.2%	14.3%	22.0%	
		% of Total	2.2%	3.4%	5.1%	10.7%
	Radboud Universiteit Nijmegen	Count	24	7	3	34
		% within $College	70.6%	20.6%	8.8%	
		% within Familiar_steps	25.3%	16.7%	7.3%	
		% of Total	13.5%	3.9%	1.7%	19.1%
	Islamitische Universiteit Rotterdam	Count	1	0	0	1
		% within $College	100.0%	0.0%	0.0%	
		% within Familiar_steps	1.1%	0.0%	0.0%	
		% of Total	0.6%	0.0%	0.0%	0.6%
	Tilburg University	Count	10	4	1	15
		% within $College	66.7%	26.7%	6.7%	
		% within Familiar_steps	10.5%	9.5%	2.4%	
		% of Total	5.6%	2.2%	0.6%	8.4%
	Theologische Universiteit Apeldoorn	Count	1	0	0	1
		% within $College	100.0%	0.0%	0.0%	
		% within Familiar_steps	1.1%	0.0%	0.0%	
		% of Total	0.6%	0.0%	0.0%	0.6%
	Theologische Universiteit Kampen	Count	7	0	1	8
		% within $College	87.5%	0.0%	12.5%	
		% within Familiar_steps	7.4%	0.0%	2.4%	
		% of Total	3.9%	0.0%	0.6%	4.5%
	ETF Leuven	Count	2	0	1	3
		% within $College	66.7%	0.0%	33.3%	
		% within Familiar_steps	2.1%	0.0%	2.4%	
		% of Total	1.1%	0.0%	0.6%	1.7%

	Hogeschool Windesheim	Count	6	4	0	10
		% within $College	60.0%	40.0%	0.0%	
		% within Familiar_steps	6.3%	9.5%	0.0%	
		% of Total	3.4%	2.2%	0.0%	5.6%
	Christelijke Hogeschool Ede	Count	2	0	2	4
		% within $College	50.0%	0.0%	50.0%	
		% within Familiar_steps	2.1%	0.0%	4.9%	
		% of Total	1.1%	0.0%	1.1%	2.2%
	Fontys Hogeschool	Count	3	3	1	7
		% within $College	42.9%	42.9%	14.3%	
		% within Familiar_steps	3.2%	7.1%	2.4%	
		% of Total	1.7%	1.7%	0.6%	3.9%
	Universiteit Utrecht	Count	6	3	2	11
		% within $College	54.5%	27.3%	18.2%	
		% within Familiar_steps	6.3%	7.1%	4.9%	
		% of Total	3.4%	1.7%	1.1%	6.2%
	Academie voor Geesteswetenschappen	Count	2	0	0	2
		% within $College	100.0%	0.0%	0.0%	
		% within Familiar_steps	2.1%	0.0%	0.0%	
		% of Total	1.1%	0.0%	0.0%	1.1%
	Other	Count	12	7	3	22
		% within $College	54.5%	31.8%	13.6%	
		% within Familiar_steps	12.6%	16.7%	7.3%	
		% of Total	6.7%	3.9%	1.7%	12.4%
Total		Count	95	42	41	178
		% of Total	53.4%	23.6%	23.0%	100.0%

Percentages and totals are based on respondents.

a. Dichotomy group tabulated at value 1.


Count
40
30
20
10
0
Not answered
No
Yes
Total
Universiteit voor Humanistiek
Vrije Universiteit Amsterdam
Protestantse Theologische Universiteit
Rijksuniversiteit Groningen
Radboud Universiteit Nijmegen
Islamitische Universiteit Rotterdam
Tilburg University
Theologische Universiteit Apeldoorn
Theologische Universiteit Kampen
ETF Leuven
Hogeschool Windesheim
Christelijke Hogeschool Ede
Fontys Hogeschool
Universiteit Utrecht
Academie voor Geesteswetenschappen
Other

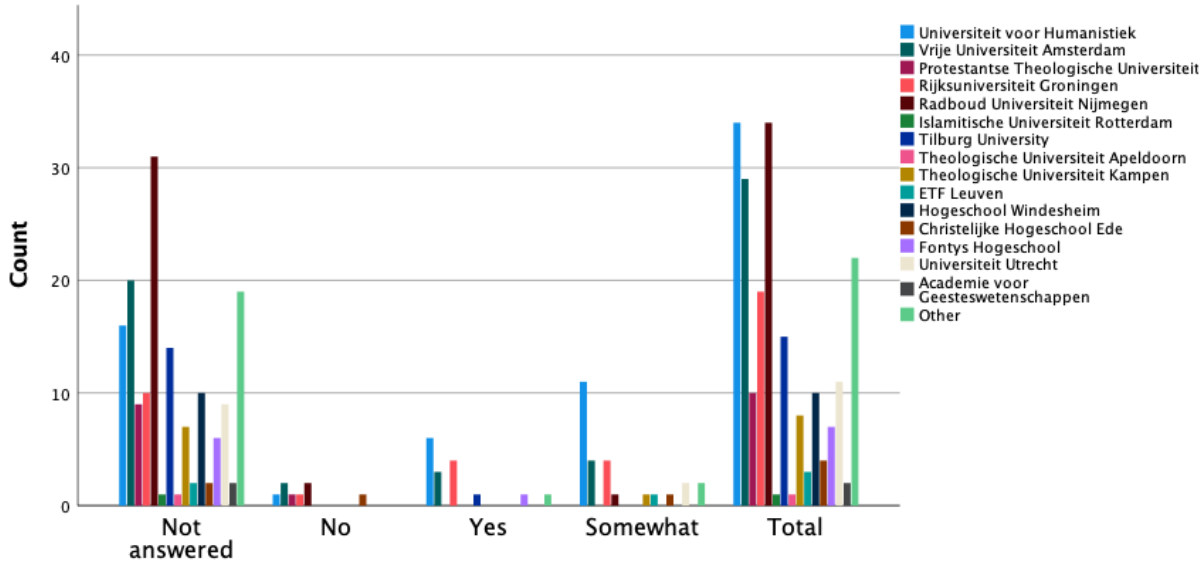

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10
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No
Yes
Total
Universiteit voor Humanistiek
Vrije Universiteit Amsterdam
Protestantse Theologische Universiteit
Rijksuniversiteit Groningen
Radboud Universiteit Nijmegen
Islamitische Universiteit Rotterdam
Tilburg University
Theologische Universiteit Apeldoorn
Theologische Universiteit Kampen
ETF Leuven
Hogeschool Windesheim
Christelijke Hogeschool Ede
Fontys Hogeschool
Universiteit Utrecht
Academie voor Geesteswetenschappen
Other

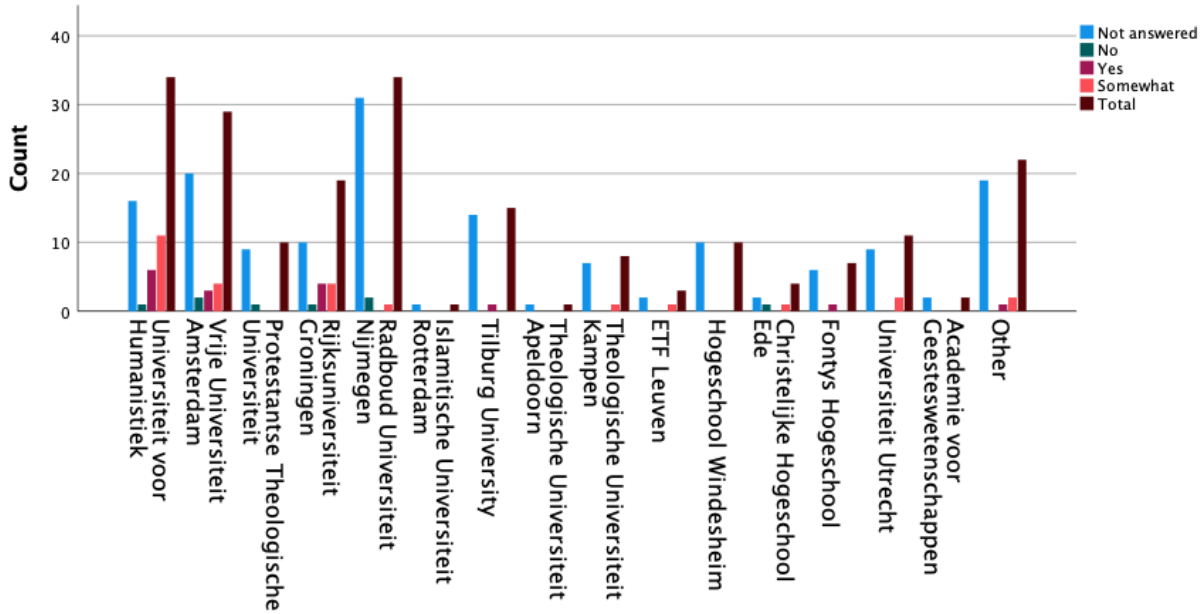
**Where have you received your education as a spiritual caregiver?
* Are you familiar with the actual specific steps as developed by Gendlin?**

			Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?				
			N.A.	No	Yes	Somewhat	Total
College[a]	Universiteit voor Humanistiek	Count	16	1	6	11	34
		% within College	47.1%	2.9%	17.6%	32.4%	
		% within Familiar_actual_steps	11.7%	20.0%	46.2%	47.8%	
		% of Total	9.0%	0.6%	3.4%	6.2%	19.1%
	Vrije Universiteit Amsterdam	Count	20	2	3	4	29
		% within College	69.0%	6.9%	10.3%	13.8%	
		% within Familiar_actual_steps	14.6%	40.0%	23.1%	17.4%	
		% of Total	11.2%	1.1%	1.7%	2.2%	16.3%
	Protestantse Theologische Universiteit	Count	9	1	0	0	10
		% within College	90.0%	10.0%	0.0%	0.0%	
		% within Familiar_actual_steps	6.6%	20.0%	0.0%	0.0%	
		% of Total	5.1%	0.6%	0.0%	0.0%	5.6%
	Rijksuniversiteit Groningen	Count	10	1	4	4	19
		% within College	52.6%	5.3%	21.1%	21.1%	
		% within Familiar_actual_steps	7.3%	20.0%	30.8%	17.4%	
		% of Total	5.6%	0.6%	2.2%	2.2%	10.7%
	Radboud Universiteit Nijmegen	Count	31	2	0	1	34
		% within College	91.2%	5.9%	0.0%	2.9%	
		% within Familiar_actual_steps	22.6%	40.0%	0.0%	4.3%	
		% of Total	17.4%	1.1%	0.0%	0.6%	19.1%
	Islamitische Universiteit Rotterdam	Count	1	0	0	0	1
		% within College	100.0%	0.0%	0.0%	0.0%	
		% within Familiar_actual_steps	0.7%	0.0%	0.0%	0.0%	
		% of Total	0.6%	0.0%	0.0%	0.0%	0.6%
	Tilburg University	Count	14	0	1	0	15
		% within College	93.3%	0.0%	6.7%	0.0%	
		% within Familiar_actual_steps	10.2%	0.0%	7.7%	0.0%	
		% of Total	7.9%	0.0%	0.6%	0.0%	8.4%
	Theologische Universiteit Apeldoorn	Count	1	0	0	0	1
		% within College	100.0%	0.0%	0.0%	0.0%	
		% within Familiar_actual_steps	0.7%	0.0%	0.0%	0.0%	
		% of Total	0.6%	0.0%	0.0%	0.0%	0.6%
	Theologische Universiteit Kampen	Count	7	0	0	1	8
		% within College	87.5%	0.0%	0.0%	12.5%	
		% within Familiar_actual_steps	5.1%	0.0%	0.0%	4.3%	
		% of Total	3.9%	0.0%	0.0%	0.6%	4.5%

	ETF Leuven	Count	2	0	0	1	3
		% within College	66.7%	0.0%	0.0%	33.3%	
		% within Familiar_actual_steps	1.5%	0.0%	0.0%	4.3%	
		% of Total	1.1%	0.0%	0.0%	0.6%	1.7%
	Hogeschool Windesheim	Count	10	0	0	0	10
		% within College	100.0%	0.0%	0.0%	0.0%	
		% within Familiar_actual_steps	7.3%	0.0%	0.0%	0.0%	
		% of Total	5.6%	0.0%	0.0%	0.0%	5.6%
	Christelijke Hogeschool Ede	Count	2	1	0	1	4
		% within College	50.0%	25.0%	0.0%	25.0%	
		% within Familiar_actual_steps	1.5%	20.0%	0.0%	4.3%	
		% of Total	1.1%	0.6%	0.0%	0.6%	2.2%
	Fontys Hogeschool	Count	6	0	1	0	7
		% within College	85.7%	0.0%	14.3%	0.0%	
		% within Familiar_actual_steps	4.4%	0.0%	7.7%	0.0%	
		% of Total	3.4%	0.0%	0.6%	0.0%	3.9%
	Universiteit Utrecht	Count	9	0	0	2	11
		% within College	81.8%	0.0%	0.0%	18.2%	
		% within Familiar_actual_steps	6.6%	0.0%	0.0%	8.7%	
		% of Total	5.1%	0.0%	0.0%	1.1%	6.2%
	Academie voor Geesteswetenschappen	Count	2	0	0	0	2
		% within College	100.0%	0.0%	0.0%	0.0%	
		% within Familiar_actual_steps	1.5%	0.0%	0.0%	0.0%	
		% of Total	1.1%	0.0%	0.0%	0.0%	1.1%
	Other	Count	19	0	1	2	22
		% within College	86.4%	0.0%	4.5%	9.1%	
		% within Familiar_actual_steps	13.9%	0.0%	7.7%	8.7%	
		% of Total	10.7%	0.0%	0.6%	1.1%	12.4%
Total		Count	137	5	13	23	178
		% of Total	77.0%	2.8%	7.3%	12.9%	100.0%

Percentages and totals are based on respondents.
a. Dichotomy group tabulated at value 1.


Count
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30
20
10
0
Not answered
No
Yes
Somewhat
Total
Universiteit voor Humanistiek
Vrije Universiteit Amsterdam
Protestantse Theologische Universiteit
Rijksuniversiteit Groningen
Radboud Universiteit Nijmegen
Islamitische Universiteit Rotterdam
Tilburg University
Theologische Universiteit Apeldoorn
Theologische Universiteit Kampen
ETF Leuven
Hogeschool Windesheim
Christelijke Hogeschool Ede
Fontys Hogeschool
Universiteit Utrecht
Academie voor Geesteswetenschappen
Other

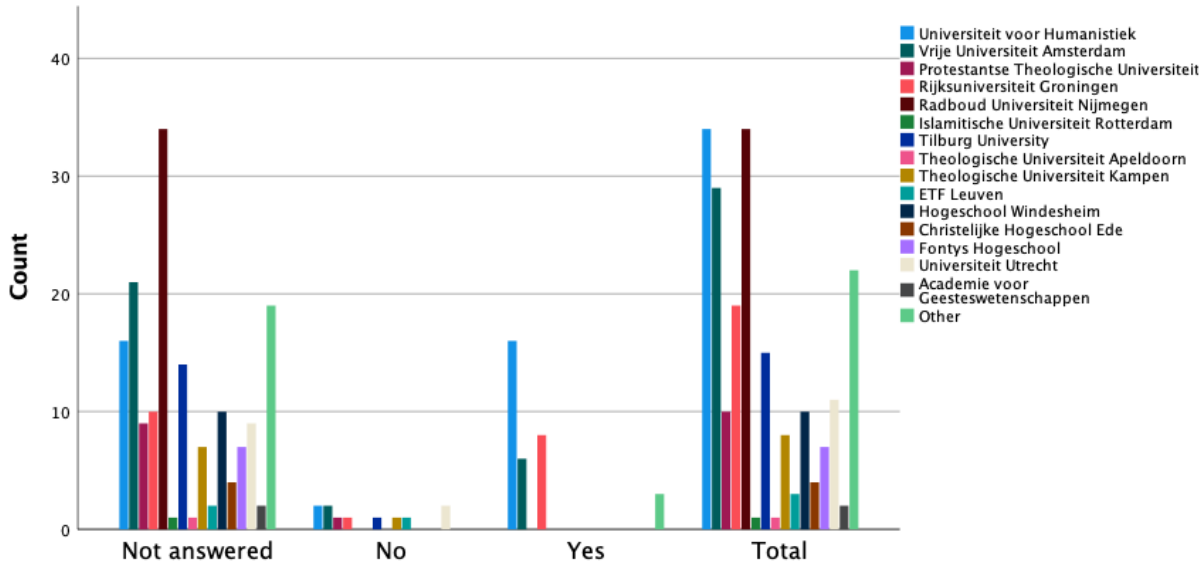

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Somewhat
Total
Universiteit voor Humanistiek
Vrije Universiteit Amsterdam
Protestantse Theologische Universiteit
Rijksuniversiteit Groningen
Radboud Universiteit Nijmegen
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Hogeschool Windesheim
Christelijke Hogeschool Ede
Fontys Hogeschool
Universiteit Utrecht
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Other

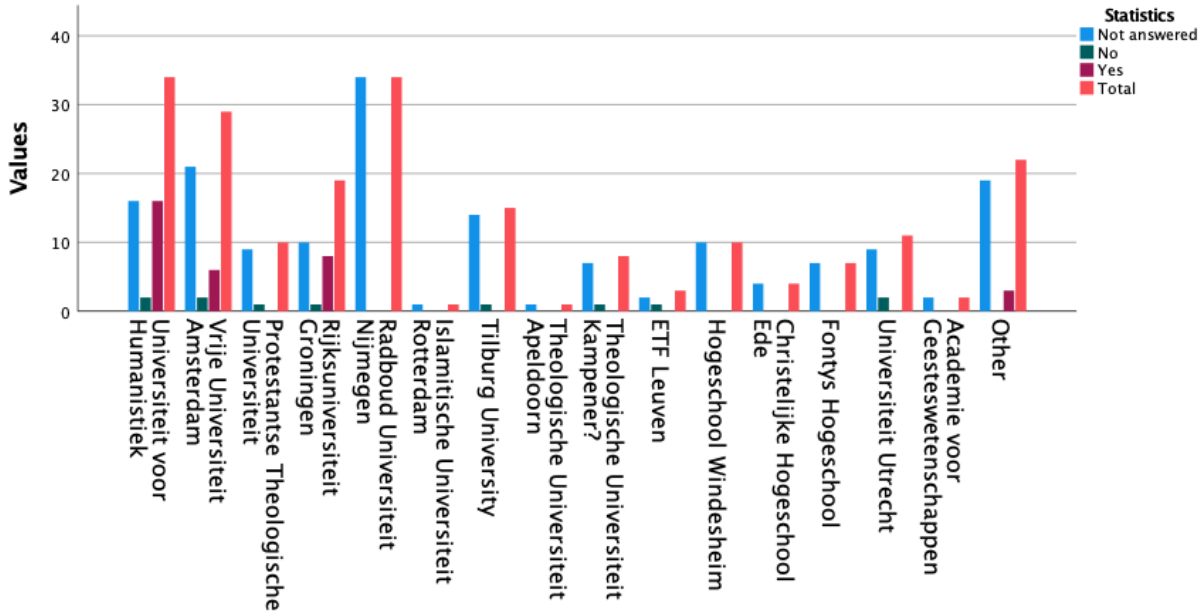
Where have you received your education as a spiritual caregiver?
*** Have you completed any training program(s) in the focusing method as developed by Gendlin?**

			Have you completed any training program(s) in the focusing method as developed by Gendlin?			
			Not answered	No	Yes	Total
College[a]	Universiteit voor Humanistiek	Count	16	2	16	34
		% within College	47.1%	5.9%	47.1%	
		% within Completed_training_steps	11.3%	22.2%	59.3%	
		% of Total	9.0%	1.1%	9.0%	19.1%
	Vrije Universiteit Amsterdam	Count	21	2	6	29
		% within College	72.4%	6.9%	20.7%	
		% within Completed_training_steps	14.8%	22.2%	22.2%	
		% of Total	11.8%	1.1%	3.4%	16.3%
	Protestantse Theologische Universiteit	Count	9	1	0	10
		% within College	90.0%	10.0%	0.0%	
		% within Completed_training_steps	6.3%	11.1%	0.0%	
		% of Total	5.1%	0.6%	0.0%	5.6%
	Rijksuniversiteit Groningen	Count	10	1	8	19
		% within College	52.6%	5.3%	42.1%	
		% within Completed_training_steps	7.0%	11.1%	29.6%	
		% of Total	5.6%	0.6%	4.5%	10.7%
	Radboud Universiteit Nijmegen	Count	34	0	0	34
		% within College	100.0%	0.0%	0.0%	
		% within Completed_training_steps	23.9%	0.0%	0.0%	
		% of Total	19.1%	0.0%	0.0%	19.1%
	Islamitische Universiteit Rotterdam	Count	1	0	0	1
		% within College	100.0%	0.0%	0.0%	
		% within Completed_training_steps	0.7%	0.0%	0.0%	
		% of Total	0.6%	0.0%	0.0%	0.6%
	Tilburg University	Count	14	1	0	15
		% within College	93.3%	6.7%	0.0%	
		% within Completed_training_steps	9.9%	11.1%	0.0%	
		% of Total	7.9%	0.6%	0.0%	8.4%
	Theologische Universiteit Apeldoorn	Count	1	0	0	1
		% within College	100.0%	0.0%	0.0%	
		% within Completed_training_steps	0.7%	0.0%	0.0%	
		% of Total	0.6%	0.0%	0.0%	0.6%
	Theologische Universiteit Kampen	Count	7	1	0	8
		% within College	87.5%	12.5%	0.0%	
		% within Completed_training_steps	4.9%	11.1%	0.0%	
		% of Total	3.9%	0.6%	0.0%	4.5%

	ETF Leuven	Count	2	1	0	3
		% within College	66.7%	33.3%	0.0%	
		% within Completed_training_steps	1.4%	11.1%	0.0%	
		% of Total	1.1%	0.6%	0.0%	1.7%
	Hogeschool Windesheim	Count	10	0	0	10
		% within College	100.0%	0.0%	0.0%	
		% within Completed_training_steps	7.0%	0.0%	0.0%	
		% of Total	5.6%	0.0%	0.0%	5.6%
	Christelijke Hogeschool Ede	Count	4	0	0	4
		% within College	100.0%	0.0%	0.0%	
		% within Completed_training_steps	2.8%	0.0%	0.0%	
		% of Total	2.2%	0.0%	0.0%	2.2%
	Fontys Hogeschool	Count	7	0	0	7
		% within College	100.0%	0.0%	0.0%	
		% within Completed_training_steps	4.9%	0.0%	0.0%	
		% of Total	3.9%	0.0%	0.0%	3.9%
	Universiteit Utrecht	Count	9	2	0	11
		% within College	81.8%	18.2%	0.0%	
		% within Completed_training_steps	6.3%	22.2%	0.0%	
		% of Total	5.1%	1.1%	0.0%	6.2%
	Academie voor Geesteswetenschappen	Count	2	0	0	2
		% within College	100.0%	0.0%	0.0%	
		% within Completed_training_steps	1.4%	0.0%	0.0%	
		% of Total	1.1%	0.0%	0.0%	1.1%
	Other	Count	19	0	3	22
		% within College	86.4%	0.0%	13.6%	
		% within Completed_training_steps	13.4%	0.0%	11.1%	
		% of Total	10.7%	0.0%	1.7%	12.4%
Total		Count	142	9	27	178
		% of Total	79.8%	5.1%	15.2%	100.0%

Percentages and totals are based on respondents.
a. Dichotomy group tabulated at value 1.


Count
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30
20
10
0
Not answered
No
Yes
Total
Universiteit voor Humanistiek
Vrije Universiteit Amsterdam
Protestantse Theologische Universiteit
Rijksuniversiteit Groningen
Radboud Universiteit Nijmegen
Islamitische Universiteit Rotterdam
Tilburg University
Theologische Universiteit Apeldoorn
Theologische Universiteit Kampen
ETF Leuven
Hogeschool Windesheim
Christelijke Hogeschool Ede
Fontys Hogeschool
Universiteit Utrecht
Academie voor Geesteswetenschappen
Other

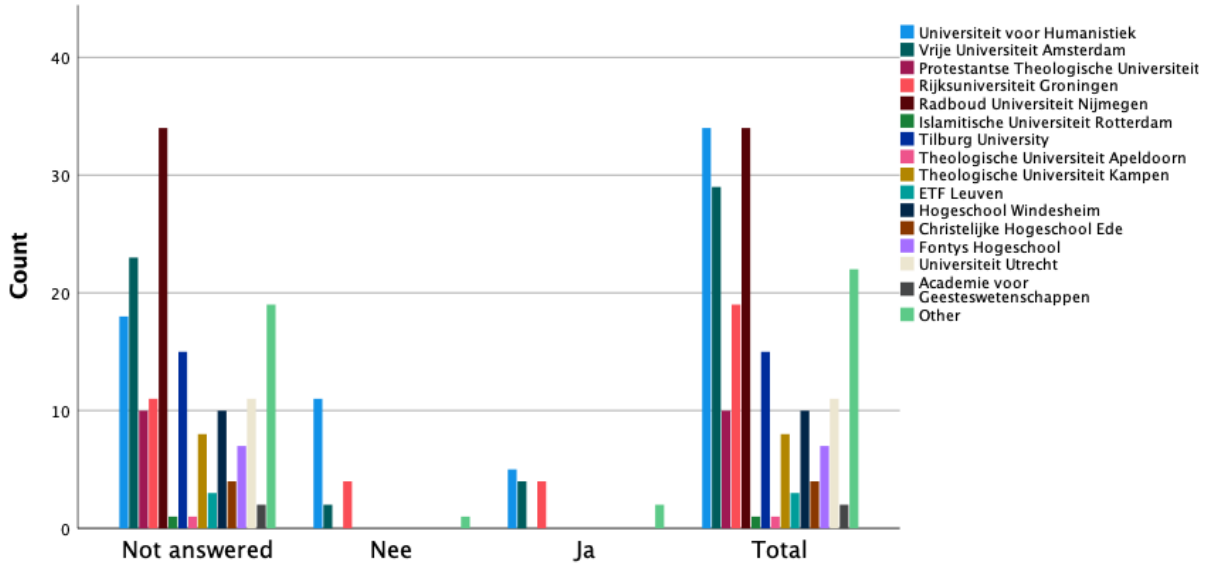

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Vrije Universiteit Amsterdam
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Rijksuniversiteit Groningen
Radboud Universiteit Nijmegen
Islamitische Universiteit Rotterdam
Tilburg University
Theologische Universiteit Apeldoorn
Theologische Universiteit Kampen?
ETF Leuven
Hogeschool Windesheim
Christelijke Hogeschool Ede
Fontys Hogeschool
Universiteit Utrecht
Academie voor Geesteswetenschappen
Other

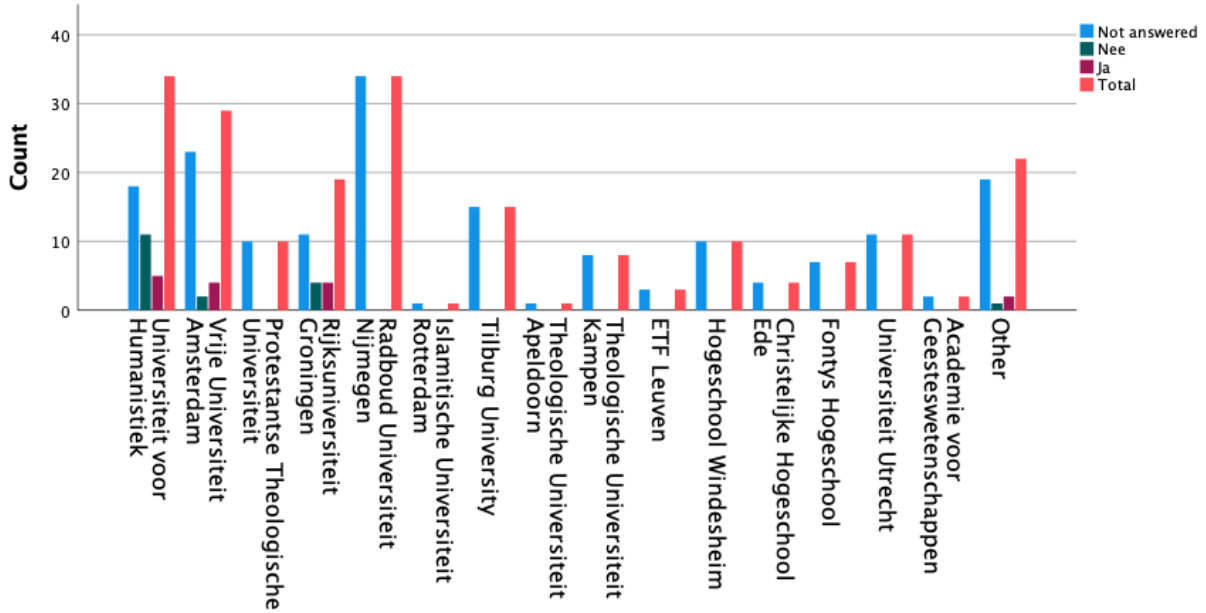
Where have you received your education as a spiritual caregiver?
*** Have you received any formal certification(s) for your training program(s) in focusing?**

			Have you received any formal certification(s) for your training program(s) in focusing?			
			Not answered	Nee	Ja	Total
College[a]	Universiteit voor Humanistiek	Count	18	11	5	34
		% within College	52.9%	32.4%	14.7%	
		% within Received_certification	11.9%	73.3%	41.7%	
		% of Total	10.1%	6.2%	2.8%	19.1%
	Vrije Universiteit Amsterdam	Count	23	2	4	29
		% within College	79.3%	6.9%	13.8%	
		% within Received_certification	15.2%	13.3%	33.3%	
		% of Total	12.9%	1.1%	2.2%	16.3%
	Protestantse Theologische Universiteit	Count	10	0	0	10
		% within College	100.0%	0.0%	0.0%	
		% within Received_certification	6.6%	0.0%	0.0%	
		% of Total	5.6%	0.0%	0.0%	5.6%
	Rijksuniversiteit Groningen	Count	11	4	4	19
		% within College	57.9%	21.1%	21.1%	
		% within Received_certification	7.3%	26.7%	33.3%	
		% of Total	6.2%	2.2%	2.2%	10.7%
	Radboud Universiteit Nijmegen	Count	34	0	0	34
		% within College	100.0%	0.0%	0.0%	
		% within Received_certification	22.5%	0.0%	0.0%	
		% of Total	19.1%	0.0%	0.0%	19.1%
	Islamitische Universiteit Rotterdam	Count	1	0	0	1
		% within College	100.0%	0.0%	0.0%	
		% within Received_certification	0.7%	0.0%	0.0%	
		% of Total	0.6%	0.0%	0.0%	0.6%
	Tilburg University	Count	15	0	0	15
		% within College	100.0%	0.0%	0.0%	
		% within Received_certification	9.9%	0.0%	0.0%	
		% of Total	8.4%	0.0%	0.0%	8.4%
	Theologische Universiteit Apeldoorn	Count	1	0	0	1
		% within College	100.0%	0.0%	0.0%	
		% within Received_certification	0.7%	0.0%	0.0%	
		% of Total	0.6%	0.0%	0.0%	0.6%
	Theologische Universiteit Kampen	Count	8	0	0	8
		% within College	100.0%	0.0%	0.0%	
		% within Received_certification	5.3%	0.0%	0.0%	
		% of Total	4.5%	0.0%	0.0%	4.5%

	ETF Leuven	Count	3	0	0	3
		% within College	100.0%	0.0%	0.0%	
		% within Received_certification	2.0%	0.0%	0.0%	
		% of Total	1.7%	0.0%	0.0%	1.7%
	Hogeschool Windesheim	Count	10	0	0	10
		% within College	100.0%	0.0%	0.0%	
		% within Received_certification	6.6%	0.0%	0.0%	
		% of Total	5.6%	0.0%	0.0%	5.6%
	Christelijke Hogeschool Ede	Count	4	0	0	4
		% within College	100.0%	0.0%	0.0%	
		% within Received_certification	2.6%	0.0%	0.0%	
		% of Total	2.2%	0.0%	0.0%	2.2%
	Fontys Hogeschool	Count	7	0	0	7
		% within College	100.0%	0.0%	0.0%	
		% within Received_certification	4.6%	0.0%	0.0%	
		% of Total	3.9%	0.0%	0.0%	3.9%
	Universiteit Utrecht	Count	11	0	0	11
		% within College	100.0%	0.0%	0.0%	
		% within Received_certification	7.3%	0.0%	0.0%	
		% of Total	6.2%	0.0%	0.0%	6.2%
	Academie voor Geesteswetenschappen	Count	2	0	0	2
		% within College	100.0%	0.0%	0.0%	
		% within Received_certification	1.3%	0.0%	0.0%	
		% of Total	1.1%	0.0%	0.0%	1.1%
	Other	Count	19	1	2	22
		% within College	86.4%	4.5%	9.1%	
		% within Received_certification	12.6%	6.7%	16.7%	
		% of Total	10.7%	0.6%	1.1%	12.4%
Total		Count	151	15	12	178
		% of Total	84.8%	8.4%	6.7%	100.0%

Percentages and totals are based on respondents.
a. Dichotomy group tabulated at value 1.


Count
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30
20
10
0
Not answered
Nee
Ja
Total
Universiteit voor Humanistiek
Vrije Universiteit Amsterdam
Protestantse Theologische Universiteit
Rijksuniversiteit Groningen
Radboud Universiteit Nijmegen
Islamitische Universiteit Rotterdam
Tilburg University
Theologische Universiteit Apeldoorn
Theologische Universiteit Kampen
ETF Leuven
Hogeschool Windesheim
Christelijke Hogeschool Ede
Fontys Hogeschool
Universiteit Utrecht
Academie voor Geesteswetenschappen
Other


Count
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20
10
0
Not answered
Nee
Ja
Total
Universiteit voor Humanistiek
Vrije Universiteit Amsterdam
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Hogeschool Windesheim
Christelijke Hogeschool Ede
Fontys Hogeschool
Universiteit Utrecht
Academie voor Geesteswetenschappen
Other

14. START OF WORK AS A SPIRITUAL CAREGIVER *versus* Knowledge of six-step method and training

Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps? * Since when have you been working as a spiritual caregiver?

			recoded Since when have you been working as a spiritual caregiver?									
			1981-1985	1986-1990	1991-1995	1996-2000	2001-2005	2006-2010	2011-2015	2016-2020	2021-2022	Total
Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?	N.A.	Count	1	4	4	7	9	14	12	31	13	95
		% within Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?	1.1%	4.2%	4.2%	7.4%	9.5%	14.7%	12.6%	32.6%	13.7%	100.0%
		% within Since when have you been working as a spiritual caregiver?	33.3%	66.7%	66.7%	53.8%	52.9%	46.7%	40.0%	56.4%	72.2%	53.4%
		% of Total	0.6%	2.2%	2.2%	3.9%	5.1%	7.9%	6.7%	17.4%	7.3%	53.4%
	No	Count	2	1	1	2	3	9	10	11	3	42
		% within Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?	4.8%	2.4%	2.4%	4.8%	7.1%	21.4%	23.8%	26.2%	7.1%	100.0%
		% within Since when have you been working as a spiritual caregiver?	66.7%	16.7%	16.7%	15.4%	17.6%	30.0%	33.3%	20.0%	16.7%	23.6%
		% of Total	1.1%	0.6%	0.6%	1.1%	1.7%	5.1%	5.6%	6.2%	1.7%	23.6%
	Yes	Count	0	1	1	4	5	7	8	13	2	41
		% within Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?	0.0%	2.4%	2.4%	9.8%	12.2%	17.1%	19.5%	31.7%	4.9%	100.0%
		% within Since when have you been working as a spiritual caregiver?	0.0%	16.7%	16.7%	30.8%	29.4%	23.3%	26.7%	23.6%	11.1%	23.0%
		% of Total	0.0%	0.6%	0.6%	2.2%	2.8%	3.9%	4.5%	7.3%	1.1%	23.0%
Total		Count	3	6	6	13	17	30	30	55	18	178
		% within Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?	1.7%	3.4%	3.4%	7.3%	9.6%	16.9%	16.9%	30.9%	10.1%	100.0%
		% within Since when have you been working as a spiritual caregiver?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	1.7%	3.4%	3.4%	7.3%	9.6%	16.9%	16.9%	30.9%	10.1%	100.0%

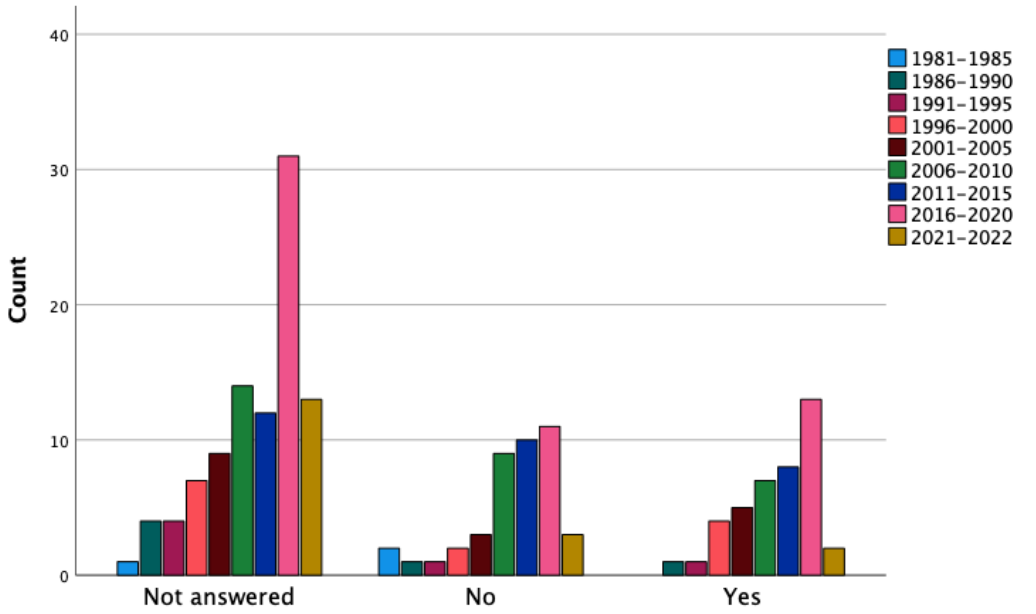
Chi-Square Tests

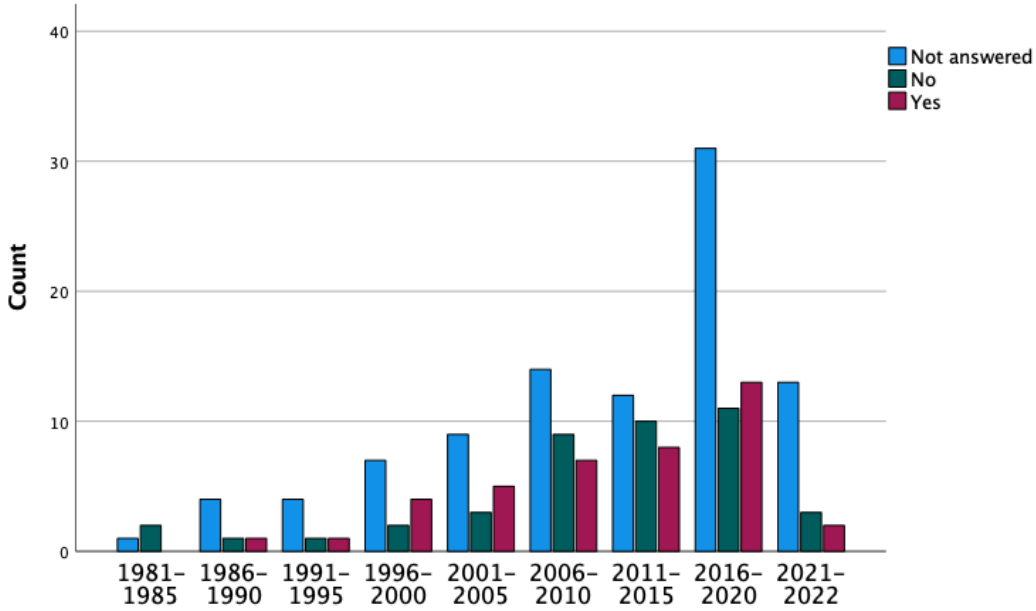
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	11.629[a]	16	.769
Likelihood Ratio	11.730	16	.762
Linear-by-Linear Association	.162	1	.687
N of Valid Cases	178		

a. 15 cells (55.6%) have expected count less than 5. The minimum expected count is .69.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.256	.769
	Cramer's V	.181	.769
N of Valid Cases		178	


Count
40
30
20
10
0
Not answered
No
Yes
1981–1985
1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022


Count
40
30
20
10
0
1981–1985
1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022
Not answered
No
Yes

Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin? * Since when have you been working as a spiritual caregiver?

			Since when have you been working as a spiritual caregiver?									
			1981–1985	1986–1990	1991–1995	1996–2000	2001–2005	2006–2010	2011–2015	2016–2020	2021–2022	Total
Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?	N.A.	Count	3	5	5	9	12	23	22	42	16	137
		% within Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?	2.2%	3.6%	3.6%	6.6%	8.8%	16.8%	16.1%	30.7%	11.7%	100.0%
		% within Since when have you been working as a spiritual caregiver?	100.0%	83.3%	83.3%	69.2%	70.6%	76.7%	73.3%	76.4%	88.9%	77.0%
		% of Total	1.7%	2.8%	2.8%	5.1%	6.7%	12.9%	12.4%	23.6%	9.0%	77.0%
	No	Count	0	0	0	0	1	0	1	1	2	5
		% within Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?	0.0%	0.0%	0.0%	0.0%	20.0%	0.0%	20.0%	20.0%	40.0%	100.0%
		% within Since when have you been working as a spiritual caregiver?	0.0%	0.0%	0.0%	0.0%	5.9%	0.0%	3.3%	1.8%	11.1%	2.8%
		% of Total	0.0%	0.0%	0.0%	0.0%	0.6%	0.0%	0.6%	0.6%	1.1%	2.8%
	Yes	Count	0	1	0	2	2	1	3	4	0	13
		% within Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?	0.0%	7.7%	0.0%	15.4%	15.4%	7.7%	23.1%	30.8%	0.0%	100.0%
		% within Since when have you been working as a spiritual caregiver?	0.0%	16.7%	0.0%	15.4%	11.8%	3.3%	10.0%	7.3%	0.0%	7.3%
		% of Total	0.0%	0.6%	0.0%	1.1%	1.1%	0.6%	1.7%	2.2%	0.0%	7.3%
	Somewhat	Count	0	0	1	2	2	6	4	8	0	23
		% within Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?	0.0%	0.0%	4.3%	8.7%	8.7%	26.1%	17.4%	34.8%	0.0%	100.0%
		% within Since when have you been working as a spiritual caregiver?	0.0%	0.0%	16.7%	15.4%	11.8%	20.0%	13.3%	14.5%	0.0%	12.9%
		% of Total	0.0%	0.0%	0.6%	1.1%	1.1%	3.4%	2.2%	4.5%	0.0%	12.9%
Total		Count	3	6	6	13	17	30	30	55	18	178
		% within Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?	1.7%	3.4%	3.4%	7.3%	9.6%	16.9%	16.9%	30.9%	10.1%	100.0%
		% within Since when have you been working as a spiritual caregiver?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	1.7%	3.4%	3.4%	7.3%	9.6%	16.9%	16.9%	30.9%	10.1%	100.0%

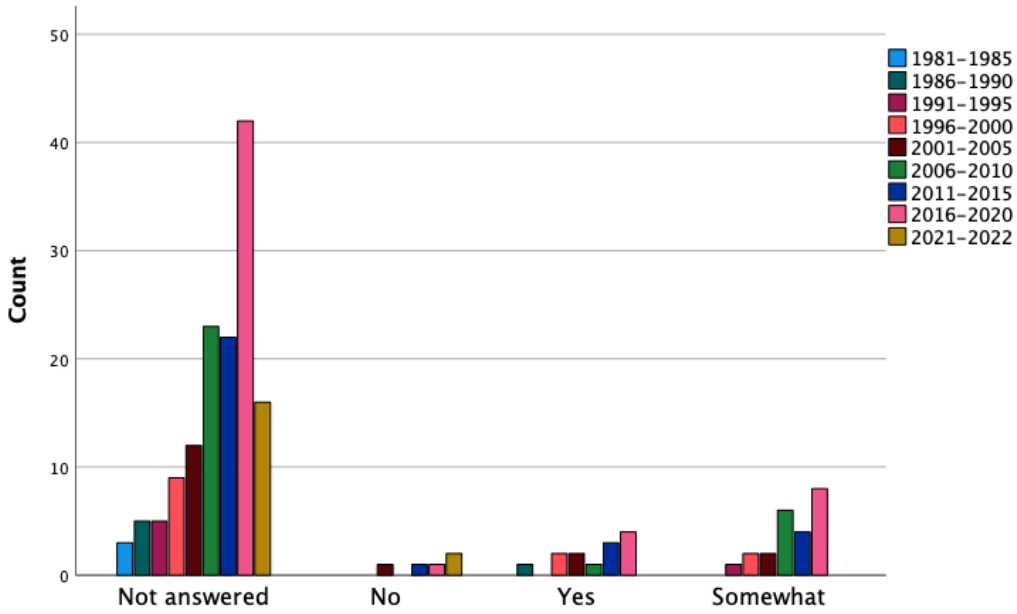
Chi-Square Tests

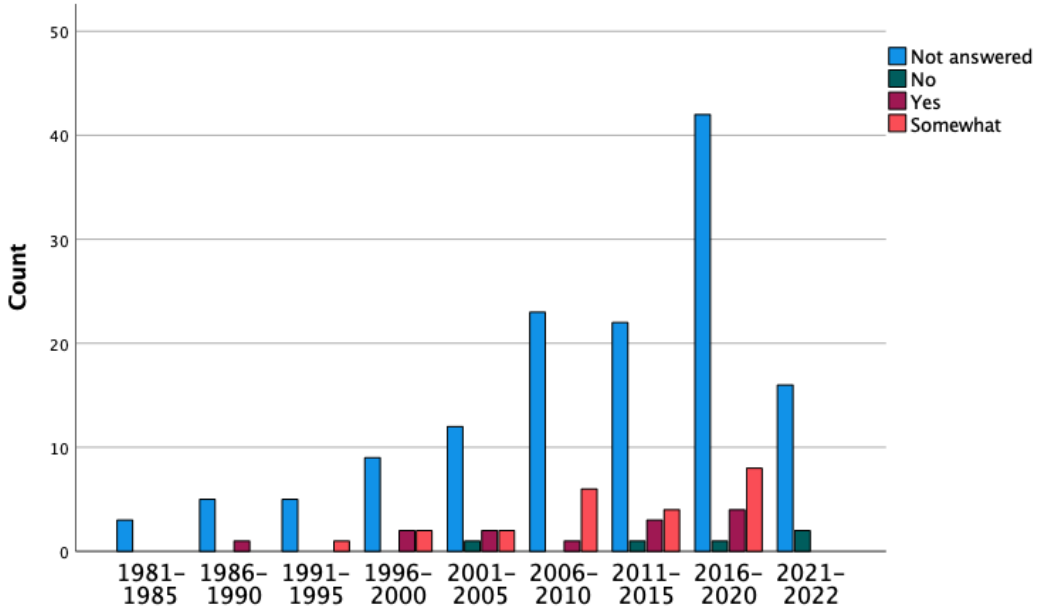
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	17.863[a]	24	.810
Likelihood Ratio	22.310	24	.561
Linear-by-Linear Association	.125	1	.724
N of Valid Cases	178		

a. 29 cells (80.6%) have expected count less than 5. The minimum expected count is .08.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.317	.810
	Cramer's V	.183	.810
N of Valid Cases		178	


Count
50
40
30
20
10
0
Not answered
No
Yes
Somewhat
1981–1985
1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022


Count
50
40
30
20
10
0
1981–1985
1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022
Not answered
No
Yes
Somewhat

Have you completed any training program(s) in the focusing method as developed by Gendlin? * recoded Since when have you been working as a spiritual caregiver?

			Since when have you been working as a spiritual caregiver?									
			1981-1985	1986-1990	1991-1995	1996-2000	2001-2005	2006-2010	2011-2015	2016-2020	2021-2022	Total
Have you completed any training program(s) in the focusing method as developed by Gendlin?	N.A.	Count	3	5	5	9	12	23	23	46	16	142
		% within Have you completed any training program(s) in the focusing method as developed by Gendlin?	2.1%	3.5%	3.5%	6.3%	8.5%	16.2%	16.2%	32.4%	11.3%	100.0%
		% within Since when have you been working as a spiritual caregiver?	100.0%	83.3%	83.3%	69.2%	70.6%	76.7%	76.7%	83.6%	88.9%	79.8%
		% of Total	1.7%	2.8%	2.8%	5.1%	6.7%	12.9%	12.9%	25.8%	9.0%	79.8%
	No	Count	0	0	0	0	1	2	3	3	0	9
		% within Have you completed any training program(s) in the focusing method as developed by Gendlin?	0.0%	0.0%	0.0%	0.0%	11.1%	22.2%	33.3%	33.3%	0.0%	100.0%
		% within Since when have you been working as a spiritual caregiver?	0.0%	0.0%	0.0%	0.0%	5.9%	6.7%	10.0%	5.5%	0.0%	5.1%
		% of Total	0.0%	0.0%	0.0%	0.0%	0.6%	1.1%	1.7%	1.7%	0.0%	5.1%
	Yes	Count	0	1	1	4	4	5	4	6	2	27
		% within Have you completed any training program(s) in the focusing method as developed by Gendlin?	0.0%	3.7%	3.7%	14.8%	14.8%	18.5%	14.8%	22.2%	7.4%	100.0%
		% within Since when have you been working as a spiritual caregiver?	0.0%	16.7%	16.7%	30.8%	23.5%	16.7%	13.3%	10.9%	11.1%	15.2%
		% of Total	0.0%	0.6%	0.6%	2.2%	2.2%	2.8%	2.2%	3.4%	1.1%	15.2%
Total		Count	3	6	6	13	17	30	30	55	18	178
		% within Have you completed any training program(s) in the focusing method as developed by Gendlin?	1.7%	3.4%	3.4%	7.3%	9.6%	16.9%	16.9%	30.9%	10.1%	100.0%
		% within Since when have you been working as a spiritual caregiver?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	1.7%	3.4%	3.4%	7.3%	9.6%	16.9%	16.9%	30.9%	10.1%	100.0%

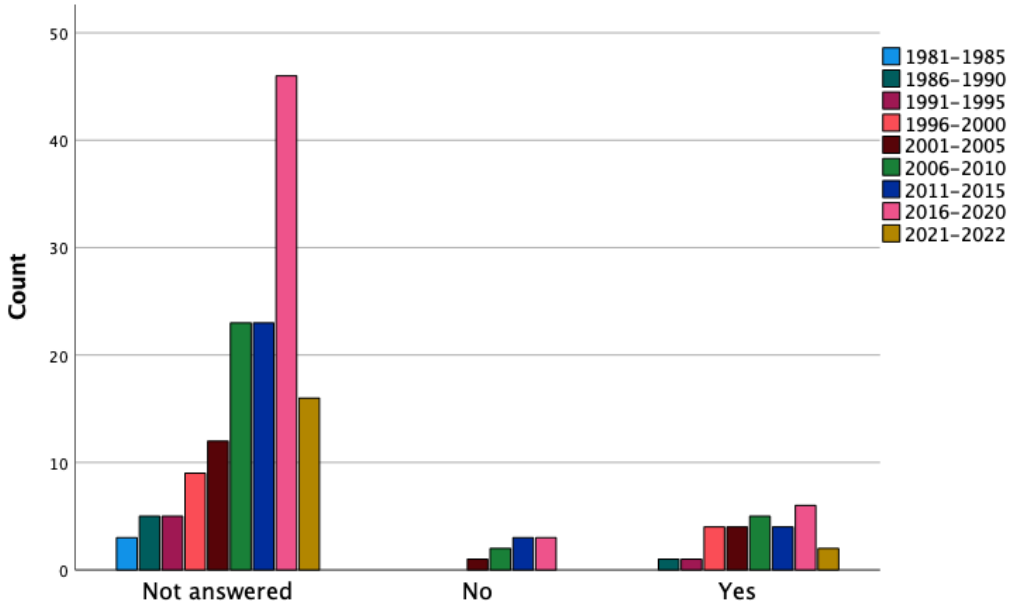
Chi-Square Tests

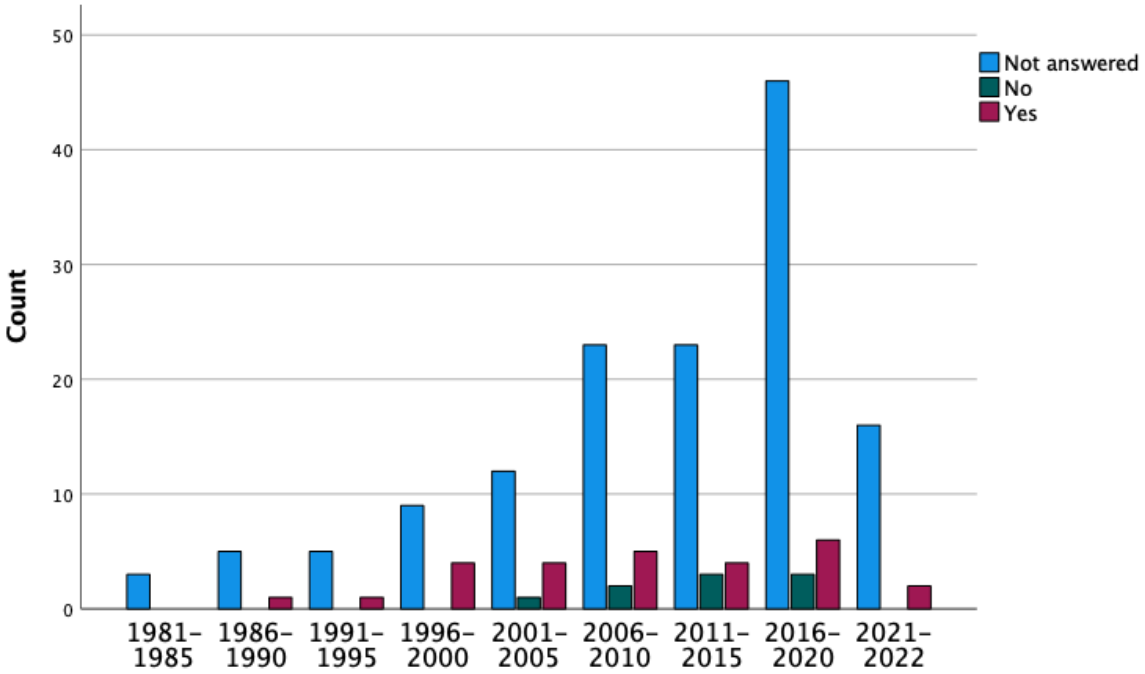
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	9.173[a]	16	.906
Likelihood Ratio	11.106	16	.803
Linear-by-Linear Association	1.057	1	.304
N of Valid Cases	178		

a. 20 cells (74.1%) have expected count less than 5. The minimum expected count is .15.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.227	.906
	Cramer's V	.161	.906
N of Valid Cases		178	


Count
50
40
30
20
10
0
Not answered
No
Yes
1981-1985
1986-1990
1991-1995
1996-2000
2001-2005
2006-2010
2011-2015
2016-2020
2021-2022


Count
50
40
30
20
10
0
1981-1985
1986-1990
1991-1995
1996-2000
2001-2005
2006-2010
2011-2015
2016-2020
2021-2022
Not answered
No
Yes

Have you received any formal certification(s) for your training program(s) in focusing? * Since when have you been working as a spiritual caregiver?

			recoded Since when have you been working as a spiritual caregiver?								
			1981-1985	1986-1990	1991-1995	1996-2000	2001-2005	2006-2010	2011-2015	2016-2020	2021-2022	Total
Have you received any formal certification(s) for your training program(s) in focusing?	N.A.	Count	3	5	5	9	13	25	26	49	16	151
		% within Have you received any formal certification(s) for your training program(s) in focusing?	2.0%	3.3%	3.3%	6.0%	8.6%	16.6%	17.2%	32.5%	10.6%	100.0%
		% within Since when have you been working as a spiritual caregiver?	100.0%	83.3%	83.3%	69.2%	76.5%	83.3%	86.7%	89.1%	88.9%	84.8%
		% of Total	1.7%	2.8%	2.8%	5.1%	7.3%	14.0%	14.6%	27.5%	9.0%	84.8%
	Nee	Count	0	0	1	1	4	4	0	4	1	15
		% within Have you received any formal certification(s) for your training program(s) in focusing?	0.0%	0.0%	6.7%	6.7%	26.7%	26.7%	0.0%	26.7%	6.7%	100.0%
		% within Since when have you been working as a spiritual caregiver?	0.0%	0.0%	16.7%	7.7%	23.5%	13.3%	0.0%	7.3%	5.6%	8.4%
		% of Total	0.0%	0.0%	0.6%	0.6%	2.2%	2.2%	0.0%	2.2%	0.6%	8.4%
	Ja	Count	0	1	0	3	0	1	4	2	1	12
		% within Have you received any formal certification(s) for your training program(s) in focusing?	0.0%	8.3%	0.0%	25.0%	0.0%	8.3%	33.3%	16.7%	8.3%	100.0%
		% within Since when have you been working as a spiritual caregiver?	0.0%	16.7%	0.0%	23.1%	0.0%	3.3%	13.3%	3.6%	5.6%	6.7%
		% of Total	0.0%	0.6%	0.0%	1.7%	0.0%	0.6%	2.2%	1.1%	0.6%	6.7%
Total		Count	3	6	6	13	17	30	30	55	18	178
		% within Have you received any formal certification(s) for your training program(s) in focusing?	1.7%	3.4%	3.4%	7.3%	9.6%	16.9%	16.9%	30.9%	10.1%	100.0%
		% within Since when have you been working as a spiritual caregiver?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	1.7%	3.4%	3.4%	7.3%	9.6%	16.9%	16.9%	30.9%	10.1%	100.0%

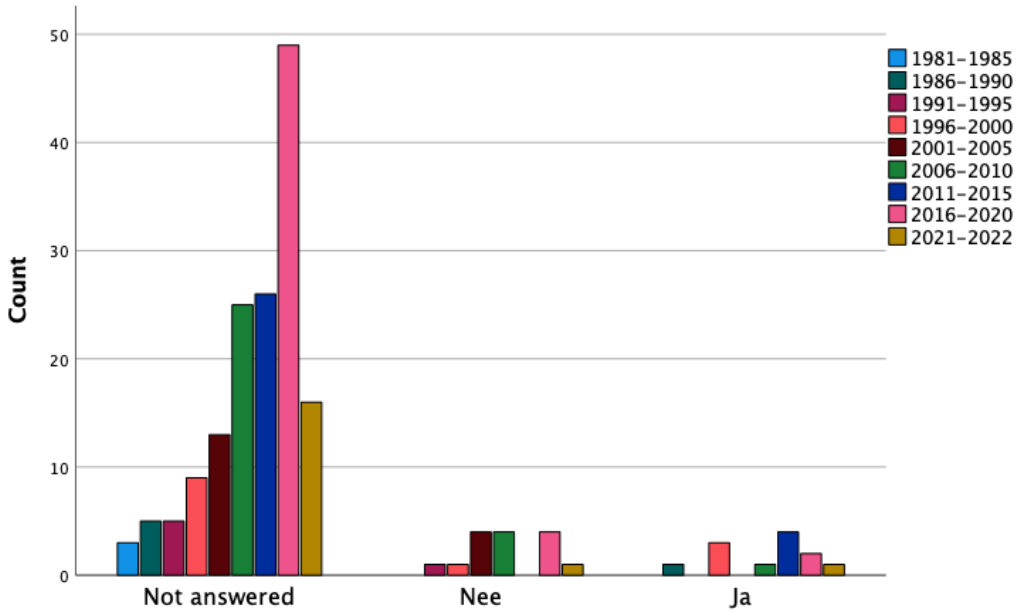
Chi-Square Tests

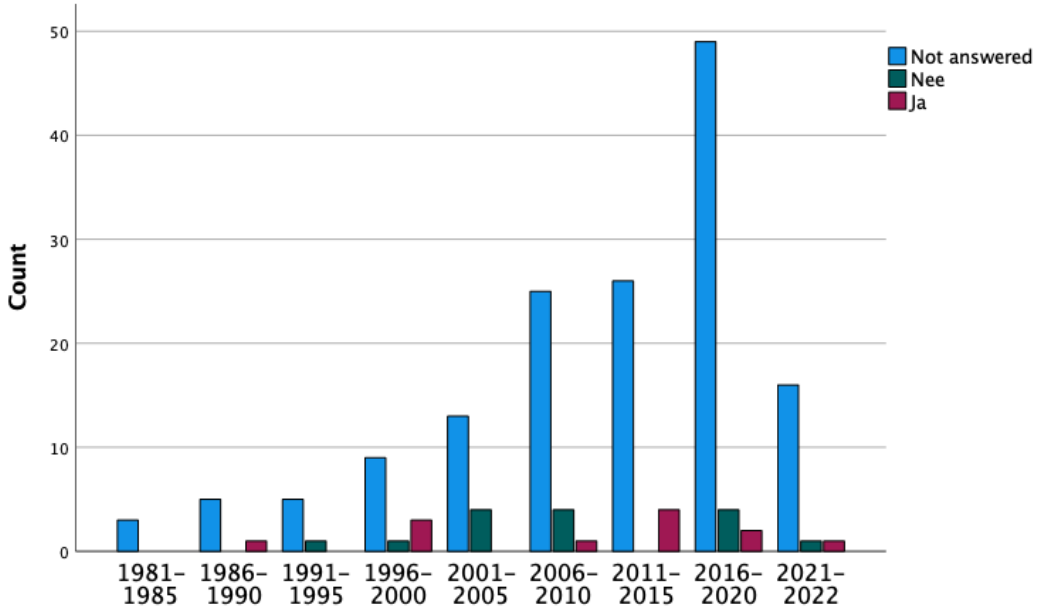
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	21.319[a]	16	.167
Likelihood Ratio	22.232	16	.136
Linear-by-Linear Association	1.364	1	.243
N of Valid Cases	178		

a. 19 cells (70.4%) have expected count less than 5. The minimum expected count is .20.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.346	.167
	Cramer's V	.245	.167
N of Valid Cases		178	


Count
50
40
30
20
10
0
Not answered
Nee
Ja
1981–1985
1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022


Count
50
40
30
20
10
0
1981–1985
1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022
Not answered
Nee
Ja

15. NUMBER OF WEEKLY WORK HOURS AS A SPIRITUAL CAREGIVER *versus* Knowledge of six-step method and training

Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps? * How many hours a week do you work as a spiritual caregiver?

			How many hours a week do you work as a spiritual caregiver?					
			01-08	09-16	17-24	25-32	33-40	Total
Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?	N.A.	Count	4	8	27	32	24	95
		% within Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?	4.2%	8.4%	28.4%	33.7%	25.3%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	100.0%	53.3%	43.5%	51.6%	68.6%	53.4%
		% of Total	2.2%	4.5%	15.2%	18.0%	13.5%	53.4%
	No	Count	0	1	17	15	9	42
		% within Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?	0.0%	2.4%	40.5%	35.7%	21.4%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	0.0%	6.7%	27.4%	24.2%	25.7%	23.6%
		% of Total	0.0%	0.6%	9.6%	8.4%	5.1%	23.6%
	Yes	Count	0	6	18	15	2	41
		% within Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?	0.0%	14.6%	43.9%	36.6%	4.9%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	0.0%	40.0%	29.0%	24.2%	5.7%	23.0%
		% of Total	0.0%	3.4%	10.1%	8.4%	1.1%	23.0%
Total		Count	4	15	62	62	35	178
		% within Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?	2.2%	8.4%	34.8%	34.8%	19.7%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	2.2%	8.4%	34.8%	34.8%	19.7%	100.0%

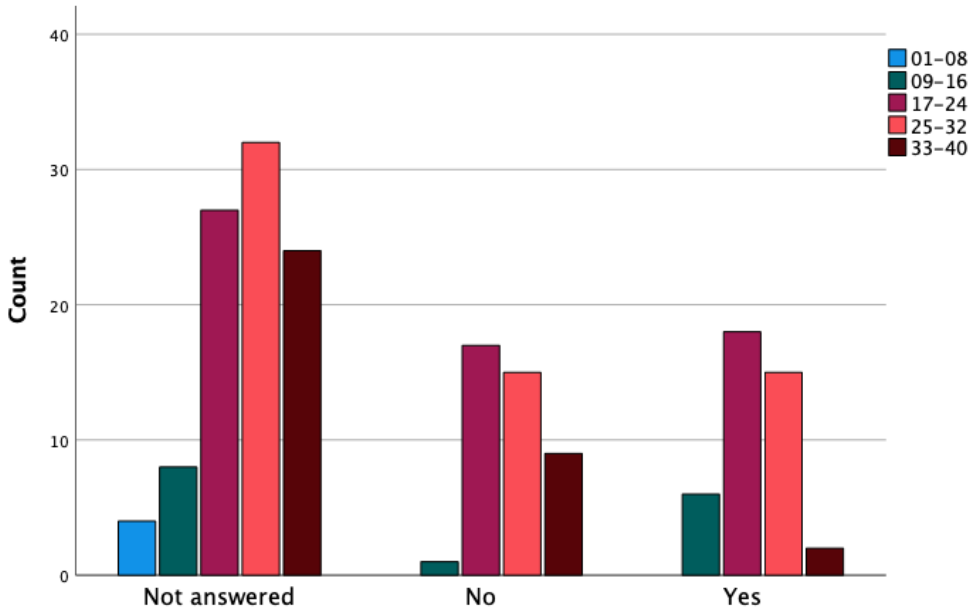
Chi-Square Tests

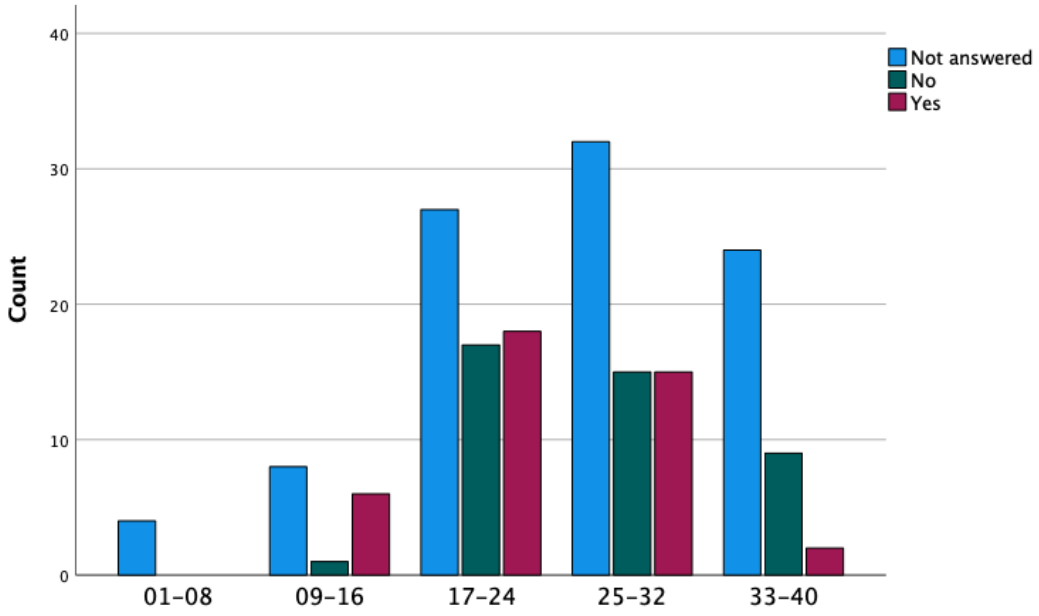
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	15.886[a]	8	.044
Likelihood Ratio	19.645	8	.012
Linear-by-Linear Association	2.862	1	.091
N of Valid Cases	178		

a. 5 cells (33.3%) have expected count less than 5. The minimum expected count is .92.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.299	.044
	Cramer's V	.211	.044
N of Valid Cases		178	


40
30
20
10
0
Count
Not answered
No
Yes
01-08
09-16
17-24
25-32
33-40


40
30
20
10
0
Count
01-08
09-16
17-24
25-32
33-40
Not answered
No
Yes

Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin? * How many hours a week do you work as a spiritual caregiver?

			How many hours a week do you work as a spiritual caregiver?					
			01-08	09-16	17-24	25-32	33-40	Total
Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?	N.A.	Count	4	9	44	47	33	137
		% within Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?	2.9%	6.6%	32.1%	34.3%	24.1%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	100.0%	60.0%	71.0%	75.8%	94.3%	77.0%
		% of Total	2.2%	5.1%	24.7%	26.4%	18.5%	77.0%
	No	Count	0	1	2	2	0	5
		% within Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?	0.0%	20.0%	40.0%	40.0%	0.0%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	0.0%	6.7%	3.2%	3.2%	0.0%	2.8%
		% of Total	0.0%	0.6%	1.1%	1.1%	0.0%	2.8%
	Yes	Count	0	2	6	4	1	13
		% within Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?	0.0%	15.4%	46.2%	30.8%	7.7%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	0.0%	13.3%	9.7%	6.5%	2.9%	7.3%
		% of Total	0.0%	1.1%	3.4%	2.2%	0.6%	7.3%
	Somewhat	Count	0	3	10	9	1	23
		% within Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?	0.0%	13.0%	43.5%	39.1%	4.3%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	0.0%	20.0%	16.1%	14.5%	2.9%	12.9%
		% of Total	0.0%	1.7%	5.6%	5.1%	0.6%	12.9%
Total		Count	4	15	62	62	35	178
		% within Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?	2.2%	8.4%	34.8%	34.8%	19.7%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	2.2%	8.4%	34.8%	34.8%	19.7%	100.0%

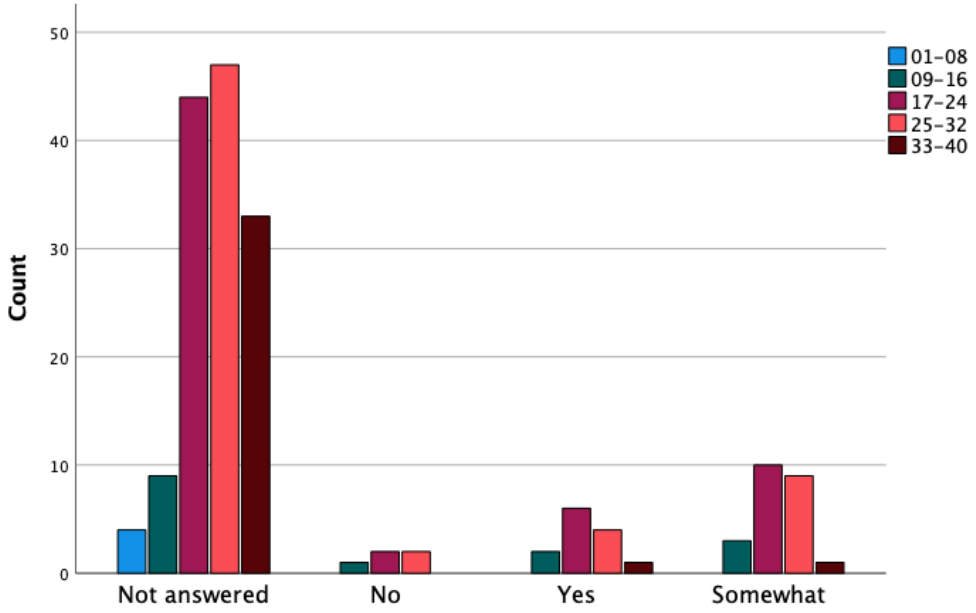
Chi-Square Tests

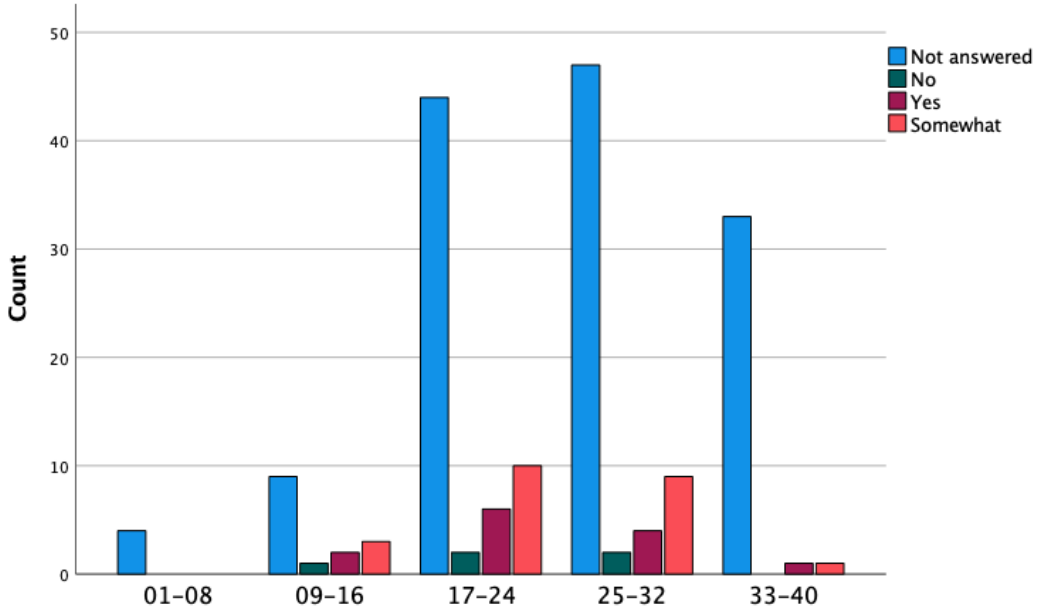
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	11.453[a]	12	.491
Likelihood Ratio	14.324	12	.281
Linear-by-Linear Association	4.084	1	.043
N of Valid Cases	178		

a. 14 cells (70.0%) have expected count less than 5. The minimum expected count is .11.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.254	.491
	Cramer's V	.146	.491
N of Valid Cases		178	


Count
50
40
30
20
10
0
Not answered
No
Yes
Somewhat
01-08
09-16
17-24
25-32
33-40


Count
50
40
30
20
10
0
01-08
09-16
17-24
25-32
33-40
Not answered
No
Yes
Somewhat

Have you completed any training program(s) in the focusing method as developed by Gendlin? * How many hours a week do you work as a spiritual caregiver?

			How many hours a week do you work as a spiritual caregiver?					
			01-08	09-16	17-24	25-32	33-40	Total
Have you completed any training program(s) in the focusing method as developed by Gendlin?	N.A.	Count	4	10	48	47	33	142
		% within Have you completed any training program(s) in the focusing method as developed by Gendlin?	2.8%	7.0%	33.8%	33.1%	23.2%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	100.0%	66.7%	77.4%	75.8%	94.3%	79.8%
		% of Total	2.2%	5.6%	27.0%	26.4%	18.5%	79.8%
	No	Count	0	1	2	5	1	9
		% within Have you completed any training program(s) in the focusing method as developed by Gendlin?	0.0%	11.1%	22.2%	55.6%	11.1%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	0.0%	6.7%	3.2%	8.1%	2.9%	5.1%
		% of Total	0.0%	0.6%	1.1%	2.8%	0.6%	5.1%
	Yes	Count	0	4	12	10	1	27
		% within Have you completed any training program(s) in the focusing method as developed by Gendlin?	0.0%	14.8%	44.4%	37.0%	3.7%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	0.0%	26.7%	19.4%	16.1%	2.9%	15.2%
		% of Total	0.0%	2.2%	6.7%	5.6%	0.6%	15.2%
Total		Count	4	15	62	62	35	178
		% within Have you completed any training program(s) in the focusing method as developed by Gendlin?	2.2%	8.4%	34.8%	34.8%	19.7%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	2.2%	8.4%	34.8%	34.8%	19.7%	100.0%

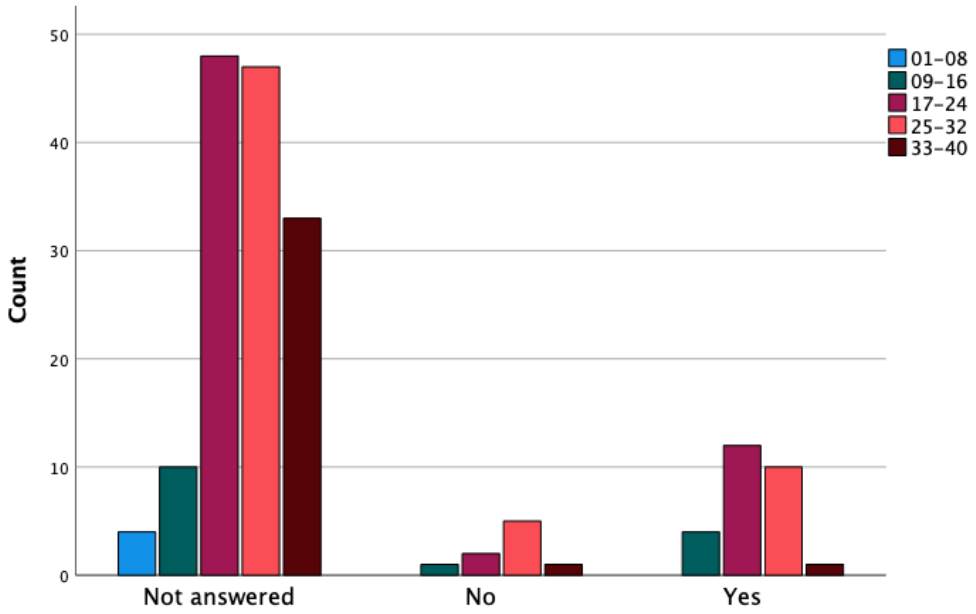
Chi-Square Tests

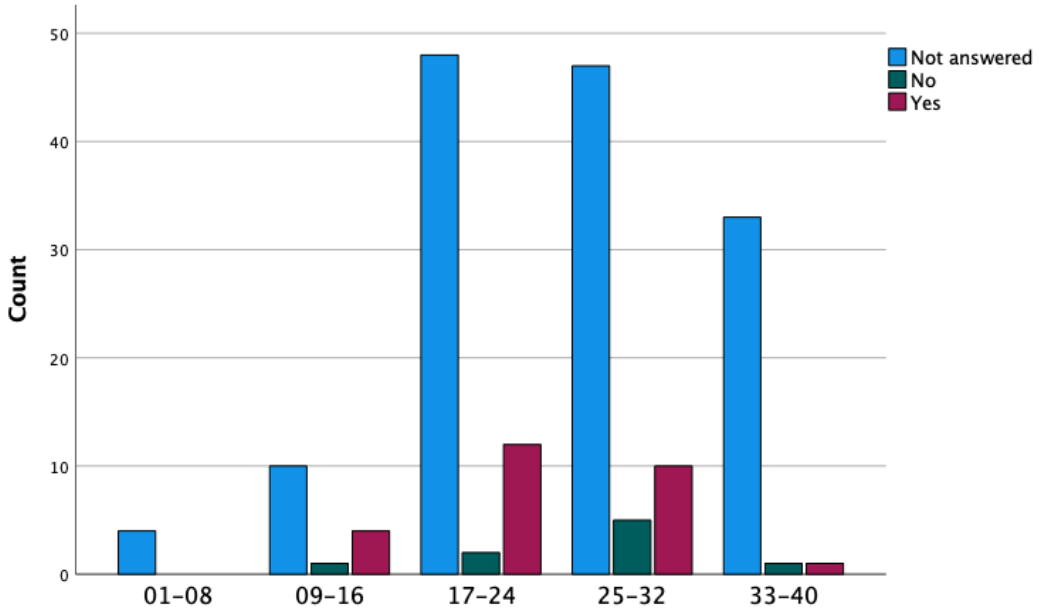
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	9.918[a]	8	.271
Likelihood Ratio	12.107	8	.147
Linear-by-Linear Association	3.090	1	.079
N of Valid Cases	178		

a. 8 cells (53.3%) have expected count less than 5. The minimum expected count is .20.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.236	.271
	Cramer's V	.167	.271
N of Valid Cases		178	


Count
50
40
30
20
10
0
Not answered
No
Yes
01-08
09-16
17-24
25-32
33-40


Count
50
40
30
20
10
0
01-08
09-16
17-24
25-32
33-40
Not answered
No
Yes

Have you received any formal certification(s) for your training program(s) in focusing? * How many hours a week do you work as a spiritual caregiver?

			How many hours a week do you work as a spiritual caregiver? 01-08	09-16	17-24	25-32	33-40	Total
Have you received any formal certification(s) for your training program(s) in focusing?	N.A.	Count	4	11	50	52	34	151
		% within Have you received any formal certification(s) for your training program(s) in focusing?	2.6%	7.3%	33.1%	34.4%	22.5%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	100.0%	73.3%	80.6%	83.9%	97.1%	84.8%
		% of Total	2.2%	6.2%	28.1%	29.2%	19.1%	84.8%
	Nee	Count	0	3	8	4	0	15
		% within Have you received any formal certification(s) for your training program(s) in focusing?	0.0%	20.0%	53.3%	26.7%	0.0%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	0.0%	20.0%	12.9%	6.5%	0.0%	8.4%
		% of Total	0.0%	1.7%	4.5%	2.2%	0.0%	8.4%
	Ja	Count	0	1	4	6	1	12
		% within Have you received any formal certification(s) for your training program(s) in focusing?	0.0%	8.3%	33.3%	50.0%	8.3%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	0.0%	6.7%	6.5%	9.7%	2.9%	6.7%
		% of Total	0.0%	0.6%	2.2%	3.4%	0.6%	6.7%
Total		Count	4	15	62	62	35	178
		% within Have you received any formal certification(s) for your training program(s) in focusing?	2.2%	8.4%	34.8%	34.8%	19.7%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	2.2%	8.4%	34.8%	34.8%	19.7%	100.0%

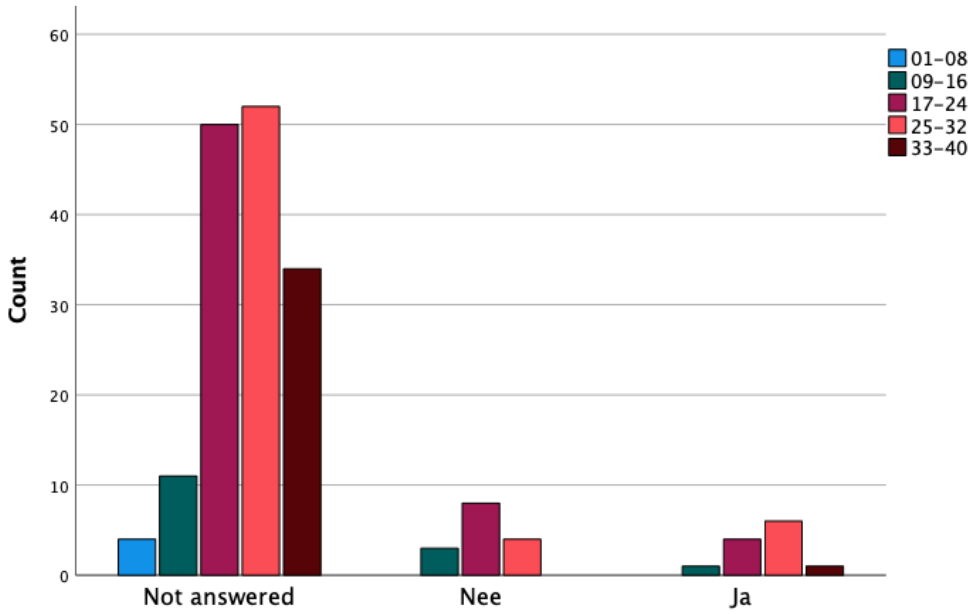
Chi-Square Tests

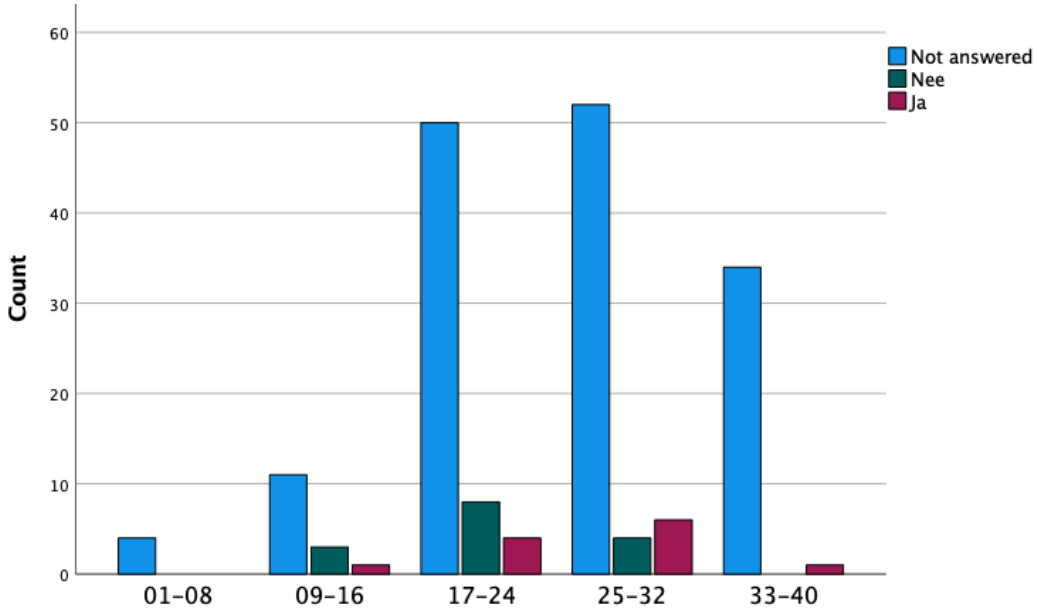
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	10.388[a]	8	.239
Likelihood Ratio	13.194	8	.105
Linear-by-Linear Association	1.542	1	.214
N of Valid Cases	178		

a. 9 cells (60.0%) have expected count less than 5. The minimum expected count is .27.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.242	.239
	Cramer's V	.171	.239
N of Valid Cases		178	


Count
60
50
40
30
20
10
0
Not answered
Nee
Ja
01-08
09-16
17-24
25-32
33-40


Count
60
50
40
30
20
10
0
01-08
09-16
17-24
25-32
33-40
Not answered
Nee
Ja

16. FIELD(S) OR TYPE(S) OF INSTITUTION
versus **Knowledge of six-step method and training**

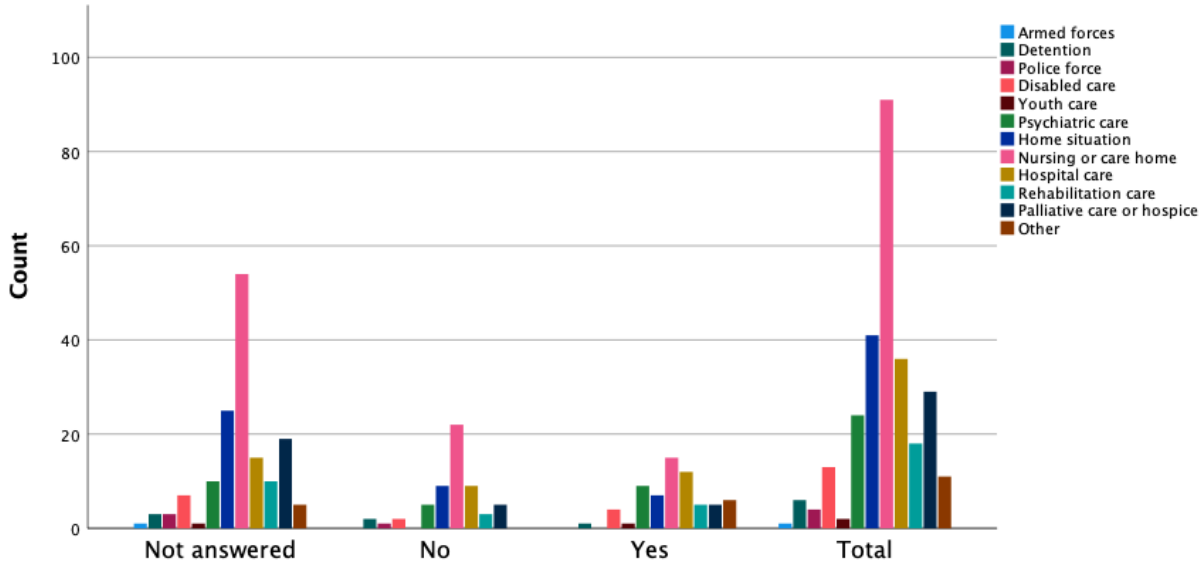
In what field(s) or type(s) of institution(s) do you provide spiritual care? * Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?

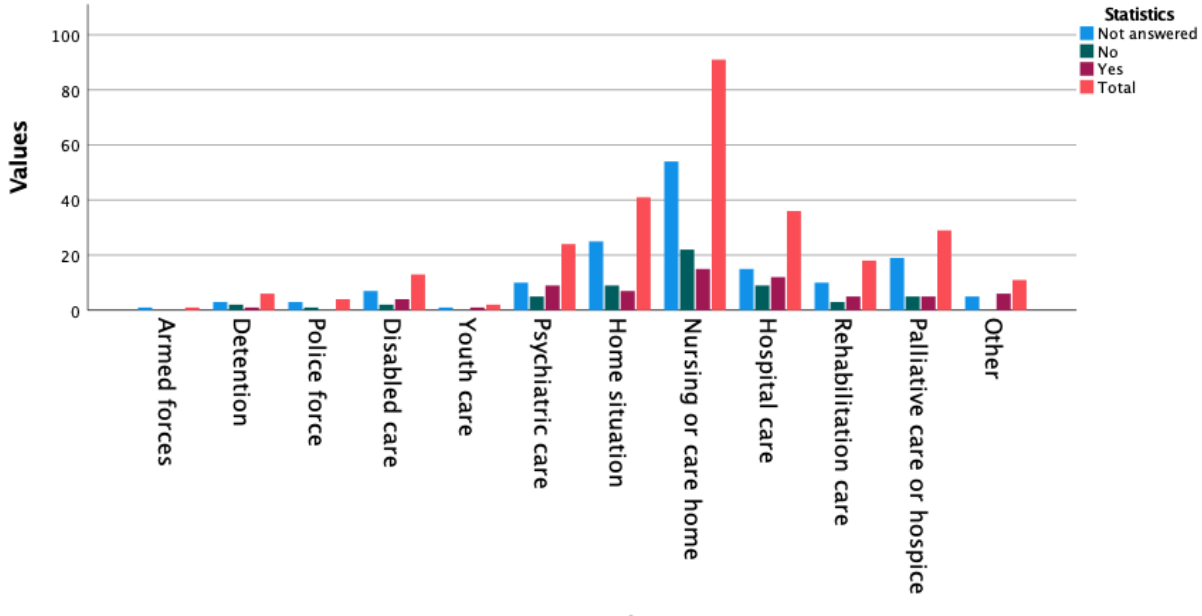
			Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?			
			Not answered	No	Yes	Total
Fields[a]	Armed forces	Count	1	0	0	1
		% within Fields	100.0%	0.0%	0.0%	
		% within Familiar_steps	1.1%	0.0%	0.0%	
		% of Total	0.6%	0.0%	0.0%	0.6%
	Detention	Count	3	2	1	6
		% within Fields	50.0%	33.3%	16.7%	
		% within Familiar_steps	3.2%	4.8%	2.4%	
		% of Total	1.7%	1.1%	0.6%	3.4%
	Police force	Count	3	1	0	4
		% within Fields	75.0%	25.0%	0.0%	
		% within Familiar_steps	3.2%	2.4%	0.0%	
		% of Total	1.7%	0.6%	0.0%	2.2%
	Disabled care	Count	7	2	4	13
		% within Fields	53.8%	15.4%	30.8%	
		% within Familiar_steps	7.4%	4.8%	9.8%	
		% of Total	3.9%	1.1%	2.2%	7.3%
	Youth care	Count	1	0	1	2
		% within Fields	50.0%	0.0%	50.0%	
		% within Familiar_steps	1.1%	0.0%	2.4%	
		% of Total	0.6%	0.0%	0.6%	1.1%
	Psychiatric care	Count	10	5	9	24
		% within Fields	41.7%	20.8%	37.5%	
		% within Familiar_steps	10.5%	11.9%	22.0%	
		% of Total	5.6%	2.8%	5.1%	13.5%
	Home situation	Count	25	9	7	41
		% within Fields	61.0%	22.0%	17.1%	
		% within Familiar_steps	26.3%	21.4%	17.1%	
		% of Total	14.0%	5.1%	3.9%	23.0%
	Nursing or care home	Count	54	22	15	91
		% within Fields	59.3%	24.2%	16.5%	
		% within Familiar_steps	56.8%	52.4%	36.6%	
		% of Total	30.3%	12.4%	8.4%	51.1%
	Hospital care	Count	15	9	12	36
		% within Fields	41.7%	25.0%	33.3%	
		% within Familiar_steps	15.8%	21.4%	29.3%	
		% of Total	8.4%	5.1%	6.7%	20.2%

	Rehabilitation care	Count	10	3	5	18
		% within Fields	55.6%	16.7%	27.8%	
		% within Familiar_steps	10.5%	7.1%	12.2%	
		% of Total	5.6%	1.7%	2.8%	10.1%
	Palliative care or hospice	Count	19	5	5	29
		% within Fields	65.5%	17.2%	17.2%	
		% within Familiar_steps	20.0%	11.9%	12.2%	
		% of Total	10.7%	2.8%	2.8%	16.3%
	Other	Count	5	0	6	11
		% within Fields	45.5%	0.0%	54.5%	
		% within Familiar_steps	5.3%	0.0%	14.6%	
		% of Total	2.8%	0.0%	3.4%	6.2%
Total		Count	95	42	41	178
		% of Total	53.4%	23.6%	23.0%	100.0%

Percentages and totals are based on respondents.

a. Dichotomy group tabulated at value 1.


Count
100
80
60
40
20
0
Not answered
No
Yes
Total
Armed forces
Detention
Police force
Disabled care
Youth care
Psychiatric care
Home situation
Nursing or care home
Hospital care
Rehabilitation care
Palliative care or hospice
Other

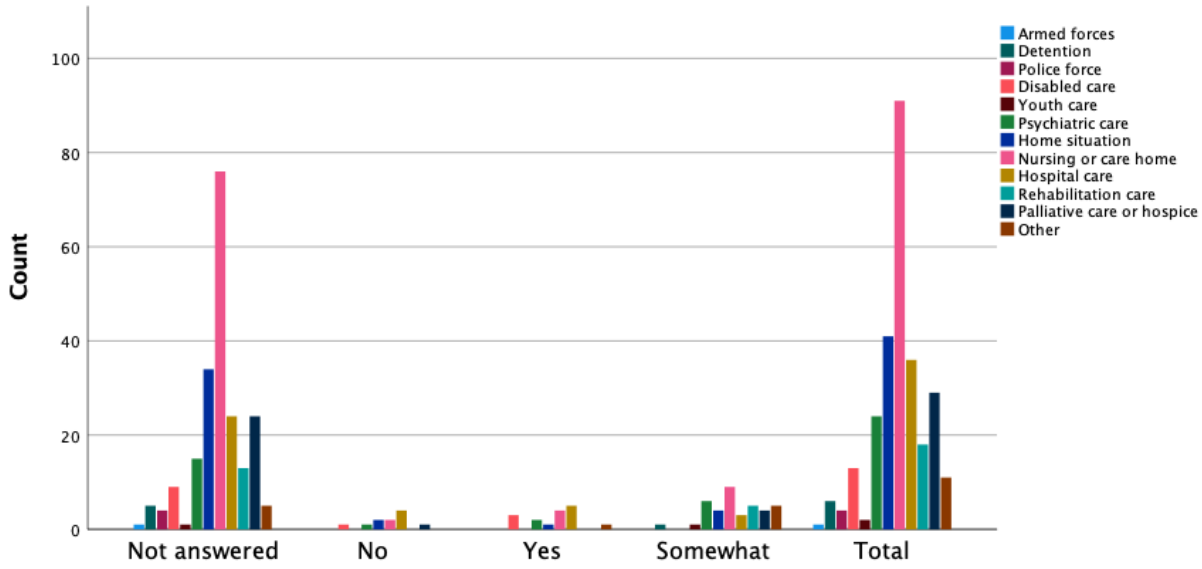

Values
100
80
60
40
20
0
Statistics
Not answered
No
Yes
Total
Armed forces
Detention
Police force
Disabled care
Youth care
Psychiatric care
Home situation
Nursing or care home
Hospital care
Rehabilitation care
Palliative care or hospice
Other

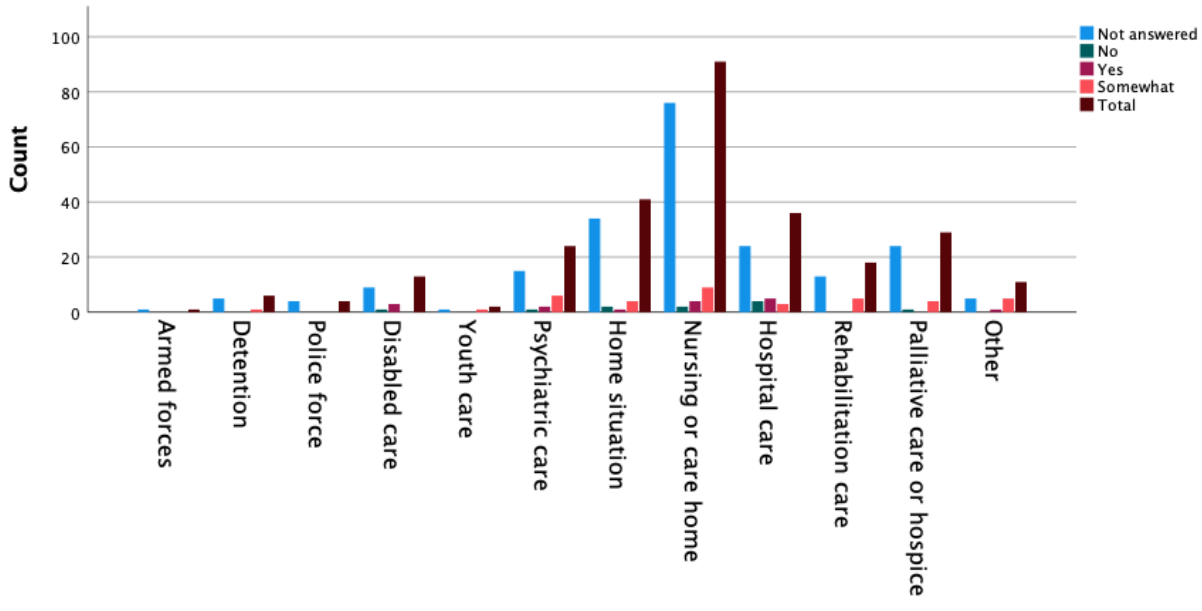
In what field(s) or type(s) of institution(s) do you provide spiritual care?
*** Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?**

			Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?				
			N.A.	No	Yes	Somewhat	Total
Fields[a]	Armed forces	Count	1	0	0	0	1
		% within Fields	100.0%	0.0%	0.0%	0.0%	
		% within Familiar_actual_steps	0.7%	0.0%	0.0%	0.0%	
		% of Total	0.6%	0.0%	0.0%	0.0%	0.6%
	Detention	Count	5	0	0	1	6
		% within Fields	83.3%	0.0%	0.0%	16.7%	
		% within Familiar_actual_steps	3.6%	0.0%	0.0%	4.3%	
		% of Total	2.8%	0.0%	0.0%	0.6%	3.4%
	Police force	Count	4	0	0	0	4
		% within Fields	100.0%	0.0%	0.0%	0.0%	
		% within Familiar_actual_steps	2.9%	0.0%	0.0%	0.0%	
		% of Total	2.2%	0.0%	0.0%	0.0%	2.2%
	Disabled care	Count	9	1	3	0	13
		% within Fields	69.2%	7.7%	23.1%	0.0%	
		% within Familiar_actual_steps	6.6%	20.0%	23.1%	0.0%	
		% of Total	5.1%	0.6%	1.7%	0.0%	7.3%
	Youth care	Count	1	0	0	1	2
		% within Fields	50.0%	0.0%	0.0%	50.0%	
		% within Familiar_actual_steps	0.7%	0.0%	0.0%	4.3%	
		% of Total	0.6%	0.0%	0.0%	0.6%	1.1%
	Psychiatric care	Count	15	1	2	6	24
		% within Fields	62.5%	4.2%	8.3%	25.0%	
		% within Familiar_actual_steps	10.9%	20.0%	15.4%	26.1%	
		% of Total	8.4%	0.6%	1.1%	3.4%	13.5%
	Home situation	Count	34	2	1	4	41
		% within Fields	82.9%	4.9%	2.4%	9.8%	
		% within Familiar_actual_steps	24.8%	40.0%	7.7%	17.4%	
		% of Total	19.1%	1.1%	0.6%	2.2%	23.0%
	Nursing or care home	Count	76	2	4	9	91
		% within Fields	83.5%	2.2%	4.4%	9.9%	
		% within Familiar_actual_steps	55.5%	40.0%	30.8%	39.1%	
		% of Total	42.7%	1.1%	2.2%	5.1%	51.1%
	Hospital care	Count	24	4	5	3	36
		% within Fields	66.7%	11.1%	13.9%	8.3%	
		% within Familiar_actual_steps	17.5%	80.0%	38.5%	13.0%	
		% of Total	13.5%	2.2%	2.8%	1.7%	20.2%

	Rehabilitation care	Count	13	0	0	5	18
		% within Fields	72.2%	0.0%	0.0%	27.8%	
		% within Familiar_actual_steps	9.5%	0.0%	0.0%	21.7%	
		% of Total	7.3%	0.0%	0.0%	2.8%	10.1%
	Palliative care or hospice	Count	24	1	0	4	29
		% within Fields	82.8%	3.4%	0.0%	13.8%	
		% within Familiar_actual_steps	17.5%	20.0%	0.0%	17.4%	
		% of Total	13.5%	0.6%	0.0%	2.2%	16.3%
	Other	Count	5	0	1	5	11
		% within Fields	45.5%	0.0%	9.1%	45.5%	
		% within Familiar_actual_steps	3.6%	0.0%	7.7%	21.7%	
		% of Total	2.8%	0.0%	0.6%	2.8%	6.2%
Total		Count	137	5	13	23	178
		% of Total	77.0%	2.8%	7.3%	12.9%	100.0%

Percentages and totals are based on respondents.
a. Dichotomy group tabulated at value 1.


Count
100
80
60
40
20
0
Not answered
No
Yes
Somewhat
Total
Armed forces
Detention
Police force
Disabled care
Youth care
Psychiatric care
Home situation
Nursing or care home
Hospital care
Rehabilitation care
Palliative care or hospice
Other


Count
100
80
60
40
20
0
Armed forces
Detention
Police force
Disabled care
Youth care
Psychiatric care
Home situation
Nursing or care home
Hospital care
Rehabilitation care
Palliative care or hospice
Other
Not answered
No
Yes
Somewhat
Total

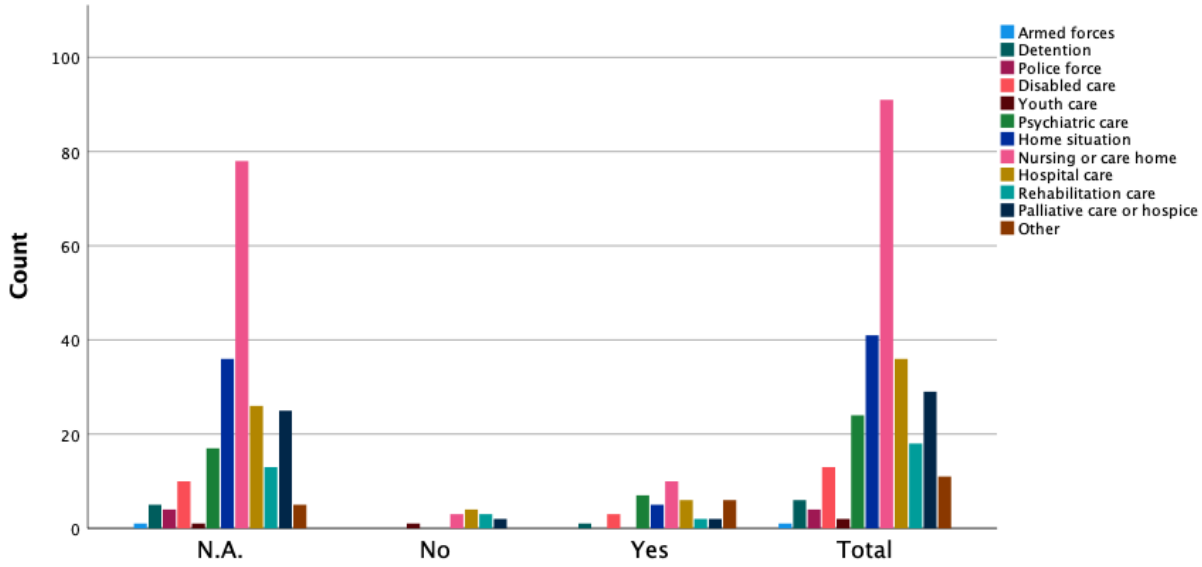
In what field(s) or institution(s) do you provide spiritual care?
*** Have you completed any training program(s) in the focusing method as developed by Gendlin?**

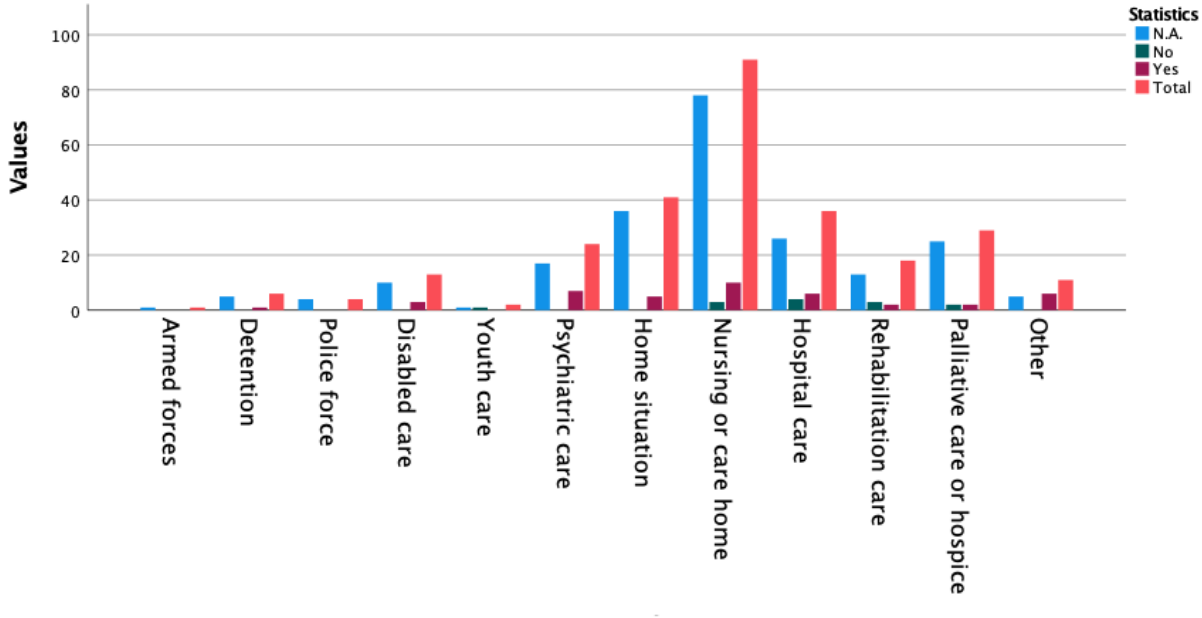
			Have you completed any training program(s) in the focusing method as developed by Gendlin?			
			N.A.	No	Yes	Total
Fields[a]	Armed forces	Count	1	0	0	1
		% within Fields	100.0%	0.0%	0.0%	
		% within Completed_training_steps	0.7%	0.0%	0.0%	
		% of Total	0.6%	0.0%	0.0%	0.6%
	Detention	Count	5	0	1	6
		% within Fields	83.3%	0.0%	16.7%	
		% within Completed_training_steps	3.5%	0.0%	3.7%	
		% of Total	2.8%	0.0%	0.6%	3.4%
	Police force	Count	4	0	0	4
		% within Fields	100.0%	0.0%	0.0%	
		% within Completed_training_steps	2.8%	0.0%	0.0%	
		% of Total	2.2%	0.0%	0.0%	2.2%
	Disabled care	Count	10	0	3	13
		% within Fields	76.9%	0.0%	23.1%	
		% within Completed_training_steps	7.0%	0.0%	11.1%	
		% of Total	5.6%	0.0%	1.7%	7.3%
	Youth care	Count	1	1	0	2
		% within Fields	50.0%	50.0%	0.0%	
		% within Completed_training_steps	0.7%	11.1%	0.0%	
		% of Total	0.6%	0.6%	0.0%	1.1%
	Psychiatric care	Count	17	0	7	24
		% within Fields	70.8%	0.0%	29.2%	
		% within Completed_training_steps	12.0%	0.0%	25.9%	
		% of Total	9.6%	0.0%	3.9%	13.5%
	Home situation	Count	36	0	5	41
		% within Fields	87.8%	0.0%	12.2%	
		% within Completed_training_steps	25.4%	0.0%	18.5%	
		% of Total	20.2%	0.0%	2.8%	23.0%
	Nursing or care home	Count	78	3	10	91
		% within Fields	85.7%	3.3%	11.0%	
		% within Completed_training_steps	54.9%	33.3%	37.0%	
		% of Total	43.8%	1.7%	5.6%	51.1%
	Hospital care	Count	26	4	6	36
		% within Fields	72.2%	11.1%	16.7%	
		% within Completed_training_steps	18.3%	44.4%	22.2%	
		% of Total	14.6%	2.2%	3.4%	20.2%

	Rehabilitation care	Count	13	3	2	18
		% within Fields	72.2%	16.7%	11.1%	
		% within Completed_training_steps	9.2%	33.3%	7.4%	
		% of Total	7.3%	1.7%	1.1%	10.1%
	Palliative care or hospice	Count	25	2	2	29
		% within Fields	86.2%	6.9%	6.9%	
		% within Completed_training_steps	17.6%	22.2%	7.4%	
		% of Total	14.0%	1.1%	1.1%	16.3%
	Other	Count	5	0	6	11
		% within Fields	45.5%	0.0%	54.5%	
		% within Completed_training_steps	3.5%	0.0%	22.2%	
		% of Total	2.8%	0.0%	3.4%	6.2%
Total		Count	142	9	27	178
		% of Total	79.8%	5.1%	15.2%	100.0%

Percentages and totals are based on respondents.

a. Dichotomy group tabulated at value 1.


Count
100
80
60
40
20
0
N.A.
No
Yes
Total
Armed forces
Detention
Police force
Disabled care
Youth care
Psychiatric care
Home situation
Nursing or care home
Hospital care
Rehabilitation care
Palliative care or hospice
Other


Values
100
80
60
40
20
0
Armed forces
Detention
Police force
Disabled care
Youth care
Psychiatric care
Home situation
Nursing or care home
Hospital care
Rehabilitation care
Palliative care or hospice
Other
Statistics
N.A.
No
Yes
Total

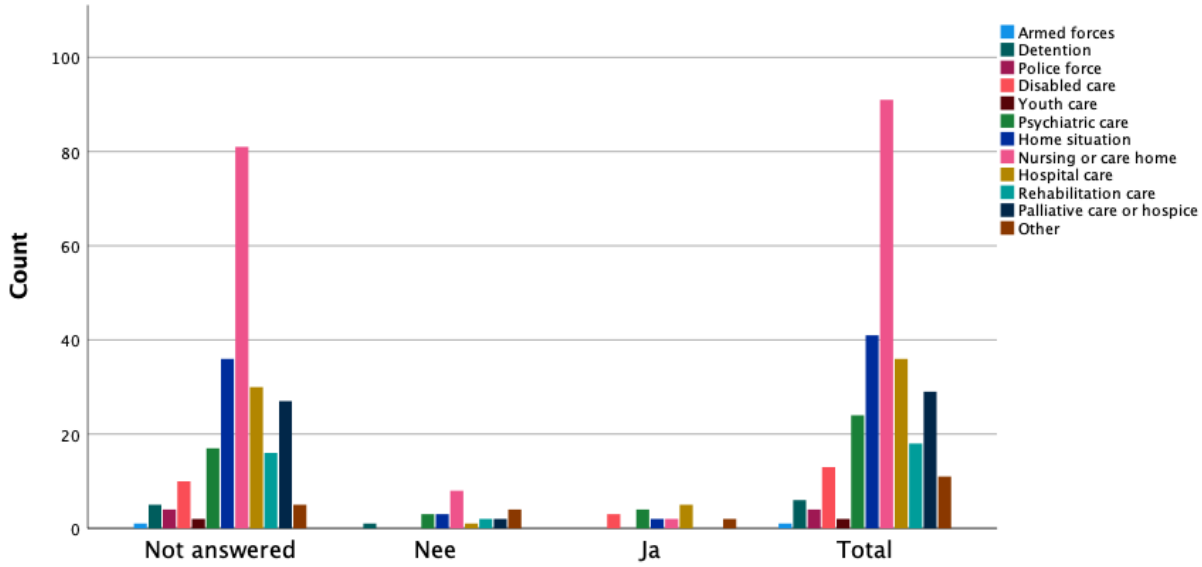
**In what field(s) or type(s) of institution(s) do you provide spiritual care?
* Have you received any formal certification(s) for your training program(s) in focusing?**

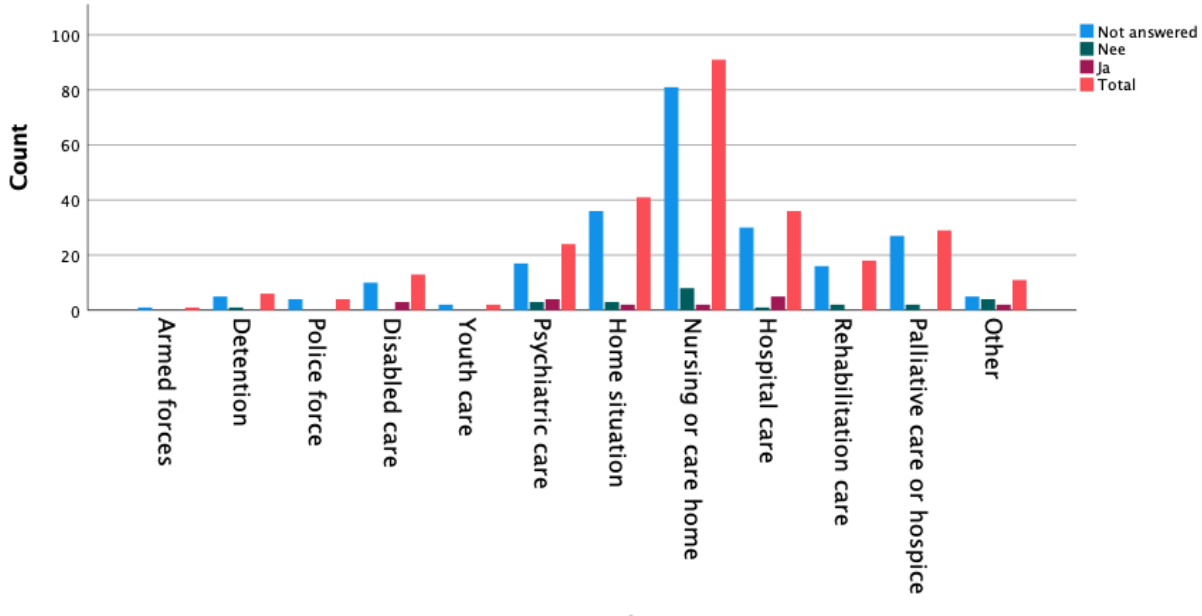
			Have you received any formal certification(s) for your training program(s) in focusing?			
			N.A.	Nee	Ja	Total
Fields[a]	Armed forces	Count	1	0	0	1
		% within Fields	100.0%	0.0%	0.0%	
		% within Received_certification	0.7%	0.0%	0.0%	
		% of Total	0.6%	0.0%	0.0%	0.6%
	Detention	Count	5	1	0	6
		% within Fields	83.3%	16.7%	0.0%	
		% within Received_certification	3.3%	6.7%	0.0%	
		% of Total	2.8%	0.6%	0.0%	3.4%
	Police force	Count	4	0	0	4
		% within Fields	100.0%	0.0%	0.0%	
		% within Received_certification	2.6%	0.0%	0.0%	
		% of Total	2.2%	0.0%	0.0%	2.2%
	Disabled care	Count	10	0	3	13
		% within Fields	76.9%	0.0%	23.1%	
		% within Received_certification	6.6%	0.0%	25.0%	
		% of Total	5.6%	0.0%	1.7%	7.3%
	Youth care	Count	2	0	0	2
		% within Fields	100.0%	0.0%	0.0%	
		% within Received_certification	1.3%	0.0%	0.0%	
		% of Total	1.1%	0.0%	0.0%	1.1%
	Psychiatric care	Count	17	3	4	24
		% within Fields	70.8%	12.5%	16.7%	
		% within Received_certification	11.3%	20.0%	33.3%	
		% of Total	9.6%	1.7%	2.2%	13.5%
	Home situation	Count	36	3	2	41
		% within Fields	87.8%	7.3%	4.9%	
		% within Received_certification	23.8%	20.0%	16.7%	
		% of Total	20.2%	1.7%	1.1%	23.0%
	Nursing or care home	Count	81	8	2	91
		% within Fields	89.0%	8.8%	2.2%	
		% within Received_certification	53.6%	53.3%	16.7%	
		% of Total	45.5%	4.5%	1.1%	51.1%
	Hospital care	Count	30	1	5	36
		% within Fields	83.3%	2.8%	13.9%	
		% within Received_certification	19.9%	6.7%	41.7%	
		% of Total	16.9%	0.6%	2.8%	20.2%

	Rehabilitation care	Count	16	2	0	18
		% within Fields	88.9%	11.1%	0.0%	
		% within Received_certification	10.6%	13.3%	0.0%	
		% of Total	9.0%	1.1%	0.0%	10.1%
	Palliative care or hospice	Count	27	2	0	29
		% within Fields	93.1%	6.9%	0.0%	
		% within Received_certification	17.9%	13.3%	0.0%	
		% of Total	15.2%	1.1%	0.0%	16.3%
	Other	Count	5	4	2	11
		% within Fields	45.5%	36.4%	18.2%	
		% within Received_certification	3.3%	26.7%	16.7%	
		% of Total	2.8%	2.2%	1.1%	6.2%
Total		Count	151	15	12	178
		% of Total	84.8%	8.4%	6.7%	100.0%

Percentages and totals are based on respondents.

a. Dichotomy group tabulated at value 1.


Count
100
80
60
40
20
0
Not answered
Nee
Ja
Total
Armed forces
Detention
Police force
Disabled care
Youth care
Psychiatric care
Home situation
Nursing or care home
Hospital care
Rehabilitation care
Palliative care or hospice
Other


Count
100
80
60
40
20
0
Armed forces
Detention
Police force
Disabled care
Youth care
Psychiatric care
Home situation
Nursing or care home
Hospital care
Rehabilitation care
Palliative care or hospice
Other
Not answered
Nee
Ja
Total

17. PREDOMINANTLY GENERAL OR OWN SPIRITUALITY *versus* Knowledge of six-step method and training

Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?
*** Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?**

			Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?			
			Predominantly general	Predominantly based on own religion or belief	Roughly in balance	Total
Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?	N.A.	Count	56	4	35	95
		% within Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?	58.9%	4.2%	36.8%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	50.9%	50.0%	58.3%	53.4%
		% of Total	31.5%	2.2%	19.7%	53.4%
	No	Count	25	2	15	42
		% within Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?	59.5%	4.8%	35.7%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	22.7%	25.0%	25.0%	23.6%
		% of Total	14.0%	1.1%	8.4%	23.6%
	Yes	Count	29	2	10	41
		% within Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?	70.7%	4.9%	24.4%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	26.4%	25.0%	16.7%	23.0%
		% of Total	16.3%	1.1%	5.6%	23.0%
Total		Count	110	8	60	178
		% within Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?	61.8%	4.5%	33.7%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	100.0%	100.0%	100.0%	100.0%
		% of Total	61.8%	4.5%	33.7%	100.0%

Total	Count	110	8	60	178
	% within Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?	61.8%	4.5%	33.7%	100.0%
	% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	100.0%	100.0%	100.0%	100.0%
	% of Total	61.8%	4.5%	33.7%	100.0%

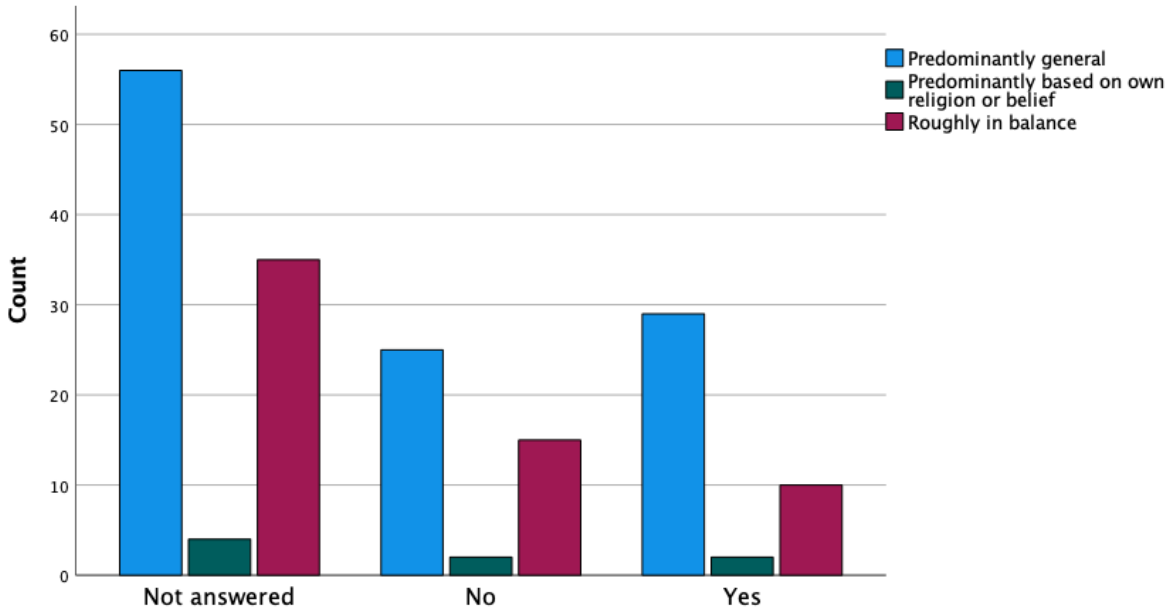
Chi-Square Tests

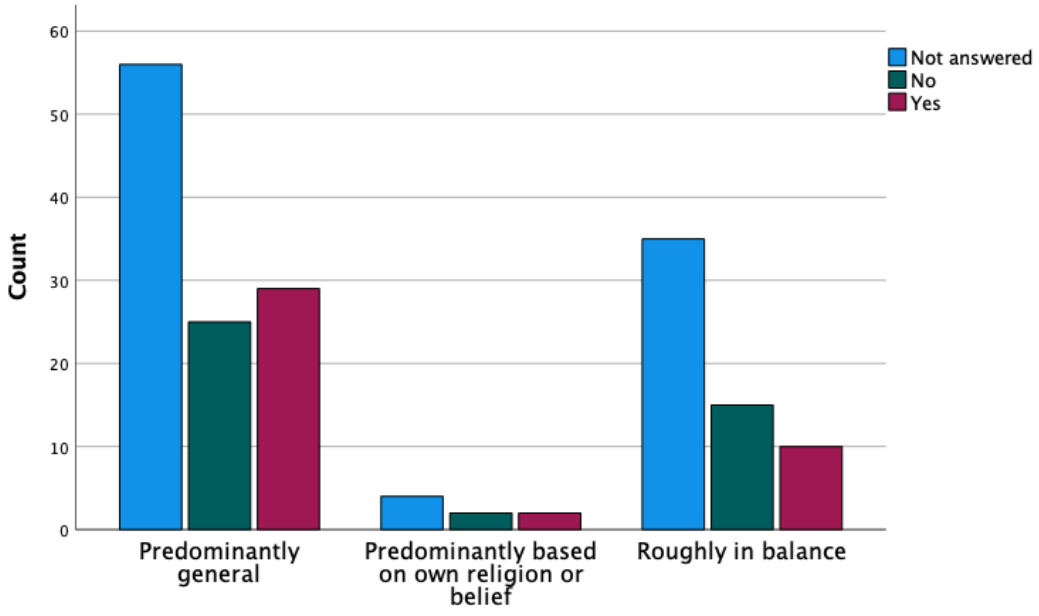
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	2.110[a]	4	.716
Likelihood Ratio	2.193	4	.700
Linear-by-Linear Association	1.645	1	.200
N of Valid Cases	178		

a. 3 cells (33.3%) have expected count less than 5. The minimum expected count is 1.84.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.109	.716
	Cramer's V	.077	.716
N of Valid Cases		178	


Count
60
50
40
30
20
10
0
Not answered
No
Yes
Predominantly general
Predominantly based on own religion or belief
Roughly in balance


Count
60
50
40
30
20
10
0
Predominantly general
Predominantly based on own religion or belief
Roughly in balance
Not answered
No
Yes

Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?
*** Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?**

			Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?			
			Predominantly general	Predominantly based on own religion or belief	Roughly in balance	Total
Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?	N.A.	Count	81	6	50	137
		% within Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?	59.1%	4.4%	36.5%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	73.6%	75.0%	83.3%	77.0%
		% of Total	45.5%	3.4%	28.1%	77.0%
	No	Count	4	0	1	5
		% within Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?	80.0%	0.0%	20.0%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	3.6%	0.0%	1.7%	2.8%
		% of Total	2.2%	0.0%	0.6%	2.8%
	Yes	Count	10	1	2	13
		% within Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?	76.9%	7.7%	15.4%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	9.1%	12.5%	3.3%	7.3%
		% of Total	5.6%	0.6%	1.1%	7.3%
	Somewhat	Count	15	1	7	23
		% within Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?	65.2%	4.3%	30.4%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	13.6%	12.5%	11.7%	12.9%
		% of Total	8.4%	0.6%	3.9%	12.9%

Total	Count	110	8	60	178
	% within Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?	61.8%	4.5%	33.7%	100.0%
	% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	100.0%	100.0%	100.0%	100.0%
	% of Total	61.8%	4.5%	33.7%	100.0%

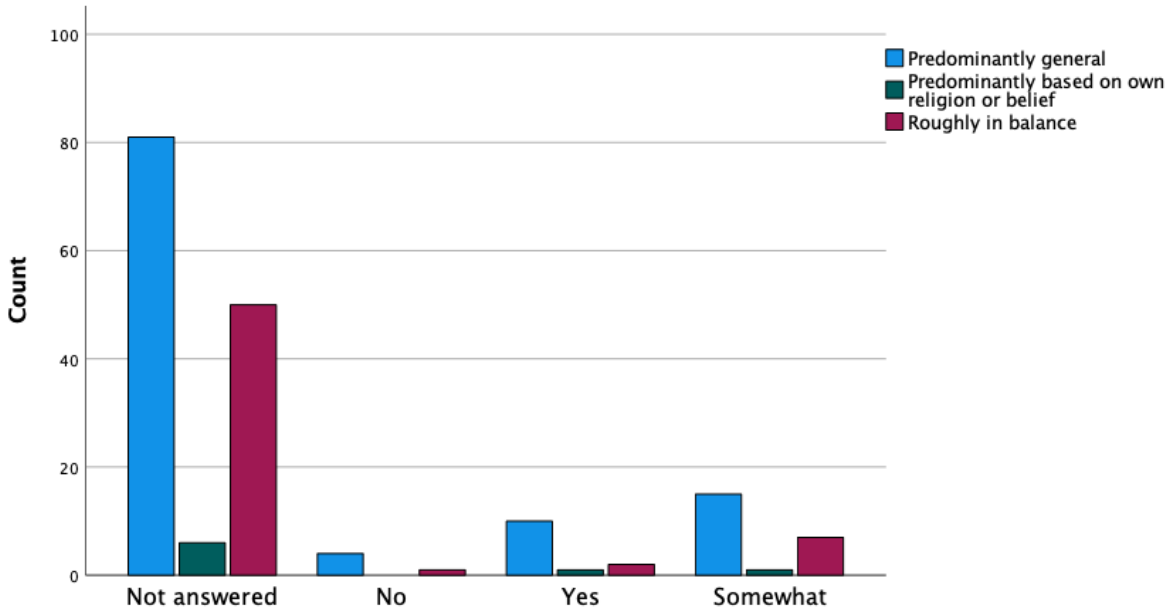
Chi-Square Tests

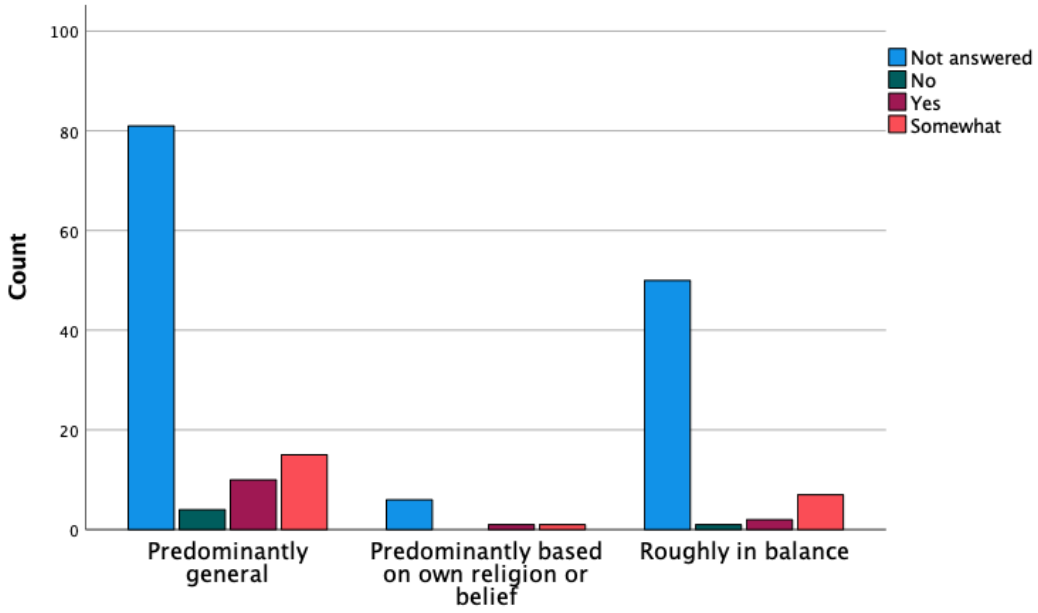
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	3.440[a]	6	.752
Likelihood Ratio	3.929	6	.686
Linear-by-Linear Association	1.214	1	.271
N of Valid Cases	178		

a. 6 cells (50.0%) have expected count less than 5. The minimum expected count is .22.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.139	.752
	Cramer's V	.098	.752
N of Valid Cases		178	


Count
100
80
60
40
20
0
Not answered
No
Yes
Somewhat
Predominantly general
Predominantly based on own religion or belief
Roughly in balance


Count
100
80
60
40
20
0
Predominantly general
Predominantly based on own religion or belief
Roughly in balance
Not answered
No
Yes
Somewhat

Have you completed any training program(s) in the focusing method as developed by Gendlin? * Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?

			Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?			
			Predominantly general	Predominantly based on own religion or belief	Roughly in balance	Total
Have you completed any training program(s) in the focusing method as developed by Gendlin?	N.A.	Count	84	6	52	142
		% within Have you completed any training program(s) in the focusing method as developed by Gendlin?	59.2%	4.2%	36.6%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	76.4%	75.0%	86.7%	79.8%
		% of Total	47.2%	3.4%	29.2%	79.8%
	No	Count	7	0	2	9
		% within Have you completed any training program(s) in the focusing method as developed by Gendlin?	77.8%	0.0%	22.2%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	6.4%	0.0%	3.3%	5.1%
		% of Total	3.9%	0.0%	1.1%	5.1%
	Yes	Count	19	2	6	27
		% within Have you completed any training program(s) in the focusing method as developed by Gendlin?	70.4%	7.4%	22.2%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	17.3%	25.0%	10.0%	15.2%
		% of Total	10.7%	1.1%	3.4%	15.2%
Total		Count	110	8	60	178
		% within Have you completed any training program(s) in the focusing method as developed by Gendlin?	61.8%	4.5%	33.7%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	100.0%	100.0%	100.0%	100.0%
		% of Total	61.8%	4.5%	33.7%	100.0%

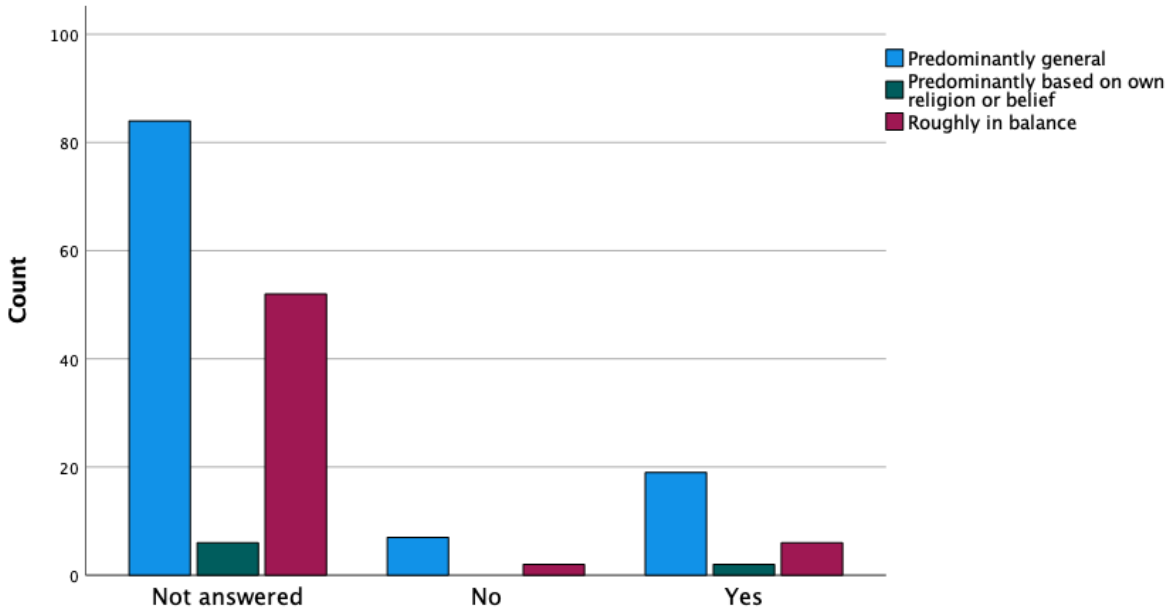
Chi-Square Tests

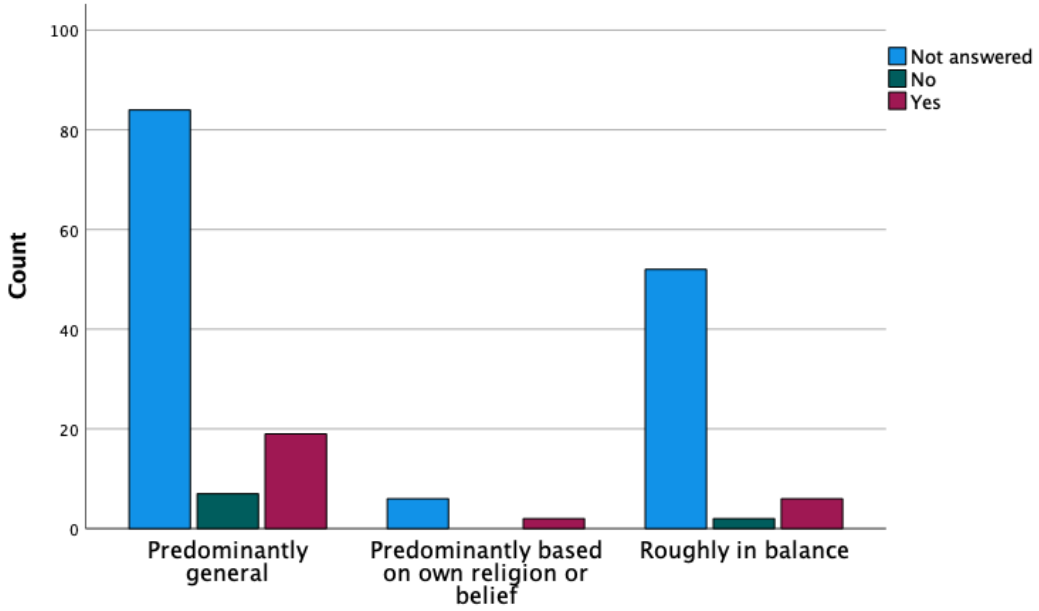
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	3.557[a]	4	.469
Likelihood Ratio	4.022	4	.403
Linear-by-Linear Association	2.121	1	.145
N of Valid Cases	178		

a. 3 cells (33.3%) have expected count less than 5. The minimum expected count is .40.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.141	.469
	Cramer's V	.100	.469
N of Valid Cases		178	


Count
100
80
60
40
20
0
Not answered
No
Yes
Predominantly general
Predominantly based on own religion or belief
Roughly in balance


Count
100
80
60
40
20
0
Predominantly general
Predominantly based on own religion or belief
Roughly in balance
Not answered
No
Yes

Have you received any formal certification(s) for your training program(s) in focusing? * Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?

			Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?			
			Predominantly general	Predominantly based on own religion or belief	Roughly in balance	Total
Have you received any formal certification(s) for your training program(s) in focusing?	N.A.	Count	91	6	54	151
		% within Have you received any formal certification(s) for your training program(s) in focusing?	60.3%	4.0%	35.8%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	82.7%	75.0%	90.0%	84.8%
		% of Total	51.1%	3.4%	30.3%	84.8%
	Nee	Count	11	1	3	15
		% within Have you received any formal certification(s) for your training program(s) in focusing?	73.3%	6.7%	20.0%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	10.0%	12.5%	5.0%	8.4%
		% of Total	6.2%	0.6%	1.7%	8.4%
	Ja	Count	8	1	3	12
		% within Have you received any formal certification(s) for your training program(s) in focusing?	66.7%	8.3%	25.0%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	7.3%	12.5%	5.0%	6.7%
		% of Total	4.5%	0.6%	1.7%	6.7%
Total		Count	110	8	60	178
		% within Have you received any formal certification(s) for your training program(s) in focusing?	61.8%	4.5%	33.7%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	100.0%	100.0%	100.0%	100.0%
		% of Total	61.8%	4.5%	33.7%	100.0%

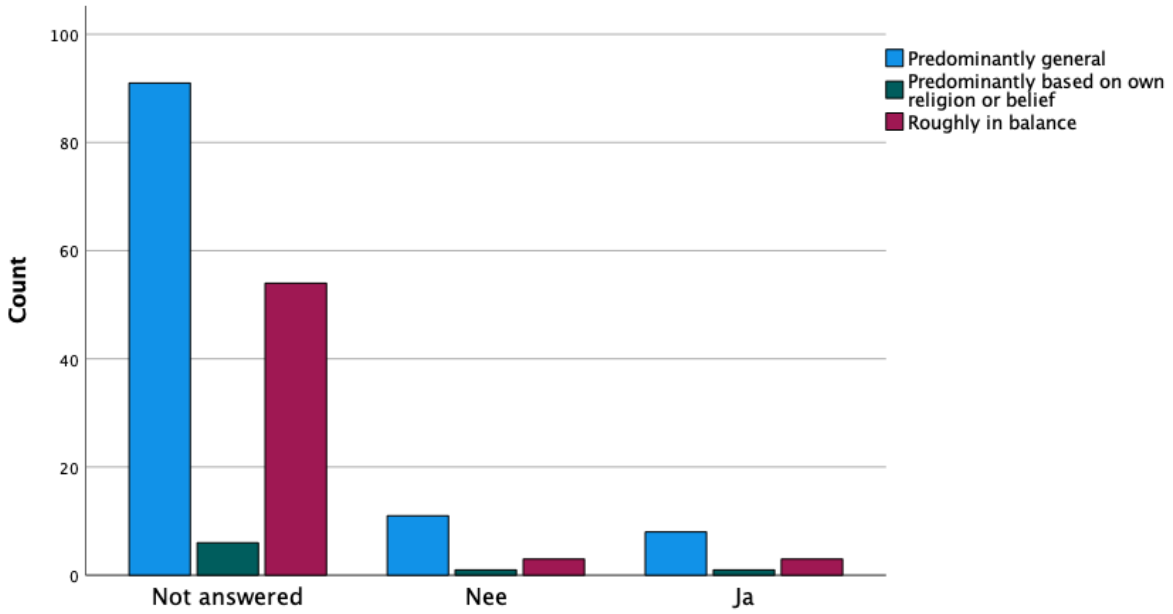
Chi-Square Tests

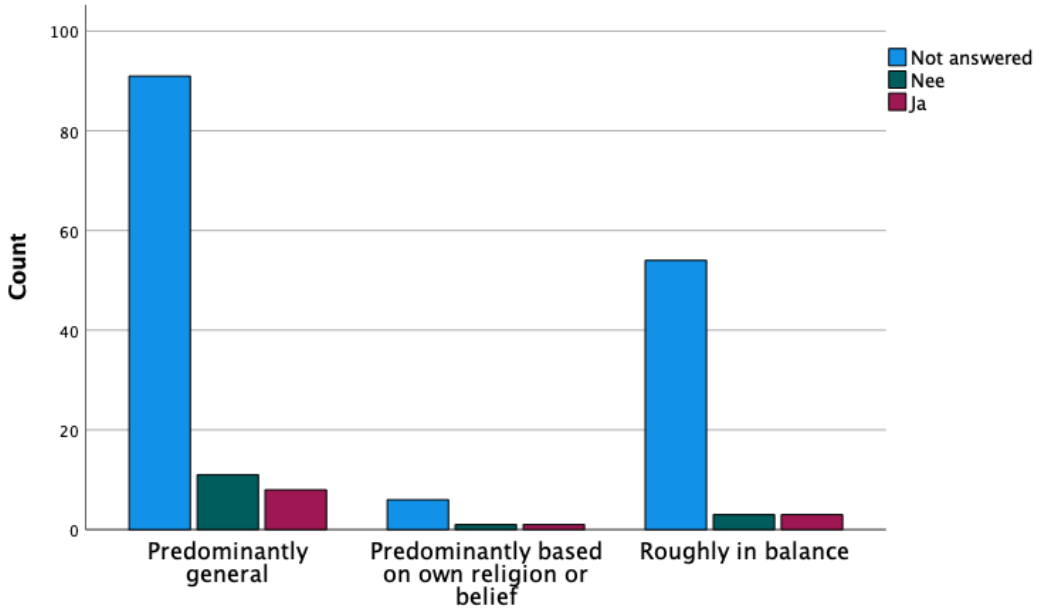
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	2.364[a]	4	.669
Likelihood Ratio	2.415	4	.660
Linear-by-Linear Association	1.034	1	.309
N of Valid Cases	178		

a. 3 cells (33.3%) have expected count less than 5. The minimum expected count is .54.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.115	.669
	Cramer's V	.081	.669
N of Valid Cases		178	


Count
100
80
60
40
20
0
Not answered
Nee
Ja
Predominantly general
Predominantly based on own religion or belief
Roughly in balance


Count
100
80
60
40
20
0
Predominantly general
Predominantly based on own religion or belief
Roughly in balance
Not answered
Nee
Ja

18. WHAT PROVINCE(S)
versus **Knowledge of six-step method and training**

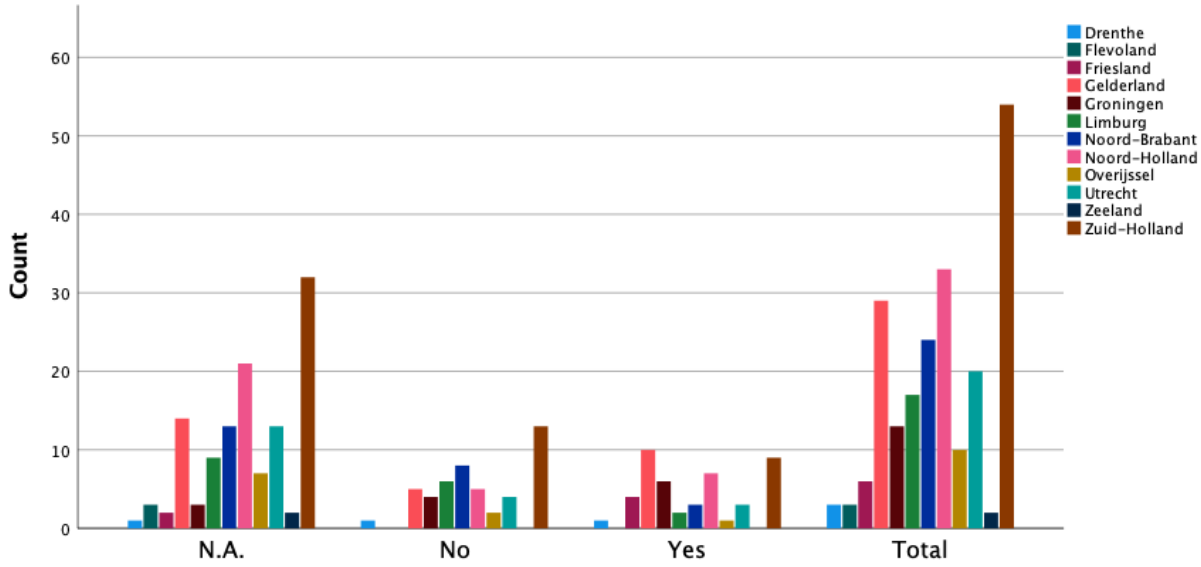
In what province(s) do you operate as a spiritual caregiver * Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?

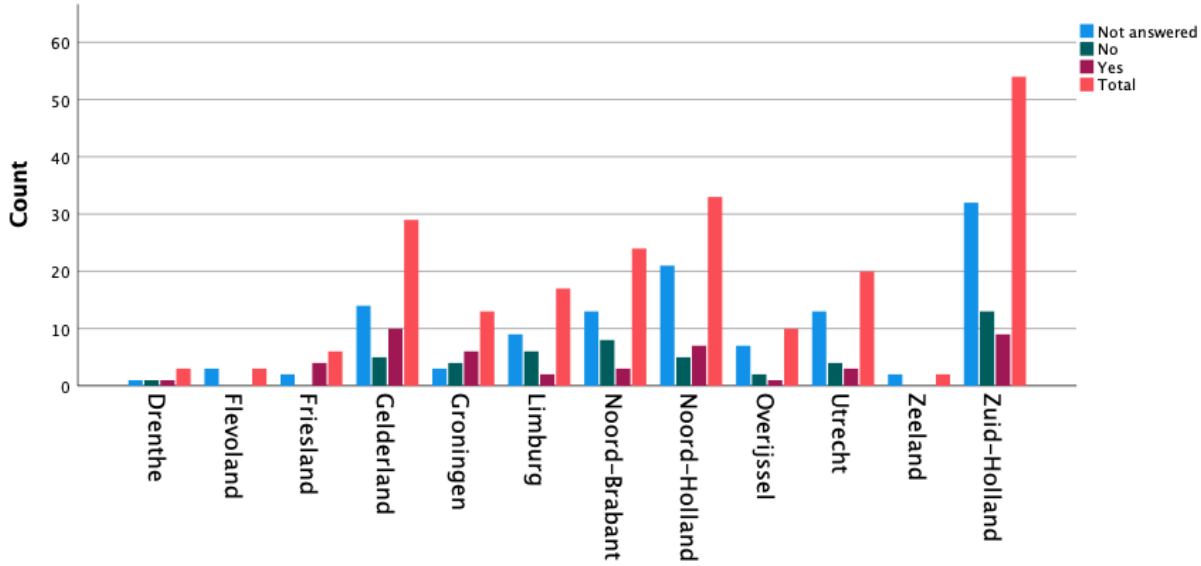
			Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?			
			N.A.	No	Yes	Total
Provinces[a]	Drenthe	Count	1	1	1	3
		% within Provinces	33.3%	33.3%	33.3%	
		% within Familiar_steps	1.1%	2.4%	2.4%	
		% of Total	0.6%	0.6%	0.6%	1.7%
	Flevoland	Count	3	0	0	3
		% within Provinces	100.0%	0.0%	0.0%	
		% within Familiar_steps	3.2%	0.0%	0.0%	
		% of Total	1.7%	0.0%	0.0%	1.7%
	Friesland	Count	2	0	4	6
		% within Provinces	33.3%	0.0%	66.7%	
		% within Familiar_steps	2.1%	0.0%	9.8%	
		% of Total	1.1%	0.0%	2.2%	3.4%
	Gelderland	Count	14	5	10	29
		% within Provinces	48.3%	17.2%	34.5%	
		% within Familiar_steps	14.7%	11.9%	24.4%	
		% of Total	7.9%	2.8%	5.6%	16.3%
	Groningen	Count	3	4	6	13
		% within Provinces	23.1%	30.8%	46.2%	
		% within Familiar_steps	3.2%	9.5%	14.6%	
		% of Total	1.7%	2.2%	3.4%	7.3%
	Limburg	Count	9	6	2	17
		% within Provinces	52.9%	35.3%	11.8%	
		% within Familiar_steps	9.5%	14.3%	4.9%	
		% of Total	5.1%	3.4%	1.1%	9.6%
	Noord-Brabant	Count	13	8	3	24
		% within Provinces	54.2%	33.3%	12.5%	
		% within Familiar_steps	13.7%	19.0%	7.3%	
		% of Total	7.3%	4.5%	1.7%	13.5%
	Noord-Holland	Count	21	5	7	33
		% within Provinces	63.6%	15.2%	21.2%	
		% within Familiar_steps	22.1%	11.9%	17.1%	
		% of Total	11.8%	2.8%	3.9%	18.5%
	Overijssel	Count	7	2	1	10
		% within Provinces	70.0%	20.0%	10.0%	
		% within Familiar_steps	7.4%	4.8%	2.4%	
		% of Total	3.9%	1.1%	0.6%	5.6%

	Utrecht	Count	13	4	3	20
		% within Provinces	65.0%	20.0%	15.0%	
		% within Familiar_steps	13.7%	9.5%	7.3%	
		% of Total	7.3%	2.2%	1.7%	11.2%
	Zeeland	Count	2	0	0	2
		% within Provinces	100.0%	0.0%	0.0%	
		% within Familiar_steps	2.1%	0.0%	0.0%	
		% of Total	1.1%	0.0%	0.0%	1.1%
	Zuid-Holland	Count	32	13	9	54
		% within Provinces	59.3%	24.1%	16.7%	
		% within Familiar_steps	33.7%	31.0%	22.0%	
		% of Total	18.0%	7.3%	5.1%	30.3%
Total		Count	95	42	41	178
		% of Total	53.4%	23.6%	23.0%	100.0%

Percentages and totals are based on respondents.

a. Dichotomy group tabulated at value 1.


Count
60
50
40
30
20
10
0
N.A.
No
Yes
Total
Drenthe
Flevoland
Friesland
Gelderland
Groningen
Limburg
Noord-Brabant
Noord-Holland
Overijssel
Utrecht
Zeeland
Zuid-Holland

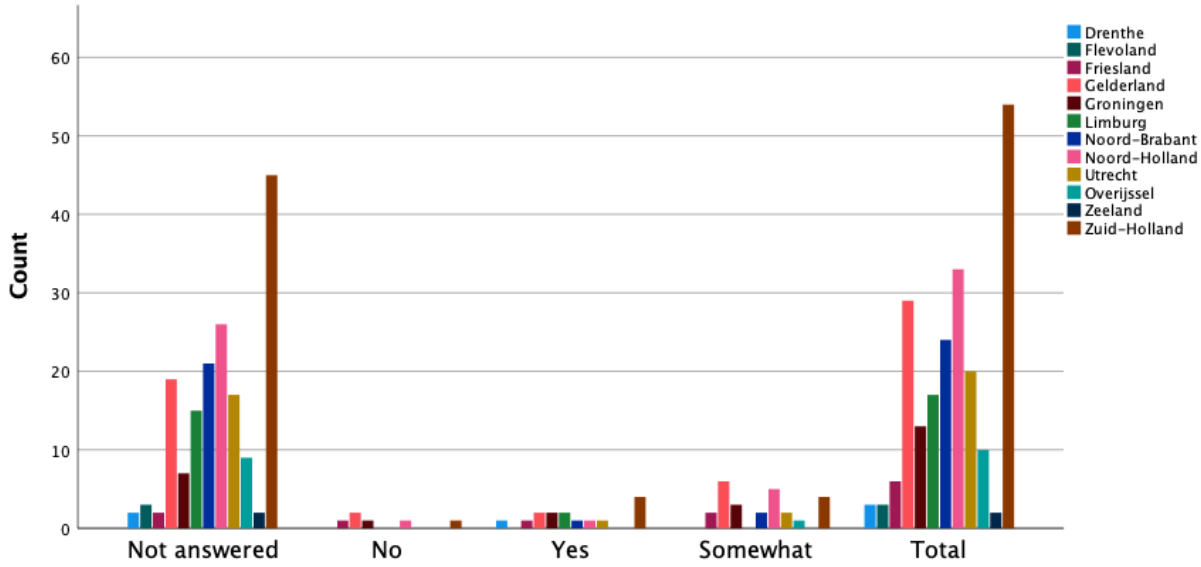

Count
60
50
40
30
20
10
0
Drenthe
Flevoland
Friesland
Gelderland
Groningen
Limburg
Noord-Brabant
Noord-Holland
Overijssel
Utrecht
Zeeland
Zuid-Holland
Not answered
No
Yes
Total

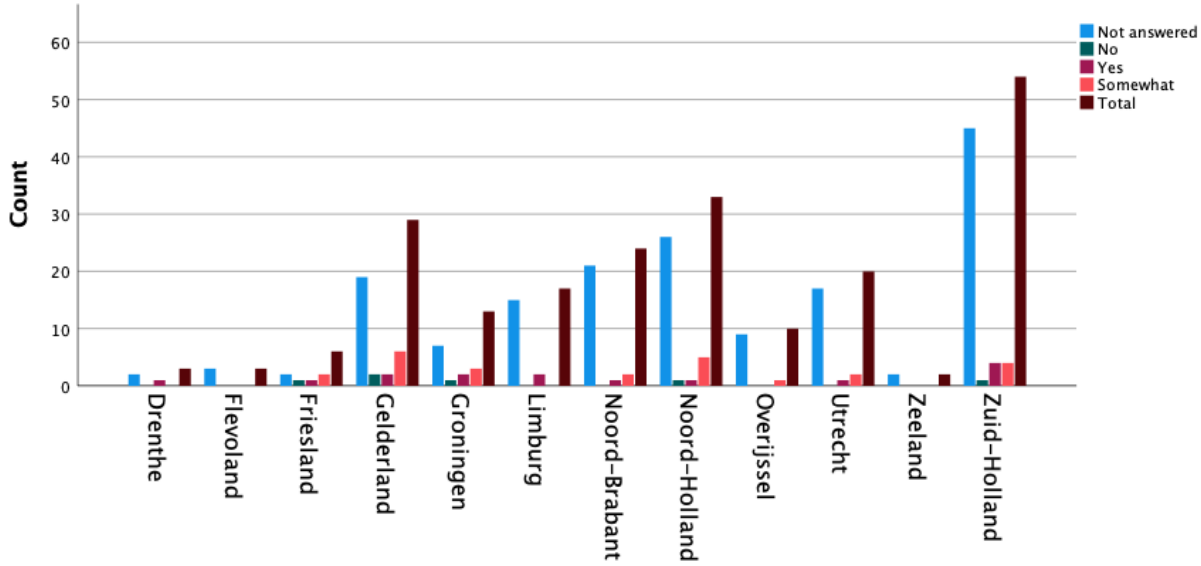
In what province(s) do you operate as a spiritual caregiver?
*** Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin**

			Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?				
			N.A.	No	Yes	Somewhat	Total
Provinces[a]	Drenthe	Count	2	0	1	0	3
		% within Provinces	66.7%	0.0%	33.3%	0.0%	
		% within Familiar_actual_steps	1.5%	0.0%	7.7%	0.0%	
		% of Total	1.1%	0.0%	0.6%	0.0%	1.7%
	Flevoland	Count	3	0	0	0	3
		% within Provinces	100.0%	0.0%	0.0%	0.0%	
		% within Familiar_actual_steps	2.2%	0.0%	0.0%	0.0%	
		% of Total	1.7%	0.0%	0.0%	0.0%	1.7%
	Friesland	Count	2	1	1	2	6
		% within Provinces	33.3%	16.7%	16.7%	33.3%	
		% within Familiar_actual_steps	1.5%	20.0%	7.7%	8.7%	
		% of Total	1.1%	0.6%	0.6%	1.1%	3.4%
	Gelderland	Count	19	2	2	6	29
		% within Provinces	65.5%	6.9%	6.9%	20.7%	
		% within Familiar_actual_steps	13.9%	40.0%	15.4%	26.1%	
		% of Total	10.7%	1.1%	1.1%	3.4%	16.3%
	Groningen	Count	7	1	2	3	13
		% within Provinces	53.8%	7.7%	15.4%	23.1%	
		% within Familiar_actual_steps	5.1%	20.0%	15.4%	13.0%	
		% of Total	3.9%	0.6%	1.1%	1.7%	7.3%
	Limburg	Count	15	0	2	0	17
		% within Provinces	88.2%	0.0%	11.8%	0.0%	
		% within Familiar_actual_steps	10.9%	0.0%	15.4%	0.0%	
		% of Total	8.4%	0.0%	1.1%	0.0%	9.6%
	Noord-Brabant	Count	21	0	1	2	24
		% within Provinces	87.5%	0.0%	4.2%	8.3%	
		% within Familiar_actual_steps	15.3%	0.0%	7.7%	8.7%	
		% of Total	11.8%	0.0%	0.6%	1.1%	13.5%
	Noord-Holland	Count	26	1	1	5	33
		% within Provinces	78.8%	3.0%	3.0%	15.2%	
		% within Familiar_actual_steps	19.0%	20.0%	7.7%	21.7%	
		% of Total	14.6%	0.6%	0.6%	2.8%	18.5%
	Overijssel	Count	9	0	0	1	10
		% within Provinces	90.0%	0.0%	0.0%	10.0%	
		% within Familiar_actual_steps	6.6%	0.0%	0.0%	4.3%	
		% of Total	5.1%	0.0%	0.0%	0.6%	5.6%

	Utrecht	Count	17	0	1	2	20
		% within Provinces	85.0%	0.0%	5.0%	10.0%	
		% within Familiar_actual_steps	12.4%	0.0%	7.7%	8.7%	
		% of Total	9.6%	0.0%	0.6%	1.1%	11.2%
	Zeeland	Count	2	0	0	0	2
		% within Provinces	100.0%	0.0%	0.0%	0.0%	
		% within Familiar_actual_steps	1.5%	0.0%	0.0%	0.0%	
		% of Total	1.1%	0.0%	0.0%	0.0%	1.1%
	Zuid-Holland	Count	45	1	4	4	54
		% within Provinces	83.3%	1.9%	7.4%	7.4%	
		% within Familiar_actual_steps	32.8%	20.0%	30.8%	17.4%	
		% of Total	25.3%	0.6%	2.2%	2.2%	30.3%
Total		Count	137	5	13	23	178
		% of Total	77.0%	2.8%	7.3%	12.9%	100.0%

Percentages and totals are based on respondents.
a. Dichotomy group tabulated at value 1.


Count
60
50
40
30
20
10
0
Not answered
No
Yes
Somewhat
Total
Drenthe
Flevoland
Friesland
Gelderland
Groningen
Limburg
Noord-Brabant
Noord-Holland
Utrecht
Overijssel
Zeeland
Zuid-Holland


Count
60
50
40
30
20
10
0
Drenthe
Flevoland
Friesland
Gelderland
Groningen
Limburg
Noord-Brabant
Noord-Holland
Overijssel
Utrecht
Zeeland
Zuid-Holland
Not answered
No
Yes
Somewhat
Total

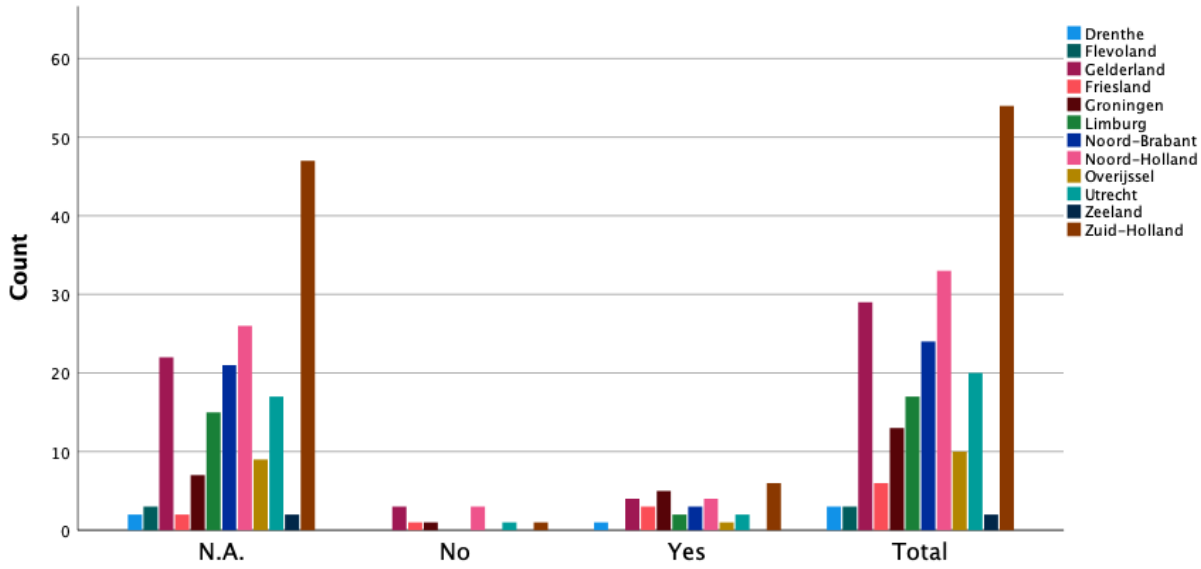
**In what province(s) do you provide spiritual care?
* Have you completed any training program(s) in the focusing method as developed by Gendlin?**

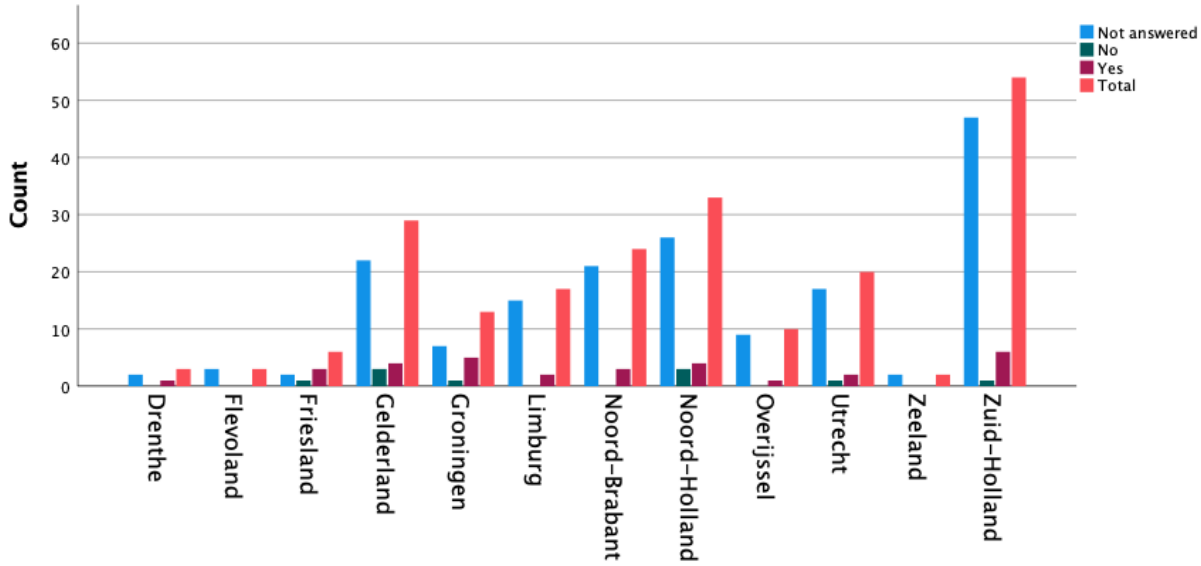
			Have you completed any training program(s) in the focusing method as developed by Gendlin?			
			N.A.	No	Yes	Total
Provinces[a]	Drenthe	Count	2	0	1	3
		% within Provinces	66.7%	0.0%	33.3%	
		% within Completed_training_steps	1.4%	0.0%	3.7%	
		% of Total	1.1%	0.0%	0.6%	1.7%
	Flevoland	Count	3	0	0	3
		% within Provinces	100.0%	0.0%	0.0%	
		% within Completed_training_steps	2.1%	0.0%	0.0%	
		% of Total	1.7%	0.0%	0.0%	1.7%
	Friesland	Count	2	1	3	6
		% within Provinces	33.3%	16.7%	50.0%	
		% within Completed_training_steps	1.4%	11.1%	11.1%	
		% of Total	1.1%	0.6%	1.7%	3.4%
	Gelderland	Count	22	3	4	29
		% within Provinces	75.9%	10.3%	13.8%	
		% within Completed_training_steps	15.5%	33.3%	14.8%	
		% of Total	12.4%	1.7%	2.2%	16.3%
	Groningen	Count	7	1	5	13
		% within Provinces	53.8%	7.7%	38.5%	
		% within Completed_training_steps	4.9%	11.1%	18.5%	
		% of Total	3.9%	0.6%	2.8%	7.3%
	Limburg	Count	15	0	2	17
		% within Provinces	88.2%	0.0%	11.8%	
		% within Completed_training_steps	10.6%	0.0%	7.4%	
		% of Total	8.4%	0.0%	1.1%	9.6%
	Noord-Brabant	Count	21	0	3	24
		% within Provinces	87.5%	0.0%	12.5%	
		% within Completed_training_steps	14.8%	0.0%	11.1%	
		% of Total	11.8%	0.0%	1.7%	13.5%
	Noord-Holland	Count	26	3	4	33
		% within Provinces	78.8%	9.1%	12.1%	
		% within Completed_training_steps	18.3%	33.3%	14.8%	
		% of Total	14.6%	1.7%	2.2%	18.5%
	Overijssel	Count	9	0	1	10
		% within Provinces	90.0%	0.0%	10.0%	
		% within Completed_training_steps	6.3%	0.0%	3.7%	
		% of Total	5.1%	0.0%	0.6%	5.6%

	Utrecht	Count	17	1	2	20
		% within Provinces	85.0%	5.0%	10.0%	
		% within Completed_training_steps	12.0%	11.1%	7.4%	
		% of Total	9.6%	0.6%	1.1%	11.2%
	Zeeland	Count	2	0	0	2
		% within Provinces	100.0%	0.0%	0.0%	
		% within Completed_training_steps	1.4%	0.0%	0.0%	
		% of Total	1.1%	0.0%	0.0%	1.1%
	Zuid-Holland	Count	47	1	6	54
		% within Provinces	87.0%	1.9%	11.1%	
		% within Completed_training_steps	33.1%	11.1%	22.2%	
		% of Total	26.4%	0.6%	3.4%	30.3%
Total		Count	142	9	27	178
		% of Total	79.8%	5.1%	15.2%	100.0%

Percentages and totals are based on respondents.

a. Dichotomy group tabulated at value 1.


Count
60
50
40
30
20
10
0
N.A.
No
Yes
Total
Drenthe
Flevoland
Gelderland
Friesland
Groningen
Limburg
Noord-Brabant
Noord-Holland
Overijssel
Utrecht
Zeeland
Zuid-Holland


Count
60
50
40
30
20
10
0
Drenthe
Flevoland
Friesland
Gelderland
Groningen
Limburg
Noord-Brabant
Noord-Holland
Overijssel
Utrecht
Zeeland
Zuid-Holland
Not answered
No
Yes
Total

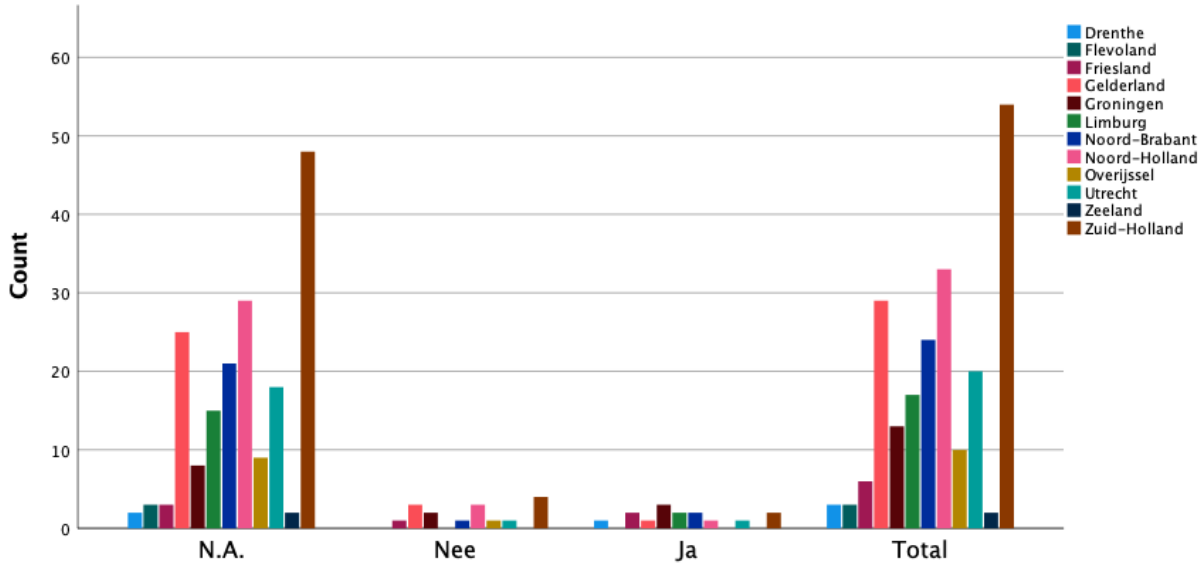
In what province(s) do you operate as a spiritual caregiver?
*** Have you received any certification(s) for your training program(s) in focusing?**

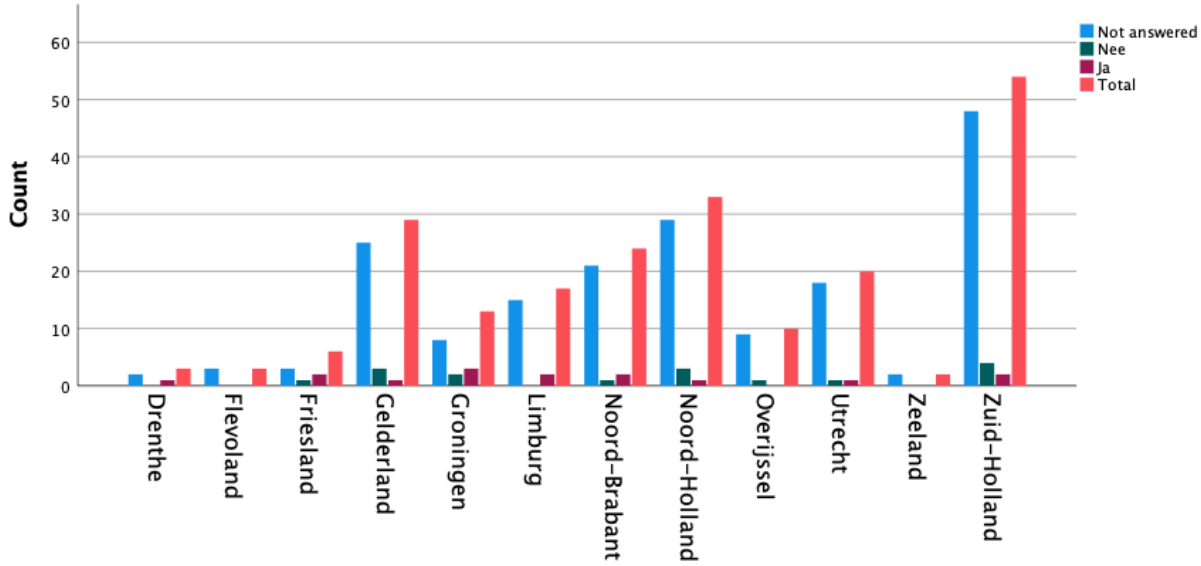
			Have you received any formal certification(s) for your training program(s) in focusing?			
			N.A.	Nee	Ja	Total
Provinces[a]	Drenthe	Count	2	0	1	3
		% within Provinces	66.7%	0.0%	33.3%	
		% within Received_certification	1.3%	0.0%	8.3%	
		% of Total	1.1%	0.0%	0.6%	1.7%
	Flevoland	Count	3	0	0	3
		% within Provinces	100.0%	0.0%	0.0%	
		% within Received_certification	2.0%	0.0%	0.0%	
		% of Total	1.7%	0.0%	0.0%	1.7%
	Friesland	Count	3	1	2	6
		% within Provinces	50.0%	16.7%	33.3%	
		% within Received_certification	2.0%	6.7%	16.7%	
		% of Total	1.7%	0.6%	1.1%	3.4%
	Gelderland	Count	25	3	1	29
		% within Provinces	86.2%	10.3%	3.4%	
		% within Received_certification	16.6%	20.0%	8.3%	
		% of Total	14.0%	1.7%	0.6%	16.3%
	Groningen	Count	8	2	3	13
		% within Provinces	61.5%	15.4%	23.1%	
		% within Received_certification	5.3%	13.3%	25.0%	
		% of Total	4.5%	1.1%	1.7%	7.3%
	Limburg	Count	15	0	2	17
		% within Provinces	88.2%	0.0%	11.8%	
		% within Received_certification	9.9%	0.0%	16.7%	
		% of Total	8.4%	0.0%	1.1%	9.6%
	Noord-Brabant	Count	21	1	2	24
		% within Provinces	87.5%	4.2%	8.3%	
		% within Received_certification	13.9%	6.7%	16.7%	
		% of Total	11.8%	0.6%	1.1%	13.5%
	Noord-Holland	Count	29	3	1	33
		% within Provinces	87.9%	9.1%	3.0%	
		% within Received_certification	19.2%	20.0%	8.3%	
		% of Total	16.3%	1.7%	0.6%	18.5%
	Overijssel	Count	9	1	0	10
		% within Provinces	90.0%	10.0%	0.0%	
		% within Received_certification	6.0%	6.7%	0.0%	
		% of Total	5.1%	0.6%	0.0%	5.6%

	Utrecht	Count	18	1	1	20
		% within Provinces	90.0%	5.0%	5.0%	
		% within Received_certification	11.9%	6.7%	8.3%	
		% of Total	10.1%	0.6%	0.6%	11.2%
	Zeeland	Count	2	0	0	2
		% within Provinces	100.0%	0.0%	0.0%	
		% within Received_certification	1.3%	0.0%	0.0%	
		% of Total	1.1%	0.0%	0.0%	1.1%
	Zuid-Holland	Count	48	4	2	54
		% within Provinces	88.9%	7.4%	3.7%	
		% within Received_certification	31.8%	26.7%	16.7%	
		% of Total	27.0%	2.2%	1.1%	30.3%
Total		Count	151	15	12	178
		% of Total	84.8%	8.4%	6.7%	100.0%

Percentages and totals are based on respondents.

a. Dichotomy group tabulated at value 1.


Count
60
50
40
30
20
10
0
N.A.
Nee
Ja
Total
Drenthe
Flevoland
Friesland
Gelderland
Groningen
Limburg
Noord-Brabant
Noord-Holland
Overijssel
Utrecht
Zeeland
Zuid-Holland


Count
60
50
40
30
20
10
0
Drenthe
Flevoland
Friesland
Gelderland
Groningen
Limburg
Noord-Brabant
Noord-Holland
Overijssel
Utrecht
Zeeland
Zuid-Holland
Not answered
Nee
Ja
Total

PART THREE: USE OF FOCUSING

19. AGE
versus **Use of focusing**

In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin? * What is your age?

			What is your age?					
			21-30	31-40	41-50	51-60	61 and up	Total
In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?	N.A.	Count	7	19	22	56	33	137
		% within In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?	5.1%	13.9%	16.1%	40.9%	24.1%	100.0%
		% within What is your age?	87.5%	70.4%	71.0%	78.9%	80.5%	77.0%
		% of Total	3.9%	10.7%	12.4%	31.5%	18.5%	77.0%
	No	Count	0	4	7	11	4	26
		% within In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?	0.0%	15.4%	26.9%	42.3%	15.4%	100.0%
		% within What is your age?	0.0%	14.8%	22.6%	15.5%	9.8%	14.6%
		% of Total	0.0%	2.2%	3.9%	6.2%	2.2%	14.6%
	Yes	Count	1	4	2	4	4	15
		% within In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?	6.7%	26.7%	13.3%	26.7%	26.7%	100.0%
		% within What is your age?	12.5%	14.8%	6.5%	5.6%	9.8%	8.4%
		% of Total	0.6%	2.2%	1.1%	2.2%	2.2%	8.4%
Total		Count	8	27	31	71	41	178
		% within In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?	4.5%	15.2%	17.4%	39.9%	23.0%	100.0%
		% within What is your age?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	4.5%	15.2%	17.4%	39.9%	23.0%	100.0%

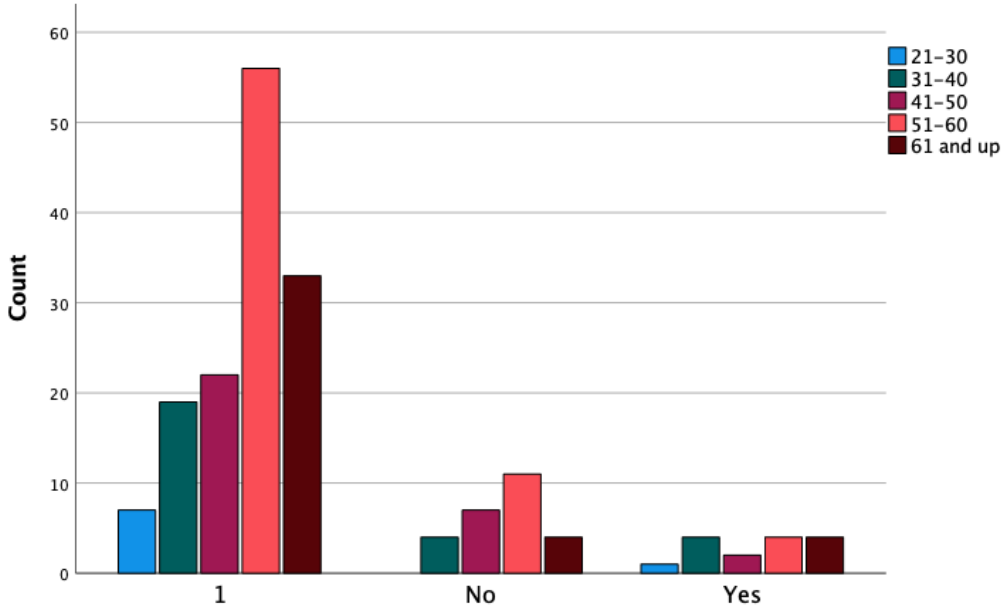
Chi-Square Tests

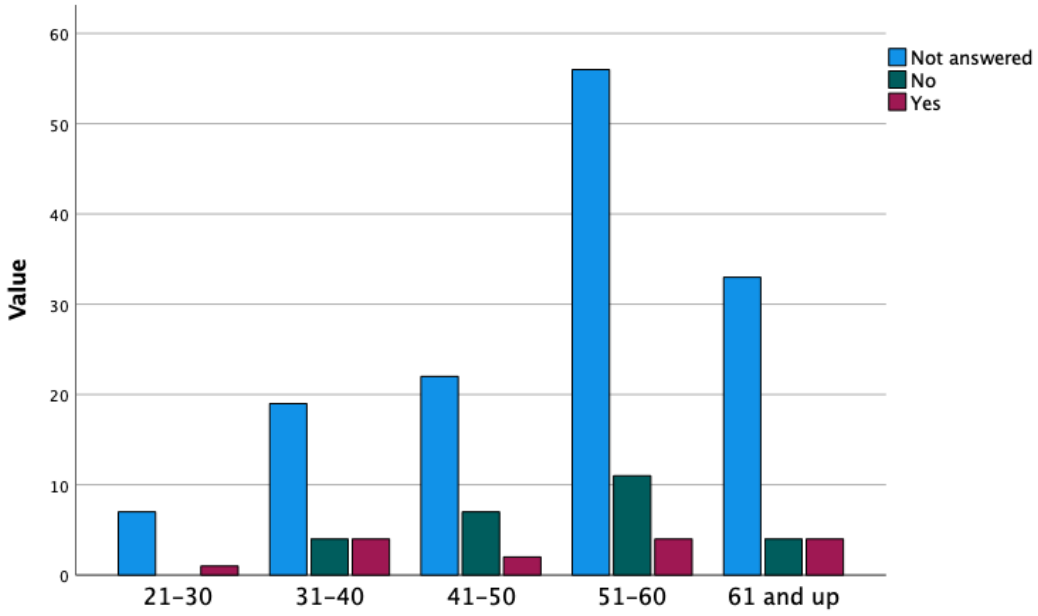
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	6.082[a]	8	.638
Likelihood Ratio	6.978	8	.539
Linear-by-Linear Association	.663	1	.416
N of Valid Cases	178		

a. 7 cells (46.7%) have expected count less than 5. The minimum expected count is .67.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.185	.638
	Cramer's V	.131	.638
N of Valid Cases		178	


Count
60
50
40
30
20
10
0
1
No
Yes
21–30
31–40
41–50
51–60
61 and up


Value
60
50
40
30
20
10
0
21–30
31–40
41–50
51–60
61 and up
Not answered
No
Yes

In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method? * What is your age?

			What is your age?					
			21-30	31-40	41-50	51-60	61 and up	Total
In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?	N.A.	Count	5	17	12	37	24	95
		% within In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?	5.3%	17.9%	12.6%	38.9%	25.3%	100.0%
		% within What is your age?	62.5%	63.0%	38.7%	52.1%	58.5%	53.4%
		% of Total	2.8%	9.6%	6.7%	20.8%	13.5%	53.4%
	No	Count	2	3	4	12	7	28
		% within In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?	7.1%	10.7%	14.3%	42.9%	25.0%	100.0%
		% within What is your age?	25.0%	11.1%	12.9%	16.9%	17.1%	15.7%
		% of Total	1.1%	1.7%	2.2%	6.7%	3.9%	15.7%
	Yes	Count	1	7	15	22	10	55
		% within In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?	1.8%	12.7%	27.3%	40.0%	18.2%	100.0%
		% within What is your age?	12.5%	25.9%	48.4%	31.0%	24.4%	30.9%
		% of Total	0.6%	3.9%	8.4%	12.4%	5.6%	30.9%
Total		Count	8	27	31	71	41	178
		% within In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?	4.5%	15.2%	17.4%	39.9%	23.0%	100.0%
		% within What is your age?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	4.5%	15.2%	17.4%	39.9%	23.0%	100.0%

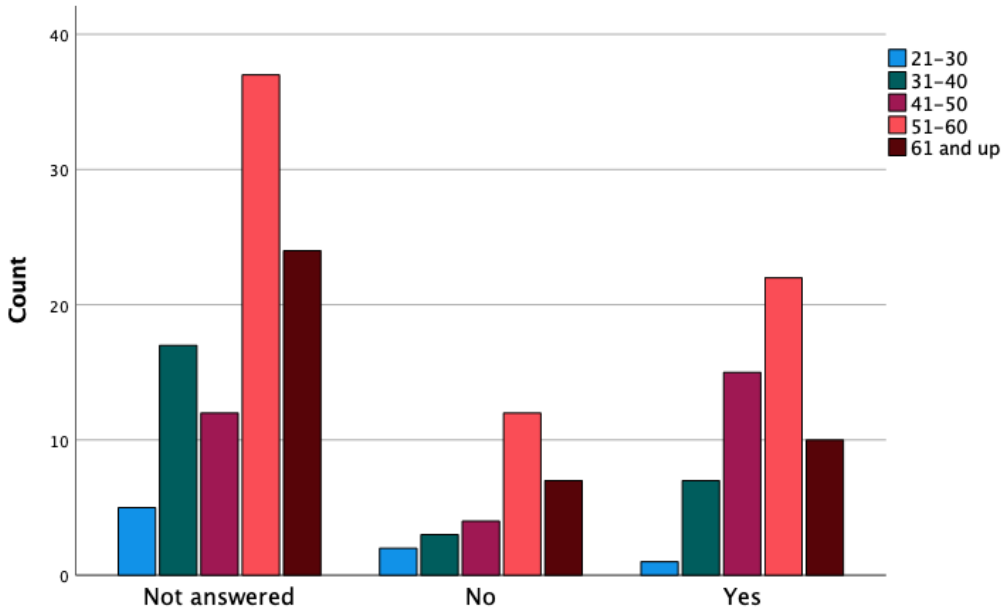
Chi-Square Tests

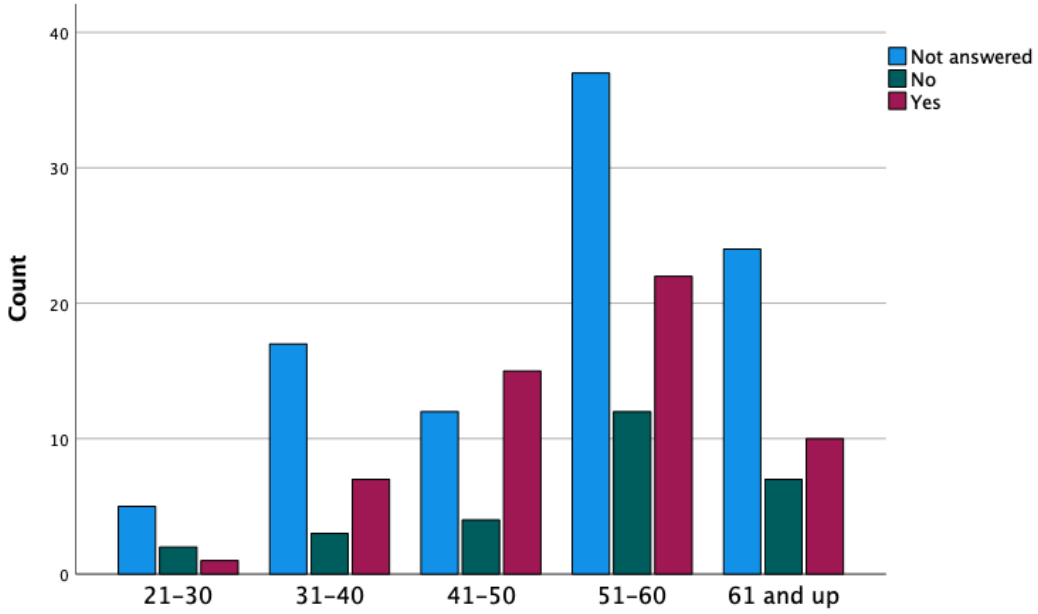
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	7.858[a]	8	.447
Likelihood Ratio	7.794	8	.454
Linear-by-Linear Association	.000	1	.983
N of Valid Cases	178		

a. 5 cells (33.3%) have expected count less than 5. The minimum expected count is 1.26.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.210	.447
	Cramer's V	.149	.447
N of Valid Cases		178	


Count
40
30
20
10
0
Not answered
No
Yes
21-30
31-40
41-50
51-60
61 and up


Count
40
30
20
10
0
21-30
31-40
41-50
51-60
61 and up
Not answered
No
Yes

Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it? * What is your age?

			What is your age?				
			31-40	41-50	51-60	61 and up	Total
Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	1986-1990	Count	0	0	1	0	1
		% within Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	0.0%	0.0%	100.0%	0.0%	100.0%
		% within What is your age?	0.0%	0.0%	4.8%	0.0%	2.2%
		% of Total	0.0%	0.0%	2.2%	0.0%	2.2%
	1991-1995	Count	0	0	0	1	1
		% within Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	0.0%	0.0%	0.0%	100.0%	100.0%
		% within What is your age?	0.0%	0.0%	0.0%	11.1%	2.2%
		% of Total	0.0%	0.0%	0.0%	2.2%	2.2%
	1996-2000	Count	0	1	1	1	3
		% within Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	0.0%	33.3%	33.3%	33.3%	100.0%
		% within What is your age?	0.0%	9.1%	4.8%	11.1%	6.5%
		% of Total	0.0%	2.2%	2.2%	2.2%	6.5%
	2001-2005	Count	0	1	2	0	3
		% within Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	0.0%	33.3%	66.7%	0.0%	100.0%
		% within What is your age?	0.0%	9.1%	9.5%	0.0%	6.5%
		% of Total	0.0%	2.2%	4.3%	0.0%	6.5%
	2006-2010	Count	0	1	2	4	7
		% within Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	0.0%	14.3%	28.6%	57.1%	100.0%
		% within What is your age?	0.0%	9.1%	9.5%	44.4%	15.2%
		% of Total	0.0%	2.2%	4.3%	8.7%	15.2%

	2011-2015	Count	2	1	4	1	8
		% within Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	25.0%	12.5%	50.0%	12.5%	100.0%
		% within What is your age?	40.0%	9.1%	19.0%	11.1%	17.4%
		% of Total	4.3%	2.2%	8.7%	2.2%	17.4%
	2016-2020	Count	3	7	8	2	20
		% within Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	15.0%	35.0%	40.0%	10.0%	100.0%
		% within What is your age?	60.0%	63.6%	38.1%	22.2%	43.5%
		% of Total	6.5%	15.2%	17.4%	4.3%	43.5%
	2021-2022	Count	0	0	3	0	3
		% within Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	0.0%	0.0%	100.0%	0.0%	100.0%
		% within What is your age?	0.0%	0.0%	14.3%	0.0%	6.5%
		% of Total	0.0%	0.0%	6.5%	0.0%	6.5%
Total		Count	5	11	21	9	46
		% within Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	10.9%	23.9%	45.7%	19.6%	100.0%
		% within What is your age?	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	10.9%	23.9%	45.7%	19.6%	100.0%

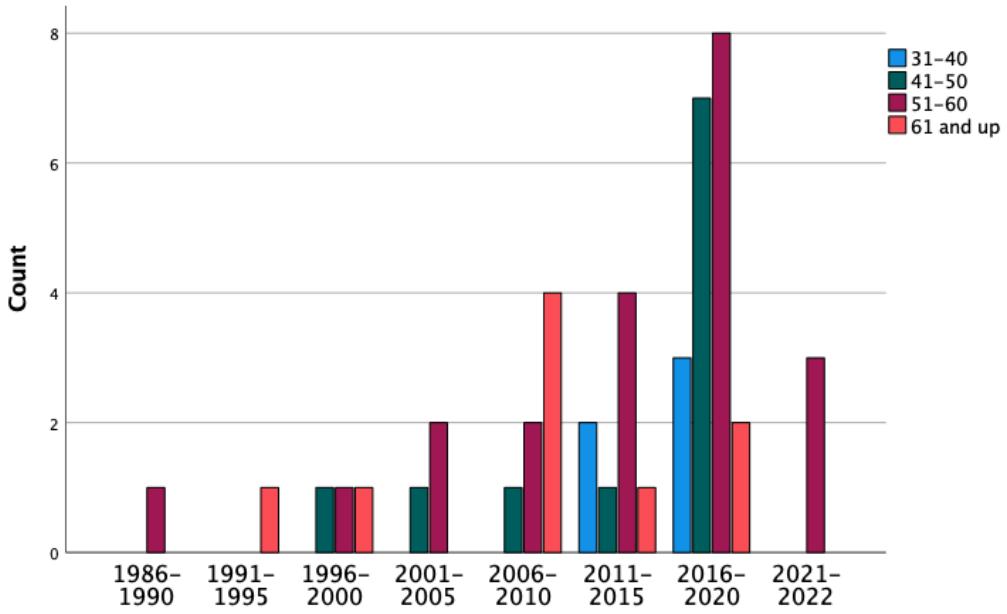
Chi-Square Tests

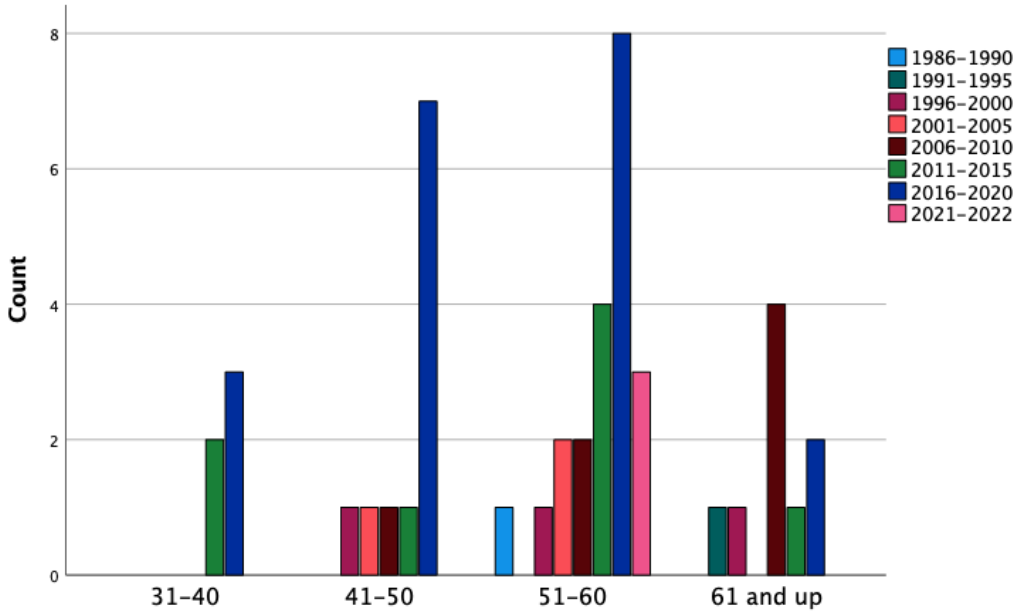
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	22.107[a]	21	.393
Likelihood Ratio	22.817	21	.354
Linear-by-Linear Association	3.085	1	.079
N of Valid Cases	46		

a. 31 cells (96.9%) have expected count less than 5. The minimum expected count is .11.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.693	.393
	Cramer's V	.400	.393
N of Valid Cases		46	


Count
8
6
4
2
0
1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022
31–40
41–50
51–60
61 and up


Count
8
6
4
2
0
31–40
41–50
51–60
61 and up
1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022

In what percentage of the conversations you have with clients would you say you make use of focusing? What is your age?

			What is your age?					
			21-30	31-40	41-50	51-60	61 and up	Total
In what percentage of the conversations you have with clients would you say you make use of focusing?	.5	Count	0	0	1	0	0	1
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	100.0%	0.0%	0.0%	100.0%
		% within What is your age?	0.0%	0.0%	7.1%	0.0%	0.0%	1.9%
		% of Total	0.0%	0.0%	1.9%	0.0%	0.0%	1.9%
	1.0	Count	0	0	1	0	0	1
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	100.0%	0.0%	0.0%	100.0%
		% within What is your age?	0.0%	0.0%	7.1%	0.0%	0.0%	1.9%
		% of Total	0.0%	0.0%	1.9%	0.0%	0.0%	1.9%
	2.0	Count	0	1	0	1	0	2
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	50.0%	0.0%	50.0%	0.0%	100.0%
		% within What is your age?	0.0%	14.3%	0.0%	4.5%	0.0%	3.8%
		% of Total	0.0%	1.9%	0.0%	1.9%	0.0%	3.8%
	3.0	Count	0	1	0	0	0	1
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	100.0%	0.0%	0.0%	0.0%	100.0%
		% within What is your age?	0.0%	14.3%	0.0%	0.0%	0.0%	1.9%
		% of Total	0.0%	1.9%	0.0%	0.0%	0.0%	1.9%
	5.0	Count	0	0	2	4	1	7
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	28.6%	57.1%	14.3%	100.0%
		% within What is your age?	0.0%	0.0%	14.3%	18.2%	11.1%	13.2%
		% of Total	0.0%	0.0%	3.8%	7.5%	1.9%	13.2%
	10.0	Count	1	0	1	3	0	5
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	20.0%	0.0%	20.0%	60.0%	0.0%	100.0%
		% within What is your age?	100.0%	0.0%	7.1%	13.6%	0.0%	9.4%
		% of Total	1.9%	0.0%	1.9%	5.7%	0.0%	9.4%

15.0	Count	0	0	1	1	2	4
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	25.0%	25.0%	50.0%	100.0%
	% within What is your age?	0.0%	0.0%	7.1%	4.5%	22.2%	7.5%
	% of Total	0.0%	0.0%	1.9%	1.9%	3.8%	7.5%
20.0	Count	0	2	2	0	0	4
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	50.0%	50.0%	0.0%	0.0%	100.0%
	% within What is your age?	0.0%	28.6%	14.3%	0.0%	0.0%	7.5%
	% of Total	0.0%	3.8%	3.8%	0.0%	0.0%	7.5%
25.0	Count	0	0	0	1	2	3
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	0.0%	33.3%	66.7%	100.0%
	% within What is your age?	0.0%	0.0%	0.0%	4.5%	22.2%	5.7%
	% of Total	0.0%	0.0%	0.0%	1.9%	3.8%	5.7%
30.0	Count	0	1	1	0	0	2
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	50.0%	50.0%	0.0%	0.0%	100.0%
	% within What is your age?	0.0%	14.3%	7.1%	0.0%	0.0%	3.8%
	% of Total	0.0%	1.9%	1.9%	0.0%	0.0%	3.8%
35.0	Count	0	0	0	1	0	1
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	0.0%	100.0%	0.0%	100.0%
	% within What is your age?	0.0%	0.0%	0.0%	4.5%	0.0%	1.9%
	% of Total	0.0%	0.0%	0.0%	1.9%	0.0%	1.9%
50.0	Count	0	2	3	2	2	9
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	22.2%	33.3%	22.2%	22.2%	100.0%
	% within What is your age?	0.0%	28.6%	21.4%	9.1%	22.2%	17.0%
	% of Total	0.0%	3.8%	5.7%	3.8%	3.8%	17.0%

60.0	Count	0	0	0	1	1	2
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	0.0%	50.0%	50.0%	100.0%
	% within What is your age?	0.0%	0.0%	0.0%	4.5%	11.1%	3.8%
	% of Total	0.0%	0.0%	0.0%	1.9%	1.9%	3.8%
70.0	Count	0	0	0	1	0	1
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	0.0%	100.0%	0.0%	100.0%
	% within What is your age?	0.0%	0.0%	0.0%	4.5%	0.0%	1.9%
	% of Total	0.0%	0.0%	0.0%	1.9%	0.0%	1.9%
75.0	Count	0	0	0	2	0	2
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	0.0%	100.0%	0.0%	100.0%
	% within What is your age?	0.0%	0.0%	0.0%	9.1%	0.0%	3.8%
	% of Total	0.0%	0.0%	0.0%	3.8%	0.0%	3.8%
80.0	Count	0	0	2	1	1	4
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	50.0%	25.0%	25.0%	100.0%
	% within What is your age?	0.0%	0.0%	14.3%	4.5%	11.1%	7.5%
	% of Total	0.0%	0.0%	3.8%	1.9%	1.9%	7.5%
90.0	Count	0	0	0	2	0	2
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	0.0%	100.0%	0.0%	100.0%
	% within What is your age?	0.0%	0.0%	0.0%	9.1%	0.0%	3.8%
	% of Total	0.0%	0.0%	0.0%	3.8%	0.0%	3.8%

	100.0	Count	0	0	0	2	0	2
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	0.0%	100.0%	0.0%	100.0%
		% within What is your age?	0.0%	0.0%	0.0%	9.1%	0.0%	3.8%
		% of Total	0.0%	0.0%	0.0%	3.8%	0.0%	3.8%
Total		Count	1	7	14	22	9	53
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	1.9%	13.2%	26.4%	41.5%	17.0%	100.0%
		% within What is your age?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	1.9%	13.2%	26.4%	41.5%	17.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	64.587[a]	68	.595
Likelihood Ratio	62.318	68	.671
Linear-by-Linear Association	2.102	1	.147
N of Valid Cases	53		

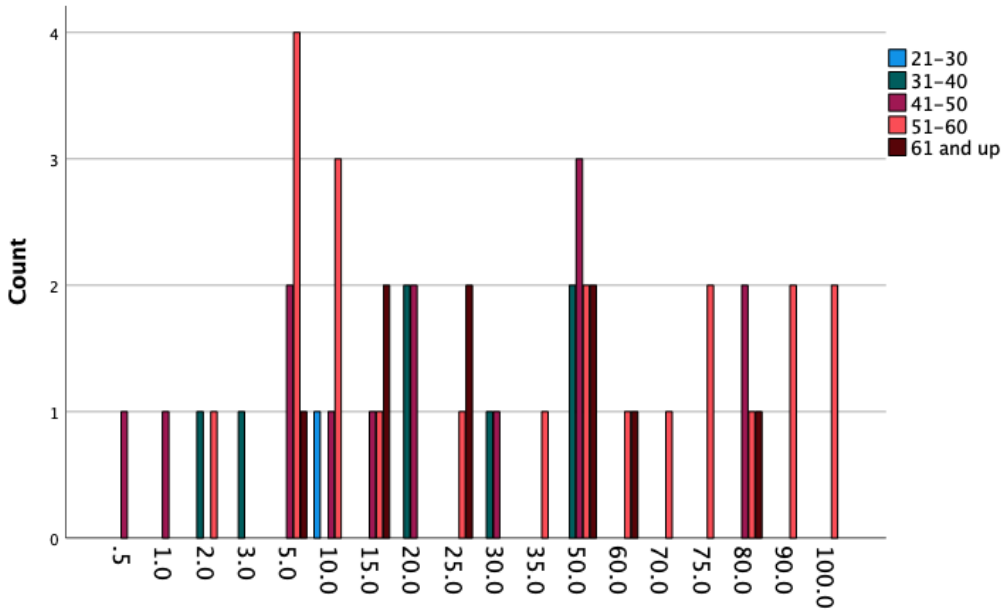
a. 90 cells (100.0%) have expected count less than 5. The minimum expected count is .02.

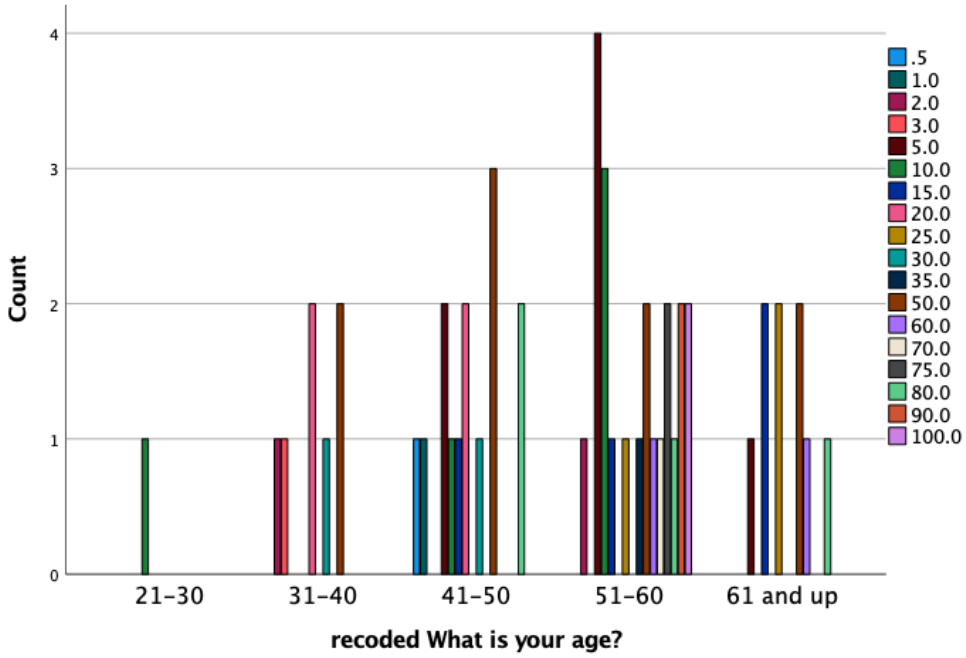
Directional Measures

			Value
Nominal by Interval	Eta	In what percentage of the conversations you have with clients would you say you make use of focusing? Dependent	.268
		recoded What is your age? Dependent	.640

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	1.104	.595
	Cramer's V	.552	.595
N of Valid Cases		53	


Count
0
1
2
3
4
.5
1.0
2.0
3.0
5.0
10.0
15.0
20.0
25.0
30.0
35.0
50.0
60.0
70.0
75.0
80.0
90.0
100.0
21–30
31–40
41–50
51–60
61 and up


Count
0
1
2
3
4
21–30
31–40
41–50
51–60
61 and up
recoded What is your age?
.5
1.0
2.0
3.0
5.0
10.0
15.0
20.0
25.0
30.0
35.0
50.0
60.0
70.0
75.0
80.0
90.0
100.0

Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time? * What is your age?

			What is your age?					
			21-30	31-40	41-50	51-60	61 and up	Total
Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?	N.A.	Count	7	20	17	49	32	125
		% within Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?	5.6%	16.0%	13.6%	39.2%	25.6%	100.0%
		% within What is your age?	87.5%	74.1%	54.8%	69.0%	78.0%	70.2%
		% of Total	3.9%	11.2%	9.6%	27.5%	18.0%	70.2%
	More frequently	Count	0	5	6	9	3	23
		% within Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?	0.0%	21.7%	26.1%	39.1%	13.0%	100.0%
		% within What is your age?	0.0%	18.5%	19.4%	12.7%	7.3%	12.9%
		% of Total	0.0%	2.8%	3.4%	5.1%	1.7%	12.9%
	Less frequently	Count	0	0	0	4	0	4
		% within Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?	0.0%	0.0%	0.0%	100.0%	0.0%	100.0%
		% within What is your age?	0.0%	0.0%	0.0%	5.6%	0.0%	2.2%
		% of Total	0.0%	0.0%	0.0%	2.2%	0.0%	2.2%
	About the same frequency	Count	1	2	8	9	6	26
		% within Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?	3.8%	7.7%	30.8%	34.6%	23.1%	100.0%
		% within What is your age?	12.5%	7.4%	25.8%	12.7%	14.6%	14.6%
		% of Total	0.6%	1.1%	4.5%	5.1%	3.4%	14.6%
Total		Count	8	27	31	71	41	178
		% within Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?	4.5%	15.2%	17.4%	39.9%	23.0%	100.0%
		% within What is your age?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	4.5%	15.2%	17.4%	39.9%	23.0%	100.0%

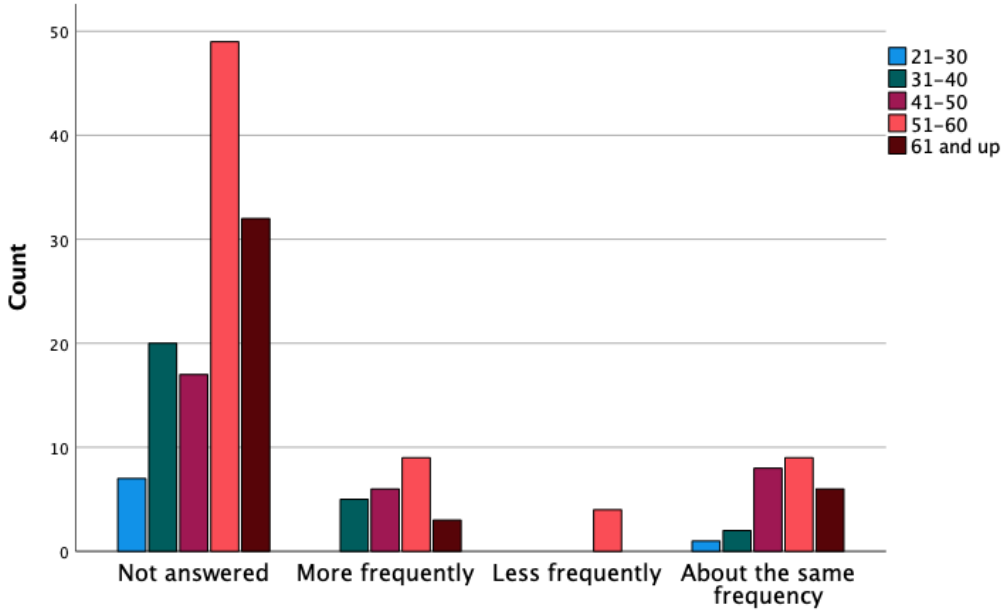
Chi-Square Tests

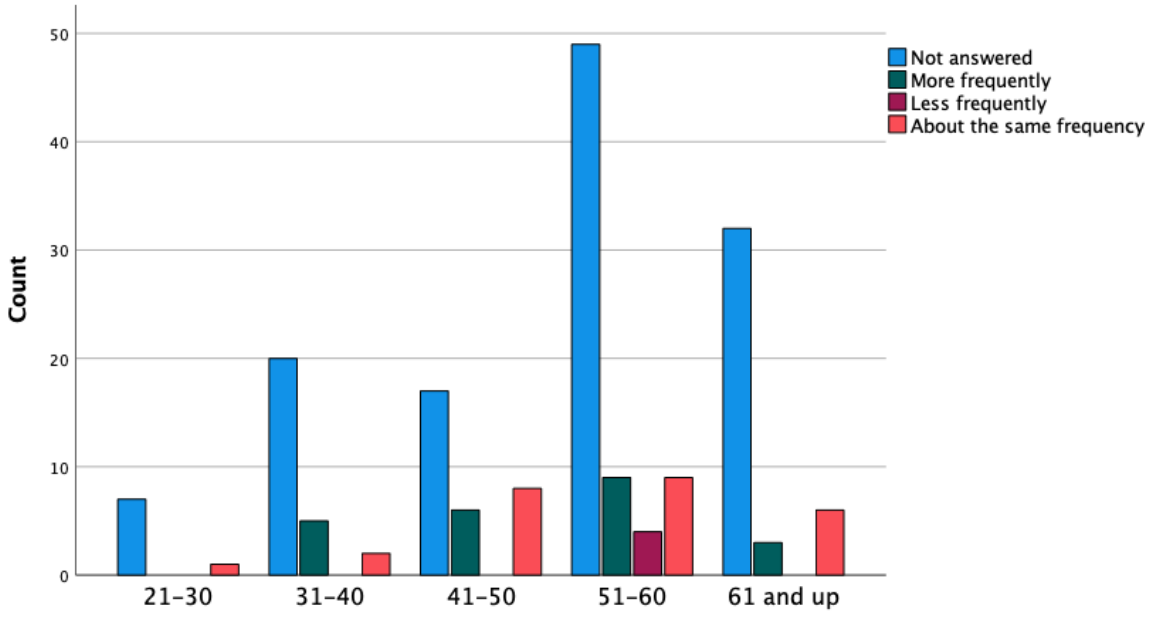
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	15.349[a]	12	.223
Likelihood Ratio	17.455	12	.133
Linear-by-Linear Association	.010	1	.919
N of Valid Cases	178		

a. 11 cells (55.0%) have expected count less than 5. The minimum expected count is .18.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.294	.223
	Cramer's V	.170	.223
N of Valid Cases		178	


Count
50
40
30
20
10
0
Not answered
More frequently
Less frequently
About the same frequency
21-30
31-40
41-50
51-60
61 and up


Count
50
40
30
20
10
0
21-30
31-40
41-50
51-60
61 and up
Not answered
More frequently
Less frequently
About the same frequency

20. GENDER IDENTIFICATION
versus **Use of focusing**

In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin? * How do you identify?

			How do you identify?			
			Male	Female	Other	Total
In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?	N.A.	Count	39	94	4	137
		% within In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?	28.5%	68.6%	2.9%	100.0%
		% within How do you identify?	78.0%	75.8%	100.0%	77.0%
		% of Total	21.9%	52.8%	2.2%	77.0%
	No	Count	5	21	0	26
		% within In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?	19.2%	80.8%	0.0%	100.0%
		% within How do you identify?	10.0%	16.9%	0.0%	14.6%
		% of Total	2.8%	11.8%	0.0%	14.6%
	Yes	Count	6	9	0	15
		% within In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?	40.0%	60.0%	0.0%	100.0%
		% within How do you identify?	12.0%	7.3%	0.0%	8.4%
		% of Total	3.4%	5.1%	0.0%	8.4%
Total		Count	50	124	4	178
		% within In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?	28.1%	69.7%	2.2%	100.0%
		% within How do you identify?	100.0%	100.0%	100.0%	100.0%
		% of Total	28.1%	69.7%	2.2%	100.0%

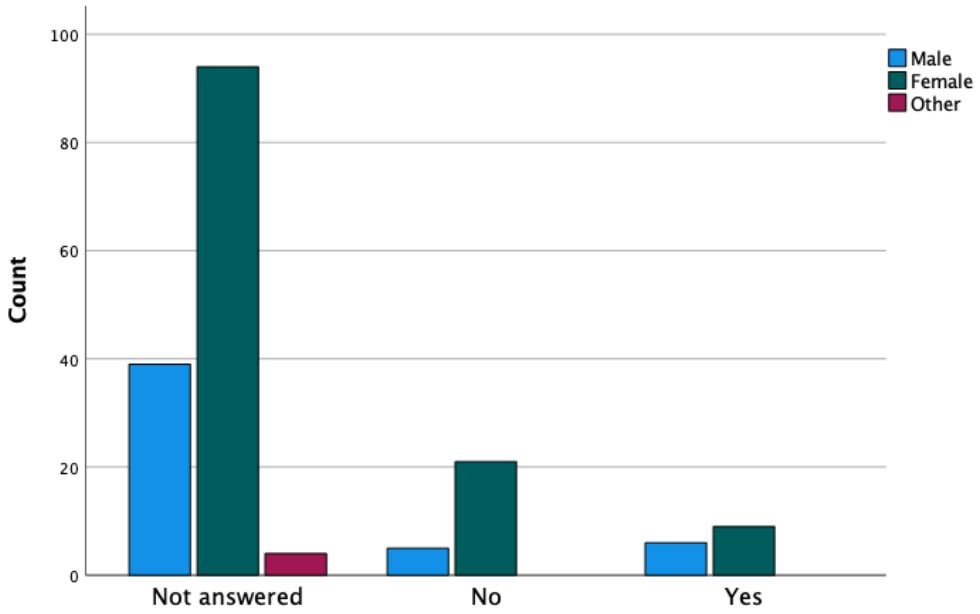
Chi-Square Tests

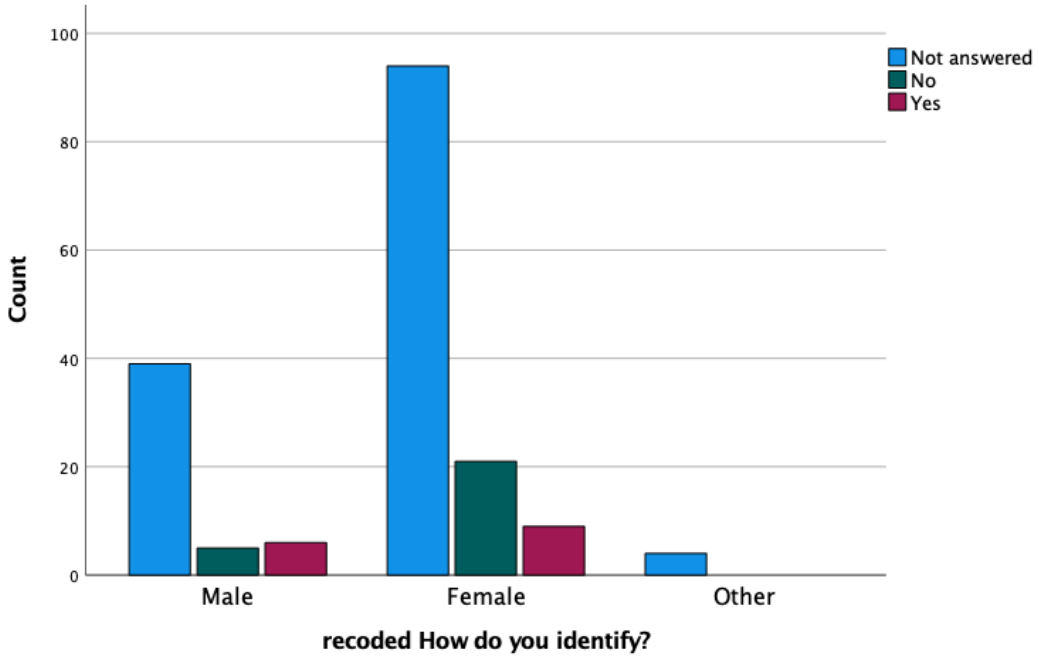
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	3.371[a]	4	.498
Likelihood Ratio	4.258	4	.372
Linear-by-Linear Association	.393	1	.531
N of Valid Cases	178		

a. 4 cells (44.4%) have expected count less than 5. The minimum expected count is .34.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.138	.498
	Cramer's V	.097	.498
N of Valid Cases		178	


Count
100
80
60
40
20
0
Not answered
No
Yes
Male
Female
Other


Count
100
80
60
40
20
0
Male
Female
Other
recoded How do you identify?
Not answered
No
Yes

In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method? * How do you identify?

			How do you identify?			
			Male	Female	Other	Total
In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?	N.A.	Count	27	65	3	95
		% within In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?	28.4%	68.4%	3.2%	100.0%
		% within How do you identify?	54.0%	52.4%	75.0%	53.4%
		% of Total	15.2%	36.5%	1.7%	53.4%
	No	Count	10	18	0	28
		% within In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?	35.7%	64.3%	0.0%	100.0%
		% within How do you identify?	20.0%	14.5%	0.0%	15.7%
		% of Total	5.6%	10.1%	0.0%	15.7%
	Yes	Count	13	41	1	55
		% within In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?	23.6%	74.5%	1.8%	100.0%
		% within How do you identify?	26.0%	33.1%	25.0%	30.9%
		% of Total	7.3%	23.0%	0.6%	30.9%
Total		Count	50	124	4	178
		% within In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?	28.1%	69.7%	2.2%	100.0%
		% within How do you identify?	100.0%	100.0%	100.0%	100.0%
		% of Total	28.1%	69.7%	2.2%	100.0%

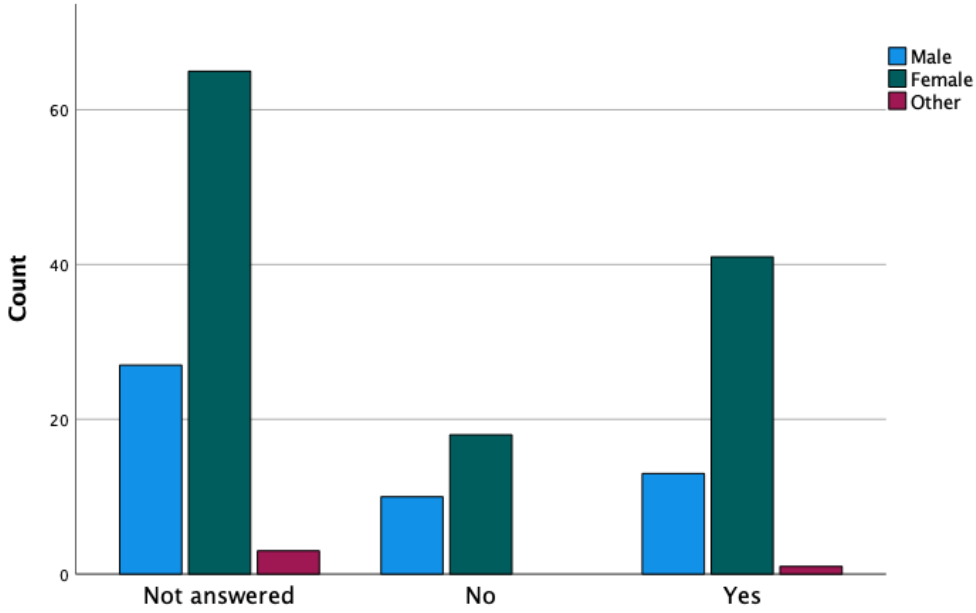
Chi-Square Tests

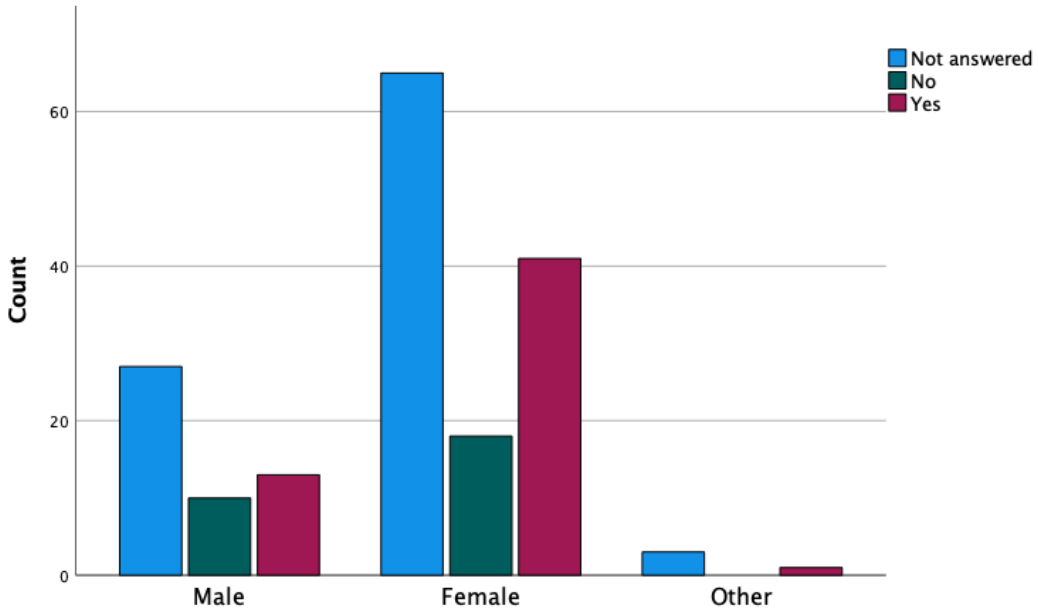
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	2.322[a]	4	.677
Likelihood Ratio	2.890	4	.576
Linear-by-Linear Association	.082	1	.774
N of Valid Cases	178		

a. 3 cells (33.3%) have expected count less than 5. The minimum expected count is .63.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.114	.677
	Cramer's V	.081	.677
N of Valid Cases		178	


Male
Female
Other
Count
60
40
20
0
Not answered
No
Yes


Not answered
No
Yes
Count
60
40
20
0
Male
Female
Other

Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it? * How do you identify?

			How do you identify?			
			Male	Female	Other	Total
Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	1986-1990	Count	0	1	0	1
		% within Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	0.0%	100.0%	0.0%	100.0%
		% within How do you identify?	0.0%	3.0%	0.0%	2.2%
		% of Total	0.0%	2.2%	0.0%	2.2%
	1991-1995	Count	0	1	0	1
		% within Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	0.0%	100.0%	0.0%	100.0%
		% within How do you identify?	0.0%	3.0%	0.0%	2.2%
		% of Total	0.0%	2.2%	0.0%	2.2%
	1996-2000	Count	2	1	0	3
		% within Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	66.7%	33.3%	0.0%	100.0%
		% within How do you identify?	16.7%	3.0%	0.0%	6.5%
		% of Total	4.3%	2.2%	0.0%	6.5%
	2001-2005	Count	0	3	0	3
		% within Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	0.0%	100.0%	0.0%	100.0%
		% within How do you identify?	0.0%	9.1%	0.0%	6.5%
		% of Total	0.0%	6.5%	0.0%	6.5%
	2006-2010	Count	2	5	0	7
		% within Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	28.6%	71.4%	0.0%	100.0%

	2011-2015	Count	1	7	0	8
		% within Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	12.5%	87.5%	0.0%	100.0%
		% within How do you identify?	8.3%	21.2%	0.0%	17.4%
		% of Total	2.2%	15.2%	0.0%	17.4%
	2016-2020	Count	5	14	1	20
		% within Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	25.0%	70.0%	5.0%	100.0%
		% within How do you identify?	41.7%	42.4%	100.0%	43.5%
		% of Total	10.9%	30.4%	2.2%	43.5%
	2021-2022	Count	2	1	0	3
		% within Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	66.7%	33.3%	0.0%	100.0%
		% within How do you identify?	16.7%	3.0%	0.0%	6.5%
		% of Total	4.3%	2.2%	0.0%	6.5%
Total		Count	12	33	1	46
		% within Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	26.1%	71.7%	2.2%	100.0%
		% within How do you identify?	100.0%	100.0%	100.0%	100.0%
		% of Total	26.1%	71.7%	2.2%	100.0%

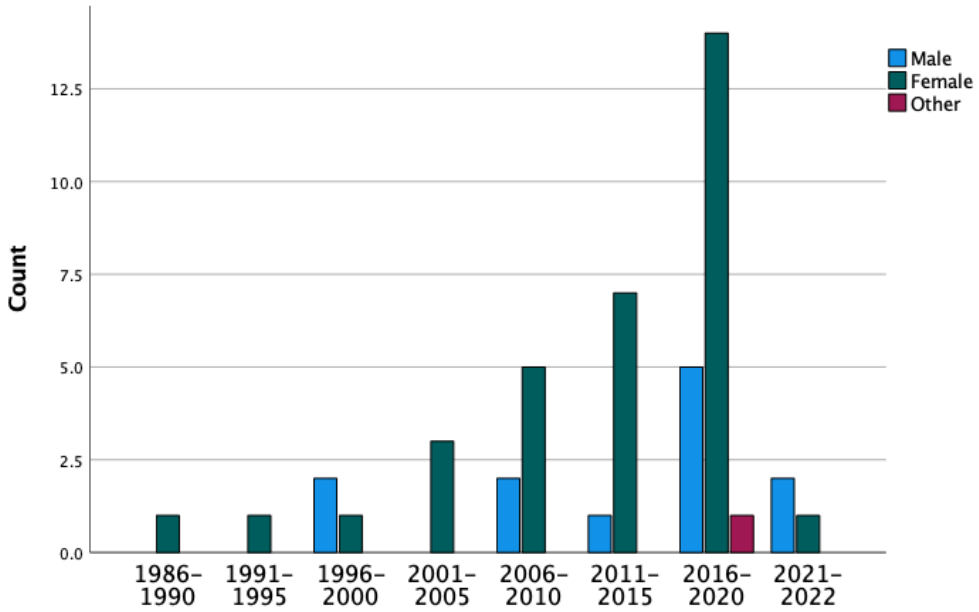
Chi-Square Tests

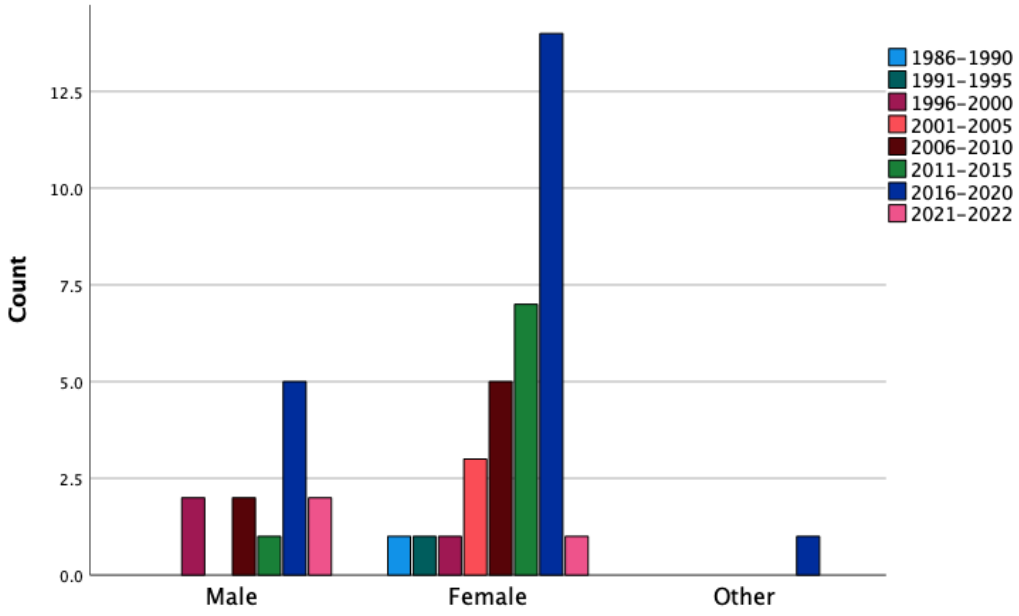
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	9.059[a]	14	.827
Likelihood Ratio	9.944	14	.766
Linear-by-Linear Association	.052	1	.819
N of Valid Cases	46		

a. 20 cells (83.3%) have expected count less than 5. The minimum expected count is .02.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.444	.827
	Cramer's V	.314	.827
N of Valid Cases		46	


Count
12.5
10.0
7.5
5.0
2.5
0.0
1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022
Male
Female
Other


Count
12.5
10.0
7.5
5.0
2.5
0.0
Male
Female
Other
1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022

**In what percentage of the conversations you have with clients would you say you make use of focusing?
* How do you identify?**

			How do you identify?			
			Male	Female	Other	Total
In what percentage of the conversations you have with clients would you say you make use of focusing?	.5	Count	1	0	0	1
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	100.0%	0.0%	0.0%	100.0%
		% within How do you identify?	7.1%	0.0%	0.0%	1.9%
		% of Total	1.9%	0.0%	0.0%	1.9%
	1.0	Count	0	0	1	1
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	100.0%	100.0%
		% within How do you identify?	0.0%	0.0%	100.0%	1.9%
		% of Total	0.0%	0.0%	1.9%	1.9%
	2.0	Count	1	1	0	2
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	50.0%	50.0%	0.0%	100.0%
		% within How do you identify?	7.1%	2.6%	0.0%	3.8%
		% of Total	1.9%	1.9%	0.0%	3.8%
	3.0	Count	0	1	0	1
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	100.0%	0.0%	100.0%
		% within How do you identify?	0.0%	2.6%	0.0%	1.9%
		% of Total	0.0%	1.9%	0.0%	1.9%
	5.0	Count	2	5	0	7
		% within In what percentage of the conversations you have with clients would you say you make use of	28.6%	71.4%	0.0%	100.0%

10.0	Count	2	3	0	5
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	40.0%	60.0%	0.0%	100.0%
	% within How do you identify?	14.3%	7.9%	0.0%	9.4%
	% of Total	3.8%	5.7%	0.0%	9.4%
15.0	Count	0	4	0	4
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	100.0%	0.0%	100.0%
	% within How do you identify?	0.0%	10.5%	0.0%	7.5%
	% of Total	0.0%	7.5%	0.0%	7.5%
20.0	Count	0	4	0	4
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	100.0%	0.0%	100.0%
	% within How do you identify?	0.0%	10.5%	0.0%	7.5%
	% of Total	0.0%	7.5%	0.0%	7.5%
25.0	Count	0	3	0	3
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	100.0%	0.0%	100.0%
	% within How do you identify?	0.0%	7.9%	0.0%	5.7%
	% of Total	0.0%	5.7%	0.0%	5.7%
30.0	Count	0	2	0	2
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	100.0%	0.0%	100.0%
	% within How do you identify?	0.0%	5.3%	0.0%	3.8%
	% of Total	0.0%	3.8%	0.0%	3.8%
35.0	Count	1	0	0	1
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	100.0%	0.0%	0.0%	100.0%
	% within How do you identify?	7.1%	0.0%	0.0%	1.9%
	% of Total	1.9%	0.0%	0.0%	1.9%

50.0	Count	2	7	0	9
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	22.2%	77.8%	0.0%	100.0%
	% within How do you identify?	14.3%	18.4%	0.0%	17.0%
	% of Total	3.8%	13.2%	0.0%	17.0%
60.0	Count	2	0	0	2
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	100.0%	0.0%	0.0%	100.0%
	% within How do you identify?	14.3%	0.0%	0.0%	3.8%
	% of Total	3.8%	0.0%	0.0%	3.8%
70.0	Count	1	0	0	1
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	100.0%	0.0%	0.0%	100.0%
	% within How do you identify?	7.1%	0.0%	0.0%	1.9%
	% of Total	1.9%	0.0%	0.0%	1.9%
75.0	Count	0	2	0	2
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	100.0%	0.0%	100.0%
	% within How do you identify?	0.0%	5.3%	0.0%	3.8%
	% of Total	0.0%	3.8%	0.0%	3.8%
80.0	Count	1	3	0	4
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	25.0%	75.0%	0.0%	100.0%
	% within How do you identify?	7.1%	7.9%	0.0%	7.5%
	% of Total	1.9%	5.7%	0.0%	7.5%

	90.0	Count	0	2	0	2
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	100.0%	0.0%	100.0%
		% within How do you identify?	0.0%	5.3%	0.0%	3.8%
		% of Total	0.0%	3.8%	0.0%	3.8%
	100.0	Count	1	1	0	2
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	50.0%	50.0%	0.0%	100.0%
		% within How do you identify?	7.1%	2.6%	0.0%	3.8%
		% of Total	1.9%	1.9%	0.0%	3.8%
Total		Count	14	38	1	53
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	26.4%	71.7%	1.9%	100.0%
		% within How do you identify?	100.0%	100.0%	100.0%	100.0%
		% of Total	26.4%	71.7%	1.9%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	75.259[a]	34	<.001
Likelihood Ratio	35.816	34	.383
Linear-by-Linear Association	.475	1	.491
N of Valid Cases	53		

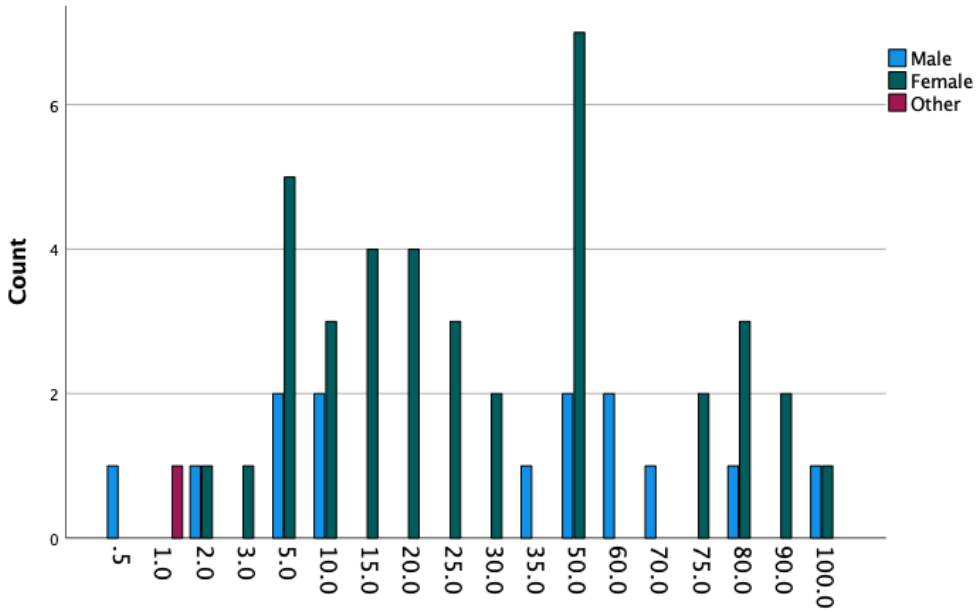
a. 52 cells (96.3%) have expected count less than 5. The minimum expected count is .02.

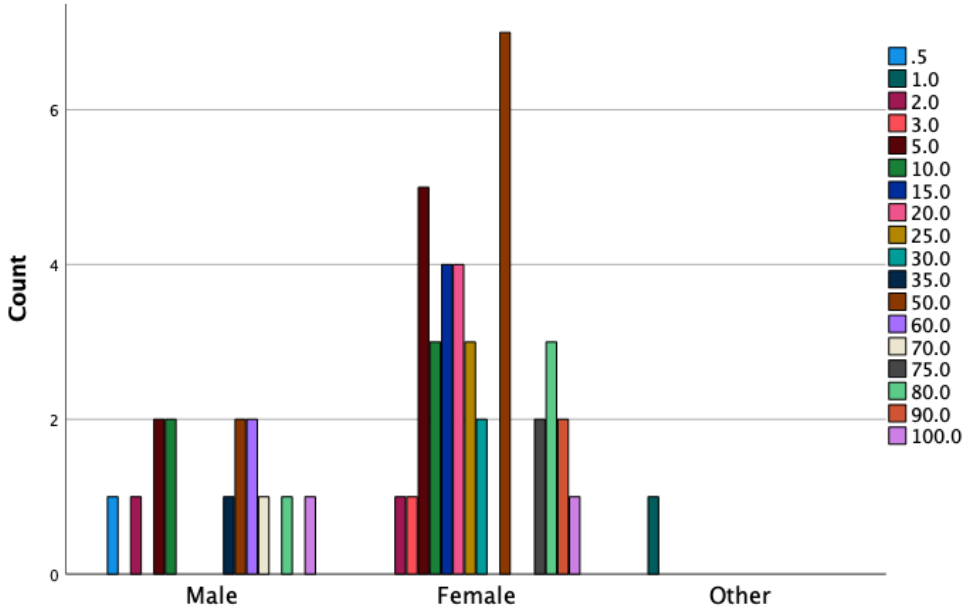
Directional Measures

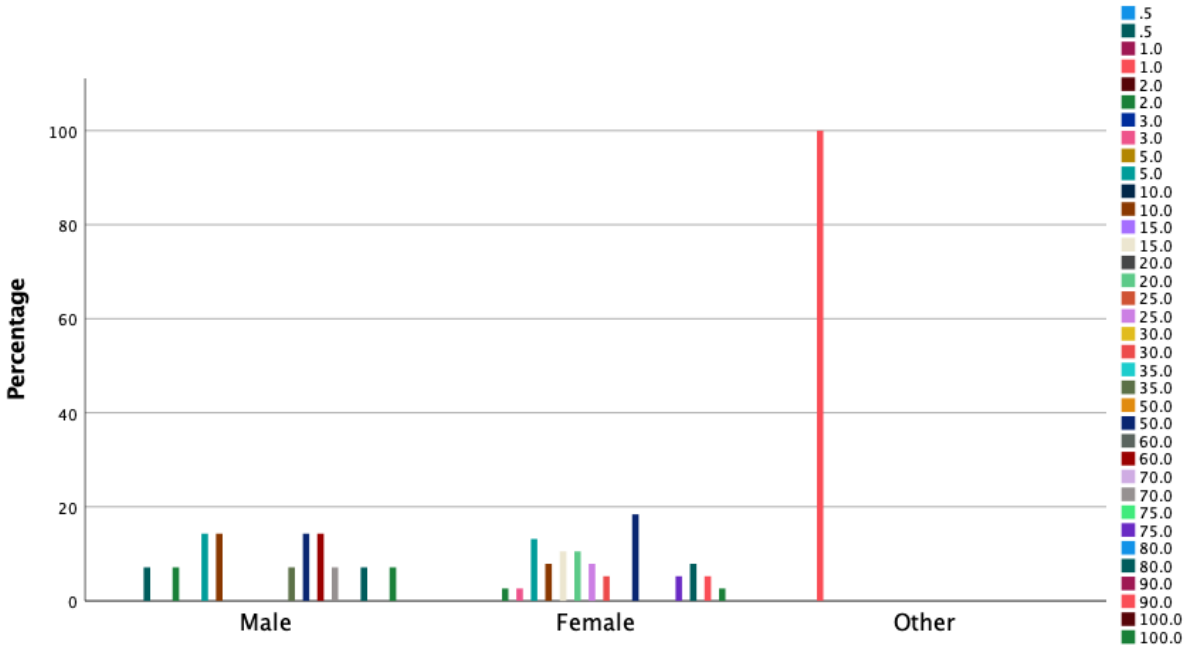
			Value
Nominal by Interval	Eta	In what percentage of the conversations you have with clients would you say you make use of focusing? Dependent	.165
		How do you identify? Dependent	.705

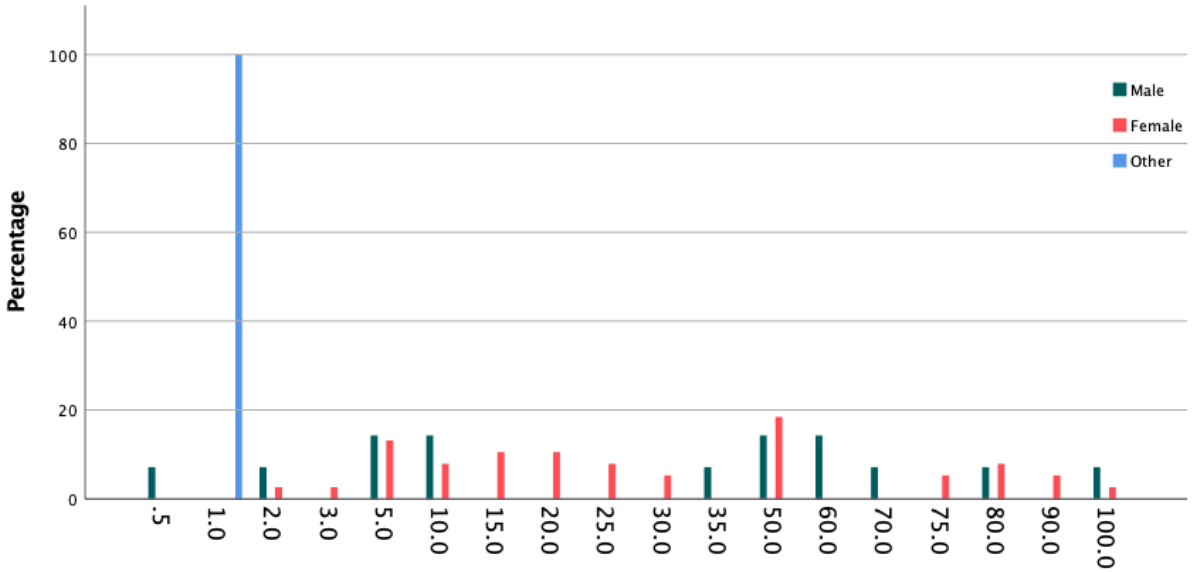
Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	1.192	<.001
	Cramer's V	.843	<.001
N of Valid Cases		53	


Male
Female
Other
Count
0
2
4
6
.5
1.0
2.0
3.0
5.0
10.0
15.0
20.0
25.0
30.0
35.0
50.0
60.0
70.0
75.0
80.0
90.0
100.0


Count
0
2
4
6
Male
Female
Other
.5
1.0
2.0
3.0
5.0
10.0
15.0
20.0
25.0
30.0
35.0
50.0
60.0
70.0
75.0
80.0
90.0
100.0


Percentage
100
80
60
40
20
0
Male
Female
Other
.5
.5
1.0
1.0
2.0
2.0
3.0
3.0
5.0
5.0
10.0
10.0
15.0
15.0
20.0
20.0
25.0
25.0
30.0
30.0
35.0
35.0
50.0
50.0
60.0
60.0
70.0
70.0
75.0
75.0
80.0
80.0
90.0
90.0
100.0
100.0


Percentage
100
80
60
40
20
0
Male
Female
Other
.5
1.0
2.0
3.0
5.0
10.0
15.0
20.0
25.0
30.0
35.0
50.0
60.0
70.0
75.0
80.0
90.0
100.0

Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time? * How do you identify?

			How do you identify?			
			Male	Female	Other	Total
Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?	N.A.	Count	36	86	3	125
		% within Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?	28.8%	68.8%	2.4%	100.0%
		% within How do you identify?	72.0%	69.4%	75.0%	70.2%
		% of Total	20.2%	48.3%	1.7%	70.2%
	More frequently	Count	4	19	0	23
		% within Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?	17.4%	82.6%	0.0%	100.0%
		% within How do you identify?	8.0%	15.3%	0.0%	12.9%
		% of Total	2.2%	10.7%	0.0%	12.9%
	Less frequently	Count	2	2	0	4
		% within Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?	50.0%	50.0%	0.0%	100.0%
		% within How do you identify?	4.0%	1.6%	0.0%	2.2%
		% of Total	1.1%	1.1%	0.0%	2.2%
	About the same frequency	Count	8	17	1	26
		% within Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?	30.8%	65.4%	3.8%	100.0%
		% within How do you identify?	16.0%	13.7%	25.0%	14.6%
		% of Total	4.5%	9.6%	0.6%	14.6%
Total		Count	50	124	4	178
		% within Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?	28.1%	69.7%	2.2%	100.0%
		% within How do you identify?	100.0%	100.0%	100.0%	100.0%
		% of Total	28.1%	69.7%	2.2%	100.0%

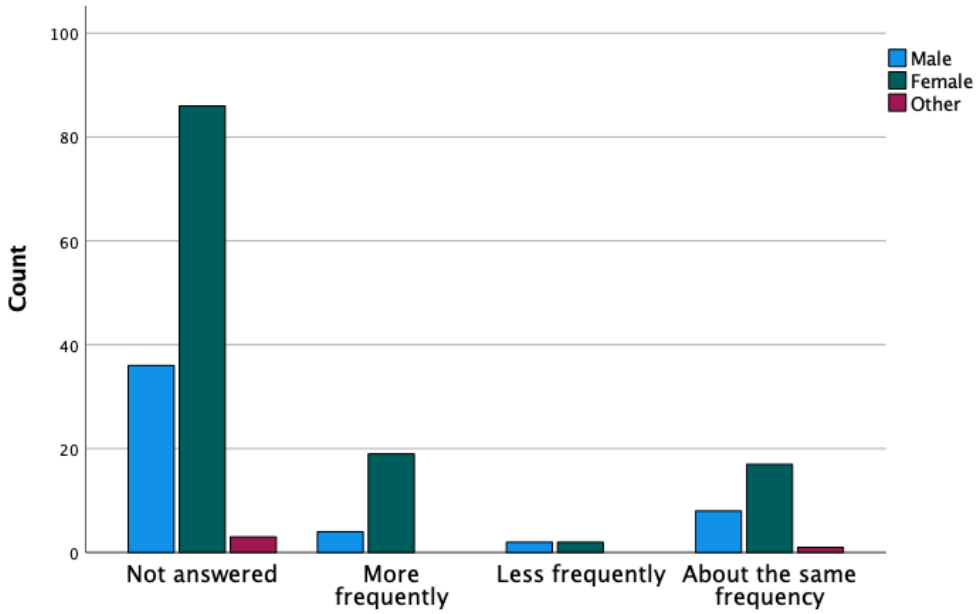
Chi-Square Tests

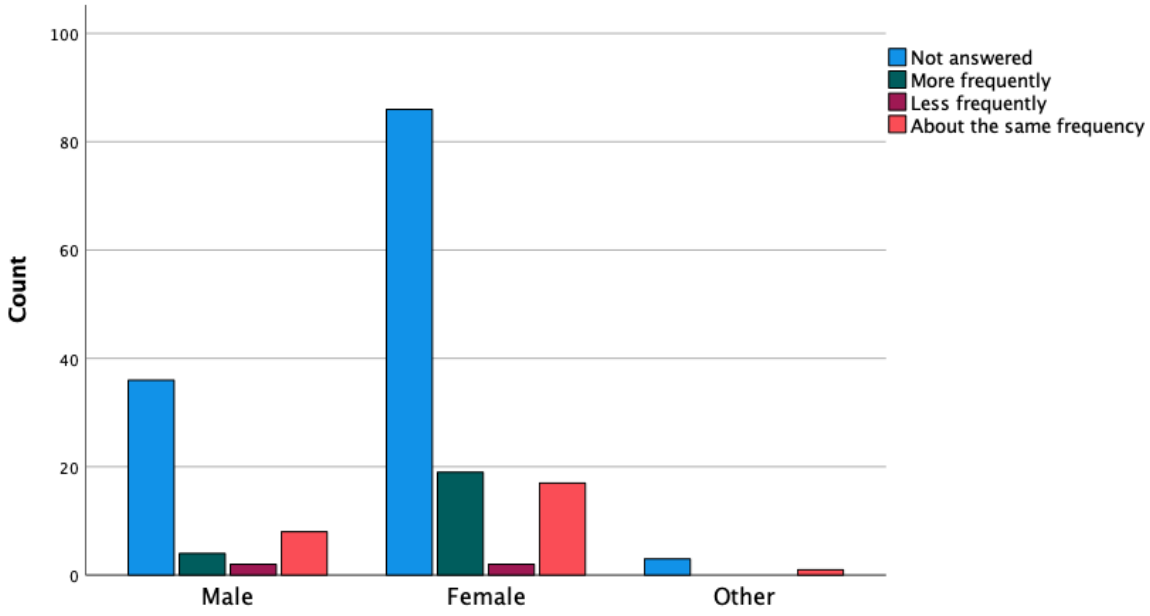
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	3.482[a]	6	.746
Likelihood Ratio	4.047	6	.670
Linear-by-Linear Association	.014	1	.906
N of Valid Cases	178		

a. 6 cells (50.0%) have expected count less than 5. The minimum expected count is .09.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.140	.746
	Cramer's V	.099	.746
N of Valid Cases		178	


Count
100
80
60
40
20
0
Male
Female
Other
Not answered
More frequently
Less frequently
About the same frequency


Count
100
80
60
40
20
0
Not answered
More frequently
Less frequently
About the same frequency
Male
Female
Other

21. SPIRITUAL POSITIONING
versus Use of focusing

In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin? * How would you position yourself spiritually or religiously?

			How would you position yourself spiritually or religiously?								
			Agnostic	Buddhist	Christian; Protestant	Christian; Roman Catholic	Christian; other	Humanist	Muslim	Other	Total
In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?	N.A.	Count	7	1	56	23	16	16	4	14	137
		% within In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?	5.1%	0.7%	40.9%	16.8%	11.7%	11.7%	2.9%	10.2%	100.0%
		% within How would you position yourself spiritually or religiously?	70.0%	33.3%	87.5%	88.5%	84.2%	59.3%	100.0%	56.0%	77.0%
		% of Total	3.9%	0.6%	31.5%	12.9%	9.0%	9.0%	2.2%	7.9%	77.0%
	No	Count	3	0	5	3	3	4	0	8	26
		% within In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?	11.5%	0.0%	19.2%	11.5%	11.5%	15.4%	0.0%	30.8%	100.0%
		% within How would you position yourself spiritually or religiously?	30.0%	0.0%	7.8%	11.5%	15.8%	14.8%	0.0%	32.0%	14.6%
		% of Total	1.7%	0.0%	2.8%	1.7%	1.7%	2.2%	0.0%	4.5%	14.6%
	Yes	Count	0	2	3	0	0	7	0	3	15
		% within In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?	0.0%	13.3%	20.0%	0.0%	0.0%	46.7%	0.0%	20.0%	100.0%
		% within How would you position yourself spiritually or religiously?	0.0%	66.7%	4.7%	0.0%	0.0%	25.9%	0.0%	12.0%	8.4%
		% of Total	0.0%	1.1%	1.7%	0.0%	0.0%	3.9%	0.0%	1.7%	8.4%
Total		Count	10	3	64	26	19	27	4	25	178
		% within In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?	5.6%	1.7%	36.0%	14.6%	10.7%	15.2%	2.2%	14.0%	100.0%
		% within How would you position yourself spiritually or religiously?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	5.6%	1.7%	36.0%	14.6%	10.7%	15.2%	2.2%	14.0%	100.0%

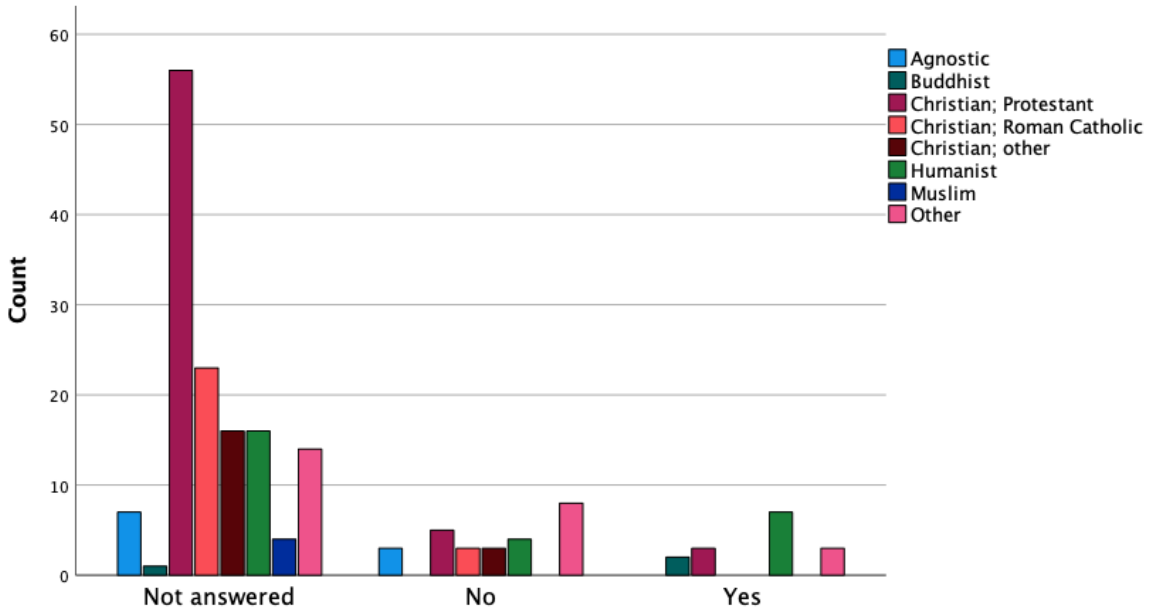
Chi-Square Tests

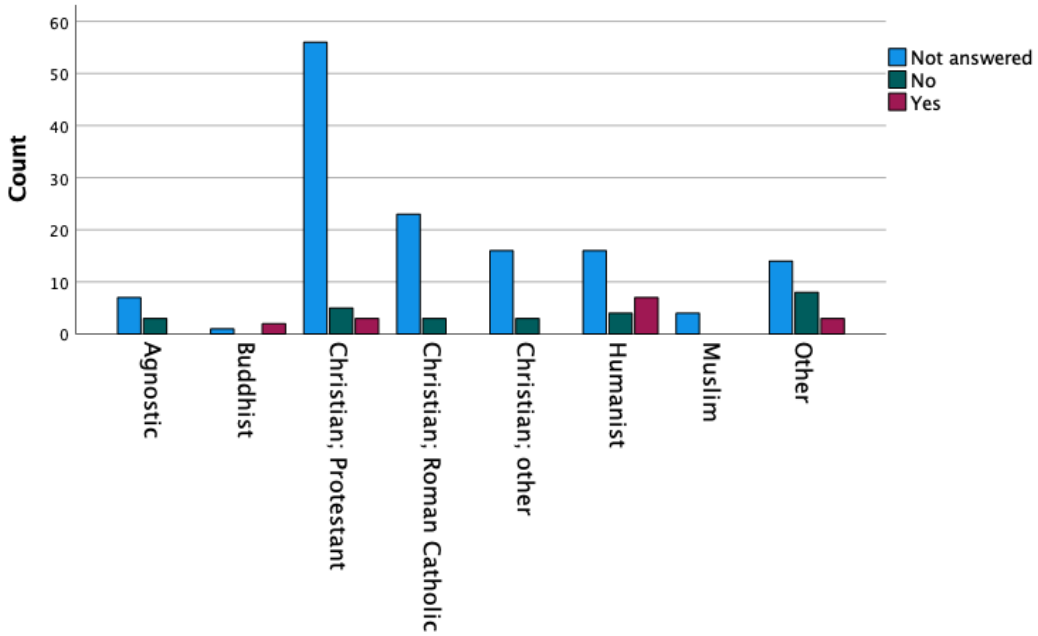
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	43.438[a]	14	<.001
Likelihood Ratio	37.852	14	<.001
Linear-by-Linear Association	7.249	1	.007
N of Valid Cases	178		

a. 16 cells (66.7%) have expected count less than 5. The minimum expected count is .25.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.494	<.001
	Cramer's V	.349	<.001
N of Valid Cases		178	


Count
60
50
40
30
20
10
0
Not answered
No
Yes
Agnostic
Buddhist
Christian; Protestant
Christian; Roman Catholic
Christian; other
Humanist
Muslim
Other


Count
60
50
40
30
20
10
0
Agnostic
Buddhist
Christian; Protestant
Christian; Roman Catholic
Christian; other
Humanist
Muslim
Other
Not answered
No
Yes

In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method? * How would you position yourself spiritually or religiously?

			How would you position yourself spiritually or religiously?								
			Agnostic	Buddhist	Christian; Protestant	Christian; Roman Catholic	Christian; other	Humanist	Muslim	Other	Total
In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?	N.A.	Count	3	1	46	13	12	8	2	10	95
		% within In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?	3.2%	1.1%	48.4%	13.7%	12.6%	8.4%	2.1%	10.5%	100.0%
		% within How would you position yourself spiritually or religiously?	30.0%	33.3%	71.9%	50.0%	63.2%	29.6%	50.0%	40.0%	53.4%
		% of Total	1.7%	0.6%	25.8%	7.3%	6.7%	4.5%	1.1%	5.6%	53.4%
	No	Count	4	0	8	5	2	7	1	1	28
		% within In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?	14.3%	0.0%	28.6%	17.9%	7.1%	25.0%	3.6%	3.6%	100.0%
		% within How would you position yourself spiritually or religiously?	40.0%	0.0%	12.5%	19.2%	10.5%	25.9%	25.0%	4.0%	15.7%
		% of Total	2.2%	0.0%	4.5%	2.8%	1.1%	3.9%	0.6%	0.6%	15.7%
	Yes	Count	3	2	10	8	5	12	1	14	55
		% within In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?	5.5%	3.6%	18.2%	14.5%	9.1%	21.8%	1.8%	25.5%	100.0%
		% within How would you position yourself spiritually or religiously?	30.0%	66.7%	15.6%	30.8%	26.3%	44.4%	25.0%	56.0%	30.9%
		% of Total	1.7%	1.1%	5.6%	4.5%	2.8%	6.7%	0.6%	7.9%	30.9%
Total		Count	10	3	64	26	19	27	4	25	178
		% within In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?	5.6%	1.7%	36.0%	14.6%	10.7%	15.2%	2.2%	14.0%	100.0%
		% within How would you position yourself spiritually or religiously?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	5.6%	1.7%	36.0%	14.6%	10.7%	15.2%	2.2%	14.0%	100.0%

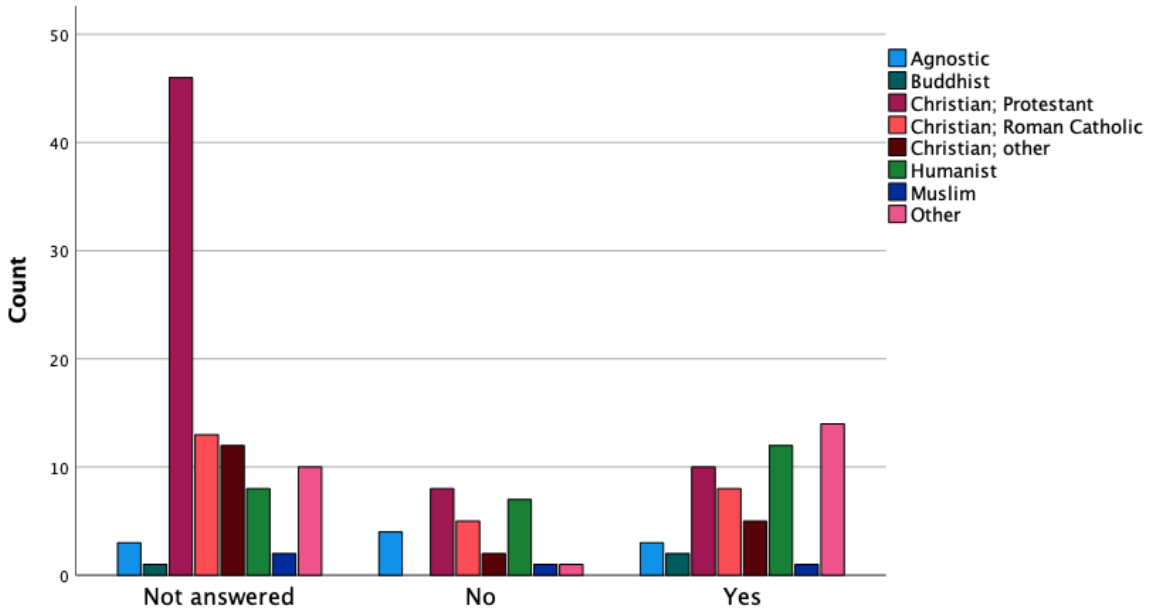
Chi-Square Tests

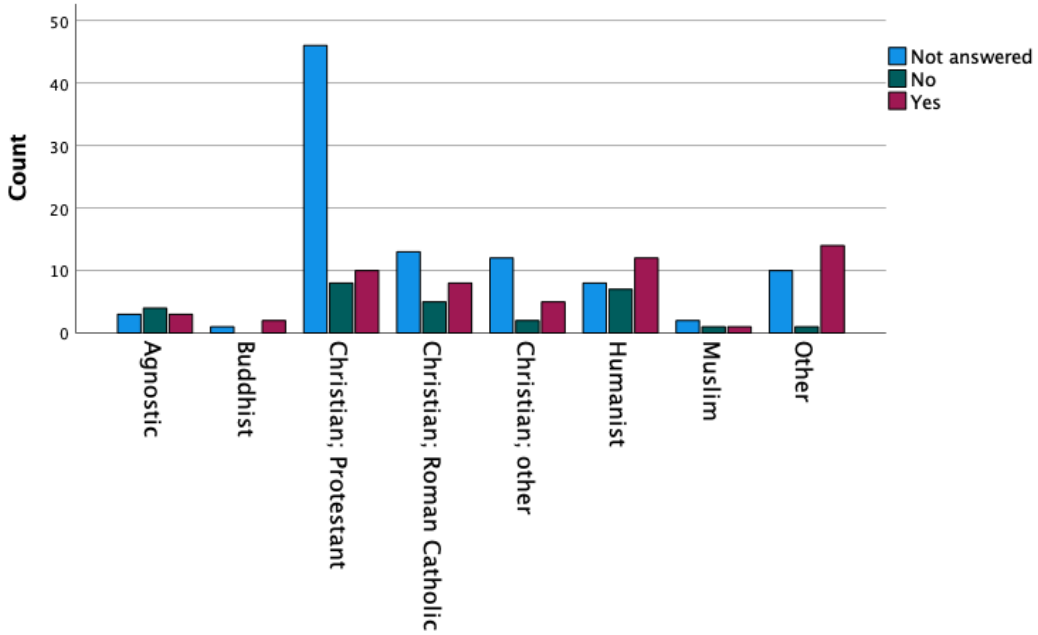
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	31.761[a]	14	.004
Likelihood Ratio	31.801	14	.004
Linear-by-Linear Association	8.379	1	.004
N of Valid Cases	178		

a. 12 cells (50.0%) have expected count less than 5. The minimum expected count is .47.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.422	.004
	Cramer's V	.299	.004
N of Valid Cases		178	


Count
50
40
30
20
10
0
Not answered
No
Yes
Agnostic
Buddhist
Christian; Protestant
Christian; Roman Catholic
Christian; other
Humanist
Muslim
Other


Count
50
40
30
20
10
0
Agnostic
Buddhist
Christian; Protestant
Christian; Roman Catholic
Christian; other
Humanist
Muslim
Other
Not answered
No
Yes

Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?
*** How would you position yourself spiritually or religiously?**

			How would you position yourself spiritually or religiously?								
			Agnostic	Buddhist	Christian; Protestant	Christian; Roman Catholic	Christian; other	Humanist	Muslim	Other	Total
Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	1986-1990	Count	0	0	0	1	0	0	0	0	1
		% within Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	0.0%	0.0%	0.0%	100.0%	0.0%	0.0%	0.0%	0.0%	100.0%
		% within How would you position yourself spiritually or religiously?	0.0%	0.0%	0.0%	16.7%	0.0%	0.0%	0.0%	0.0%	2.2%
		% of Total	0.0%	0.0%	0.0%	2.2%	0.0%	0.0%	0.0%	0.0%	2.2%
	1991-1995	Count	0	0	0	0	0	1	0	0	1
		% within Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	0.0%	100.0%
		% within How would you position yourself spiritually or religiously?	0.0%	0.0%	0.0%	0.0%	0.0%	9.1%	0.0%	0.0%	2.2%
		% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	2.2%	0.0%	0.0%	2.2%
	1996-2000	Count	0	0	0	0	1	1	0	1	3
		% within Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	0.0%	0.0%	0.0%	0.0%	33.3%	33.3%	0.0%	33.3%	100.0%
		% within How would you position yourself spiritually or religiously?	0.0%	0.0%	0.0%	0.0%	25.0%	9.1%	0.0%	9.1%	6.5%
		% of Total	0.0%	0.0%	0.0%	0.0%	2.2%	2.2%	0.0%	2.2%	6.5%
	2001-2005	Count	0	0	1	1	0	1	0	0	3
		% within Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	0.0%	0.0%	33.3%	33.3%	0.0%	33.3%	0.0%	0.0%	100.0%
		% within How would you position yourself spiritually or religiously?	0.0%	0.0%	11.1%	16.7%	0.0%	9.1%	0.0%	0.0%	6.5%
		% of Total	0.0%	0.0%	2.2%	2.2%	0.0%	2.2%	0.0%	0.0%	6.5%

2006-2010	Count	1	0	0	1	0	3	0	2	7
	% within Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	14.3%	0.0%	0.0%	14.3%	0.0%	42.9%	0.0%	28.6%	100.0%
	% within How would you position yourself spiritually or religiously?	50.0%	0.0%	0.0%	16.7%	0.0%	27.3%	0.0%	18.2%	15.2%
	% of Total	2.2%	0.0%	0.0%	2.2%	0.0%	6.5%	0.0%	4.3%	15.2%
2011-2015	Count	1	1	2	1	0	2	0	1	8
	% within Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	12.5%	12.5%	25.0%	12.5%	0.0%	25.0%	0.0%	12.5%	100.0%
	% within How would you position yourself spiritually or religiously?	50.0%	50.0%	22.2%	16.7%	0.0%	18.2%	0.0%	9.1%	17.4%
	% of Total	2.2%	2.2%	4.3%	2.2%	0.0%	4.3%	0.0%	2.2%	17.4%
2016-2020	Count	0	1	5	2	3	3	0	6	20
	% within Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	0.0%	5.0%	25.0%	10.0%	15.0%	15.0%	0.0%	30.0%	100.0%
	% within How would you position yourself spiritually or religiously?	0.0%	50.0%	55.6%	33.3%	75.0%	27.3%	0.0%	54.5%	43.5%
	% of Total	0.0%	2.2%	10.9%	4.3%	6.5%	6.5%	0.0%	13.0%	43.5%
2021-2022	Count	0	0	1	0	0	0	1	1	3
	% within Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	0.0%	0.0%	33.3%	0.0%	0.0%	0.0%	33.3%	33.3%	100.0%
	% within How would you position yourself spiritually or religiously?	0.0%	0.0%	11.1%	0.0%	0.0%	0.0%	100.0%	9.1%	6.5%
	% of Total	0.0%	0.0%	2.2%	0.0%	0.0%	0.0%	2.2%	2.2%	6.5%

Total	Count	2	2	9	6	4	11	1	11	46
	% within Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	4.3%	4.3%	19.6%	13.0%	8.7%	23.9%	2.2%	23.9%	100.0%
	% within How would you position yourself spiritually or religiously?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	% of Total	4.3%	4.3%	19.6%	13.0%	8.7%	23.9%	2.2%	23.9%	100.0%

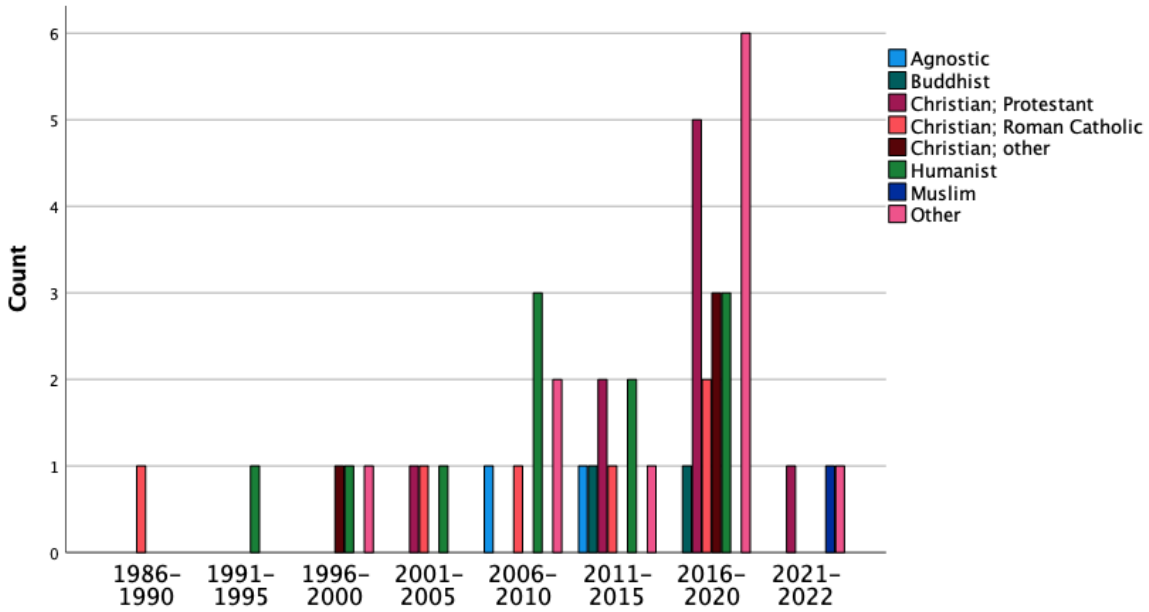
Chi-Square Tests

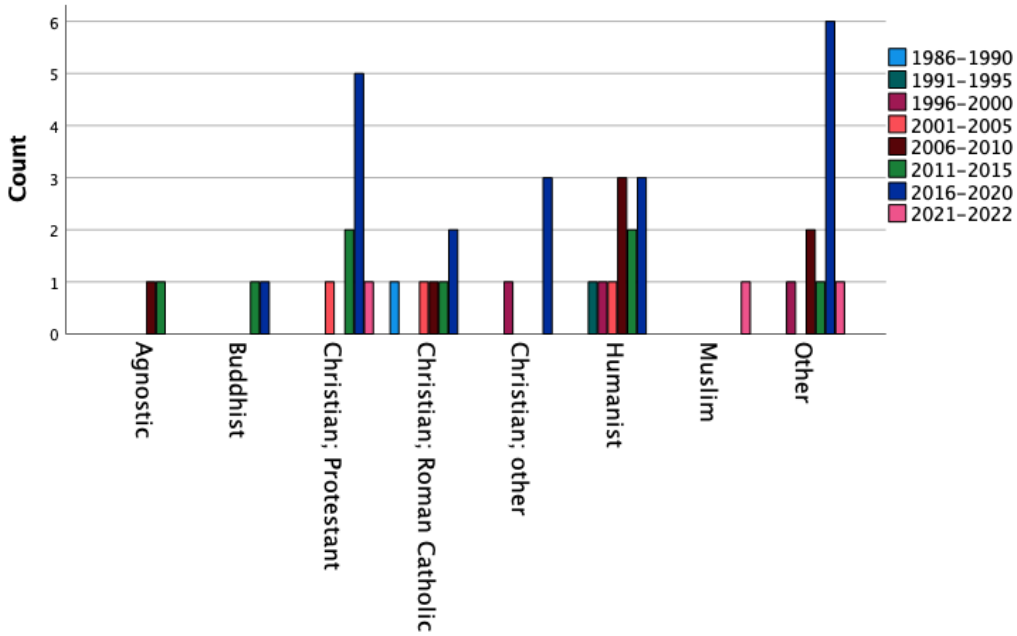
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	44.235[a]	49	.666
Likelihood Ratio	37.384	49	.887
Linear-by-Linear Association	.027	1	.870
N of Valid Cases	46		

a. 64 cells (100.0%) have expected count less than 5. The minimum expected count is .02.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.981	.666
	Cramer's V	.371	.666
N of Valid Cases		46	


Count
0
1
2
3
4
5
6
1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022
Agnostic
Buddhist
Christian; Protestant
Christian; Roman Catholic
Christian; other
Humanist
Muslim
Other


Count
0
1
2
3
4
5
6
Agnostic
Buddhist
Christian; Protestant
Christian; Roman Catholic
Christian; other
Humanist
Muslim
Other
1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022

In what percentage of the conversations you have with clients would you say you make use of focusing? * How would you position yourself spiritually or religiously?

			How would you position yourself spiritually or religiously?								
			Agnostic	Buddhist	Christian; Protestant	Christian; Roman Catholic	Christian; other	Humanist	Muslim	Other	Total
In what percentage of the conversations you have with clients would you say you make use of focusing?	.5	Count	0	0	1	0	0	0	0	0	1
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%
		% within How would you position yourself spiritually or religiously?	0.0%	0.0%	9.1%	0.0%	0.0%	0.0%	0.0%	0.0%	1.9%
		% of Total	0.0%	0.0%	1.9%	0.0%	0.0%	0.0%	0.0%	0.0%	1.9%
	1.0	Count	0	0	0	0	0	0	0	1	1
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	100.0%
		% within How would you position yourself spiritually or religiously?	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	7.1%	1.9%
		% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	1.9%	1.9%
	2.0	Count	0	0	1	0	1	0	0	0	2
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	50.0%	0.0%	50.0%	0.0%	0.0%	0.0%	100.0%
		% within How would you position yourself spiritually or religiously?	0.0%	0.0%	9.1%	0.0%	20.0%	0.0%	0.0%	0.0%	3.8%
		% of Total	0.0%	0.0%	1.9%	0.0%	1.9%	0.0%	0.0%	0.0%	3.8%
	3.0	Count	0	0	0	0	0	0	0	1	1
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	100.0%
		% within How would you position yourself spiritually or religiously?	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	7.1%	1.9%
		% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	1.9%	1.9%
	5.0	Count	0	0	2	0	1	3	0	1	7
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	28.6%	0.0%	14.3%	42.9%	0.0%	14.3%	100.0%
		% within How would you position yourself spiritually or religiously?	0.0%	0.0%	18.2%	0.0%	20.0%	25.0%	0.0%	7.1%	13.2%
		% of Total	0.0%	0.0%	3.8%	0.0%	1.9%	5.7%	0.0%	1.9%	13.2%

10.0	Count	0	0	1	0	0	2	0	2	5
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	20.0%	0.0%	0.0%	40.0%	0.0%	40.0%	100.0%
	% within How would you position yourself spiritually or religiously?	0.0%	0.0%	9.1%	0.0%	0.0%	16.7%	0.0%	14.3%	9.4%
	% of Total	0.0%	0.0%	1.9%	0.0%	0.0%	3.8%	0.0%	3.8%	9.4%
15.0	Count	0	0	1	1	0	1	0	1	4
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	25.0%	25.0%	0.0%	25.0%	0.0%	25.0%	100.0%
	% within How would you position yourself spiritually or religiously?	0.0%	0.0%	9.1%	16.7%	0.0%	8.3%	0.0%	7.1%	7.5%
	% of Total	0.0%	0.0%	1.9%	1.9%	0.0%	1.9%	0.0%	1.9%	7.5%
20.0	Count	1	1	0	0	0	1	0	1	4
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	25.0%	25.0%	0.0%	0.0%	0.0%	25.0%	0.0%	25.0%	100.0%
	% within How would you position yourself spiritually or religiously?	50.0%	50.0%	0.0%	0.0%	0.0%	8.3%	0.0%	7.1%	7.5%
	% of Total	1.9%	1.9%	0.0%	0.0%	0.0%	1.9%	0.0%	1.9%	7.5%
25.0	Count	0	1	0	0	1	0	0	1	3
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	33.3%	0.0%	0.0%	33.3%	0.0%	0.0%	33.3%	100.0%
	% within How would you position yourself spiritually or religiously?	0.0%	50.0%	0.0%	0.0%	20.0%	0.0%	0.0%	7.1%	5.7%
	% of Total	0.0%	1.9%	0.0%	0.0%	1.9%	0.0%	0.0%	1.9%	5.7%
30.0	Count	0	0	0	0	0	0	0	2	2
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	100.0%
	% within How would you position yourself spiritually or religiously?	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	14.3%	3.8%
	% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	3.8%	3.8%

35.0	Count	0	0	0	0	0	1	0	0	1
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	0.0%	100.0%
	% within How would you position yourself spiritually or religiously?	0.0%	0.0%	0.0%	0.0%	0.0%	8.3%	0.0%	0.0%	1.9%
	% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	1.9%	0.0%	0.0%	1.9%
50.0	Count	0	0	3	2	0	2	0	2	9
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	33.3%	22.2%	0.0%	22.2%	0.0%	22.2%	100.0%
	% within How would you position yourself spiritually or religiously?	0.0%	0.0%	27.3%	33.3%	0.0%	16.7%	0.0%	14.3%	17.0%
	% of Total	0.0%	0.0%	5.7%	3.8%	0.0%	3.8%	0.0%	3.8%	17.0%
60.0	Count	0	0	0	1	1	0	0	0	2
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	0.0%	50.0%	50.0%	0.0%	0.0%	0.0%	100.0%
	% within How would you position yourself spiritually or religiously?	0.0%	0.0%	0.0%	16.7%	20.0%	0.0%	0.0%	0.0%	3.8%
	% of Total	0.0%	0.0%	0.0%	1.9%	1.9%	0.0%	0.0%	0.0%	3.8%
70.0	Count	0	0	0	0	0	0	1	0	1
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	100.0%
	% within How would you position yourself spiritually or religiously?	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	1.9%
	% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	1.9%	0.0%	1.9%
75.0	Count	1	0	0	1	0	0	0	0	2
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	50.0%	0.0%	0.0%	50.0%	0.0%	0.0%	0.0%	0.0%	100.0%
	% within How would you position yourself spiritually or religiously?	50.0%	0.0%	0.0%	16.7%	0.0%	0.0%	0.0%	0.0%	3.8%
	% of Total	1.9%	0.0%	0.0%	1.9%	0.0%	0.0%	0.0%	0.0%	3.8%

	80.0	Count	0	0	0	1	0	2	0	1	4
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	0.0%	25.0%	0.0%	50.0%	0.0%	25.0%	100.0%
		% within How would you position yourself spiritually or religiously?	0.0%	0.0%	0.0%	16.7%	0.0%	16.7%	0.0%	7.1%	7.5%
		% of Total	0.0%	0.0%	0.0%	1.9%	0.0%	3.8%	0.0%	1.9%	7.5%
	90.0	Count	0	0	1	0	0	0	0	1	2
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	50.0%	0.0%	0.0%	0.0%	0.0%	50.0%	100.0%
		% within How would you position yourself spiritually or religiously?	0.0%	0.0%	9.1%	0.0%	0.0%	0.0%	0.0%	7.1%	3.8%
		% of Total	0.0%	0.0%	1.9%	0.0%	0.0%	0.0%	0.0%	1.9%	3.8%
	100.0	Count	0	0	1	0	1	0	0	0	2
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	50.0%	0.0%	50.0%	0.0%	0.0%	0.0%	100.0%
		% within How would you position yourself spiritually or religiously?	0.0%	0.0%	9.1%	0.0%	20.0%	0.0%	0.0%	0.0%	3.8%
		% of Total	0.0%	0.0%	1.9%	0.0%	1.9%	0.0%	0.0%	0.0%	3.8%
Total		Count	2	2	11	6	5	12	1	14	53
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	3.8%	3.8%	20.8%	11.3%	9.4%	22.6%	1.9%	26.4%	100.0%
		% within How would you position yourself spiritually or religiously?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	3.8%	3.8%	20.8%	11.3%	9.4%	22.6%	1.9%	26.4%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	143.847[a]	119	.060
Likelihood Ratio	87.404	119	.987
Linear-by-Linear Association	.702	1	.402
N of Valid Cases	53		

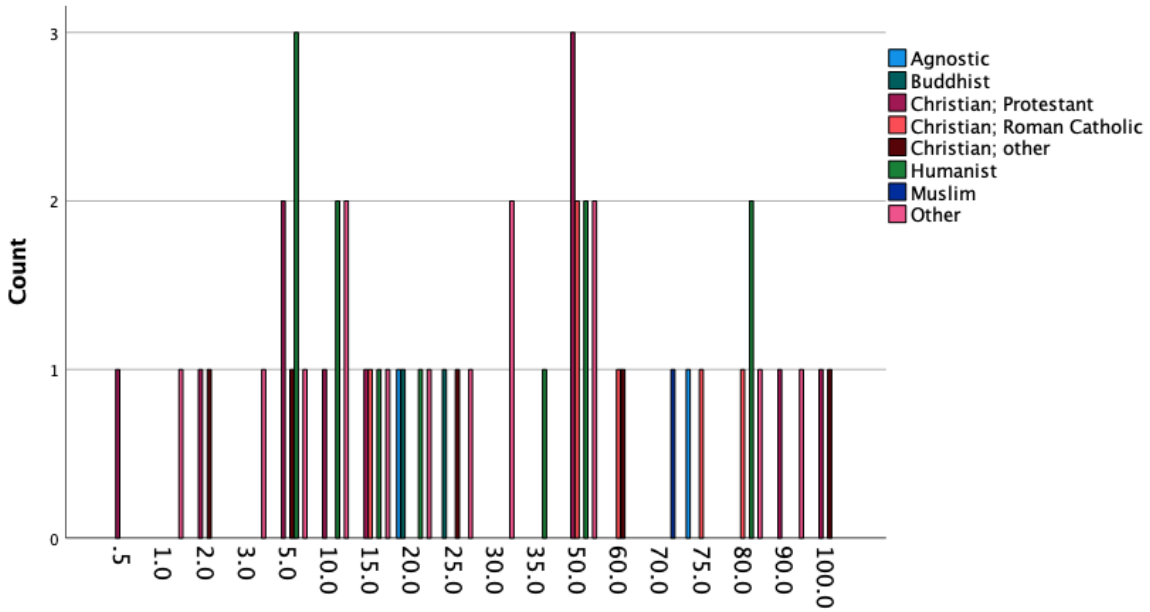
a. 144 cells (100.0%) have expected count less than 5. The minimum expected count is .02.

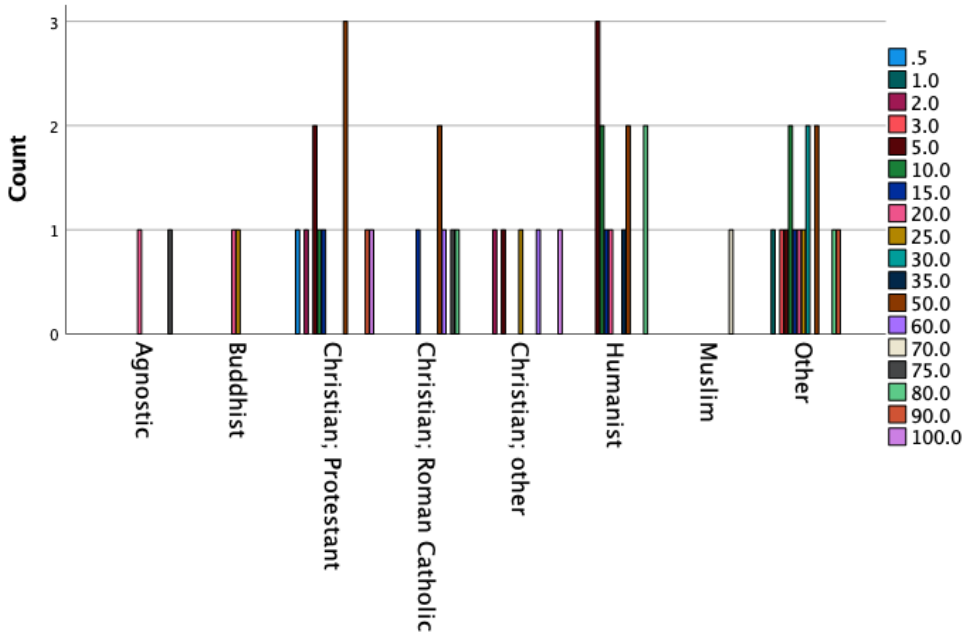
Directional Measures

			Value
Nominal by Interval	Eta	In what percentage of the conversations you have with clients would you say you make use of focusing? Dependent	.319
		recoded How would you position yourself spiritually or religiously? Dependent	.568

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	1.647	.060
	Cramer's V	.623	.060
N of Valid Cases		53	


Count
3
2
1
0
.5
1.0
2.0
3.0
5.0
10.0
15.0
20.0
25.0
30.0
35.0
50.0
60.0
70.0
75.0
80.0
90.0
100.0
Agnostic
Buddhist
Christian; Protestant
Christian; Roman Catholic
Christian; other
Humanist
Muslim
Other


Count
3
2
1
0
Agnostic
Buddhist
Christian; Protestant
Christian; Roman Catholic
Christian; other
Humanist
Muslim
Other
.5
1.0
2.0
3.0
5.0
10.0
15.0
20.0
25.0
30.0
35.0
50.0
60.0
70.0
75.0
80.0
90.0
100.0

Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time? * How would you position yourself spiritually or religiously?

			How would you position yourself spiritually or religiously?								
			Agnostic	Buddhist	Christian; Protestant	Christian; Roman Catholic	Christian; other	Humanist	Muslim	Other	Total
Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?	N.A.	Count	8	1	53	20	14	15	3	11	125
		% within Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?	6.4%	0.8%	42.4%	16.0%	11.2%	12.0%	2.4%	8.8%	100.0%
		% within How would you position yourself spiritually or religiously?	80.0%	33.3%	82.8%	76.9%	73.7%	55.6%	75.0%	44.0%	70.2%
		% of Total	4.5%	0.6%	29.8%	11.2%	7.9%	8.4%	1.7%	6.2%	70.2%
	More frequently	Count	2	1	4	3	1	4	1	7	23
		% within Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?	8.7%	4.3%	17.4%	13.0%	4.3%	17.4%	4.3%	30.4%	100.0%
		% within How would you position yourself spiritually or religiously?	20.0%	33.3%	6.3%	11.5%	5.3%	14.8%	25.0%	28.0%	12.9%
		% of Total	1.1%	0.6%	2.2%	1.7%	0.6%	2.2%	0.6%	3.9%	12.9%
	Less frequently	Count	0	0	1	0	0	2	0	1	4
		% within Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?	0.0%	0.0%	25.0%	0.0%	0.0%	50.0%	0.0%	25.0%	100.0%
		% within How would you position yourself spiritually or religiously?	0.0%	0.0%	1.6%	0.0%	0.0%	7.4%	0.0%	4.0%	2.2%
		% of Total	0.0%	0.0%	0.6%	0.0%	0.0%	1.1%	0.0%	0.6%	2.2%
	About the same frequency	Count	0	1	6	3	4	6	0	6	26
		% within Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?	0.0%	3.8%	23.1%	11.5%	15.4%	23.1%	0.0%	23.1%	100.0%
		% within How would you position yourself spiritually or religiously?	0.0%	33.3%	9.4%	11.5%	21.1%	22.2%	0.0%	24.0%	14.6%
		% of Total	0.0%	0.6%	3.4%	1.7%	2.2%	3.4%	0.0%	3.4%	14.6%
Total		Count	10	3	64	26	19	27	4	25	178
		% within Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?	5.6%	1.7%	36.0%	14.6%	10.7%	15.2%	2.2%	14.0%	100.0%
		% within How would you position yourself spiritually or religiously?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	5.6%	1.7%	36.0%	14.6%	10.7%	15.2%	2.2%	14.0%	100.0%

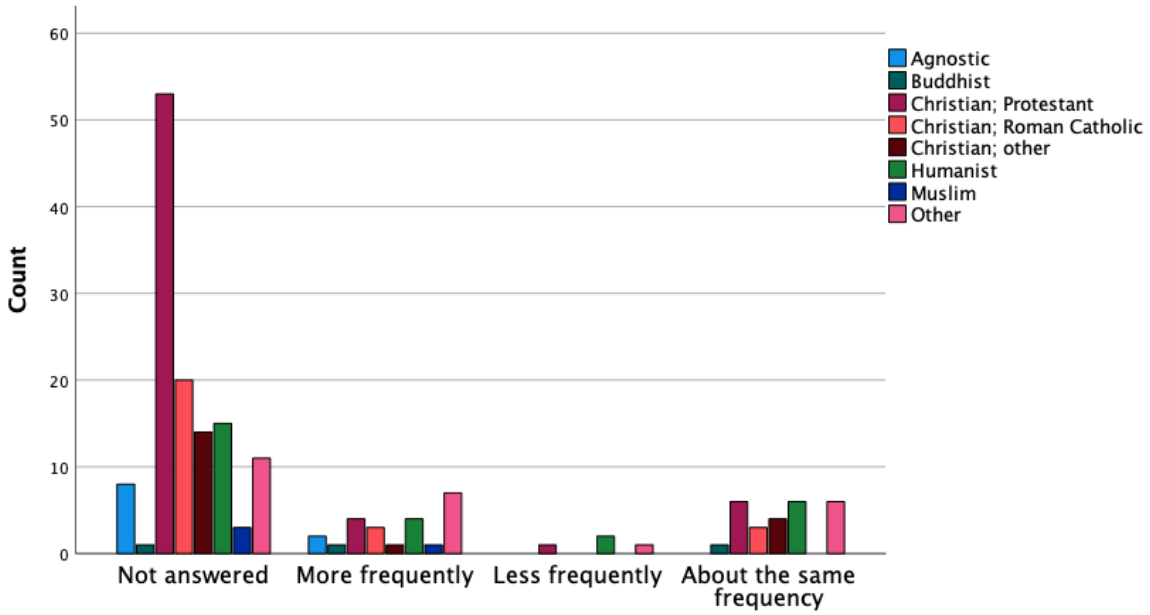
Chi-Square Tests

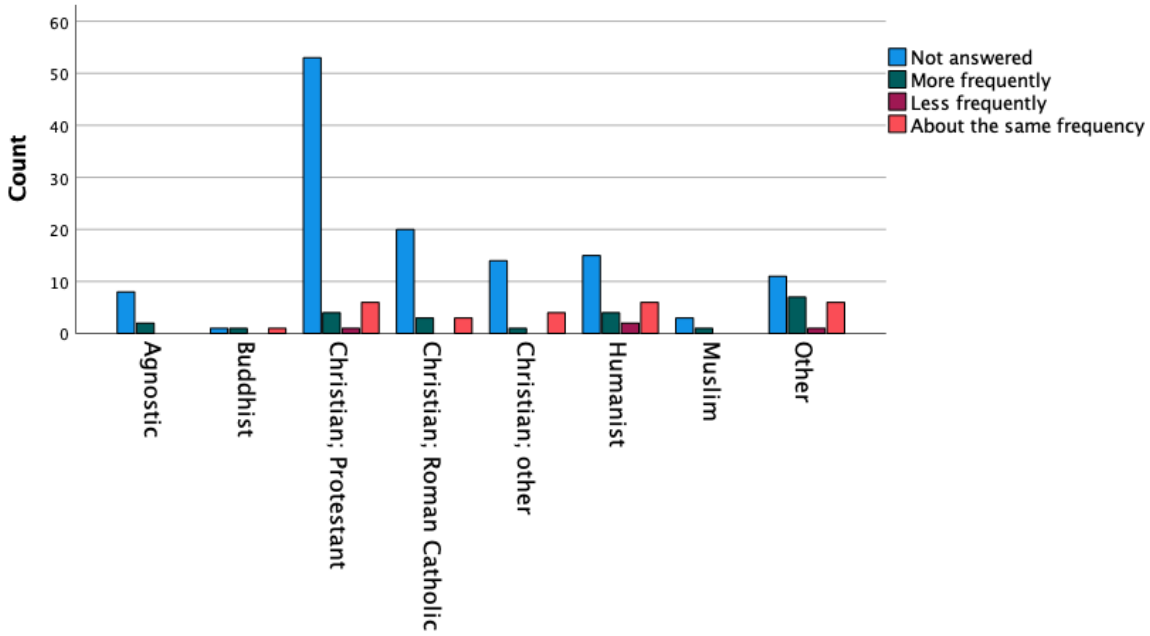
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	27.357[a]	21	.159
Likelihood Ratio	28.770	21	.120
Linear-by-Linear Association	9.555	1	.002
N of Valid Cases	178		

a. 24 cells (75.0%) have expected count less than 5. The minimum expected count is .07.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.392	.159
	Cramer's V	.226	.159
N of Valid Cases		178	


Count
60
50
40
30
20
10
0
Not answered
More frequently
Less frequently
About the same frequency
Agnostic
Buddhist
Christian; Protestant
Christian; Roman Catholic
Christian; other
Humanist
Muslim
Other


Count
60
50
40
30
20
10
0
Agnostic
Buddhist
Christian; Protestant
Christian; Roman Catholic
Christian; other
Humanist
Muslim
Other
Not answered
More frequently
Less frequently
About the same frequency

22. COLLEGE OF EDUCATION
versus **Use of focusing**

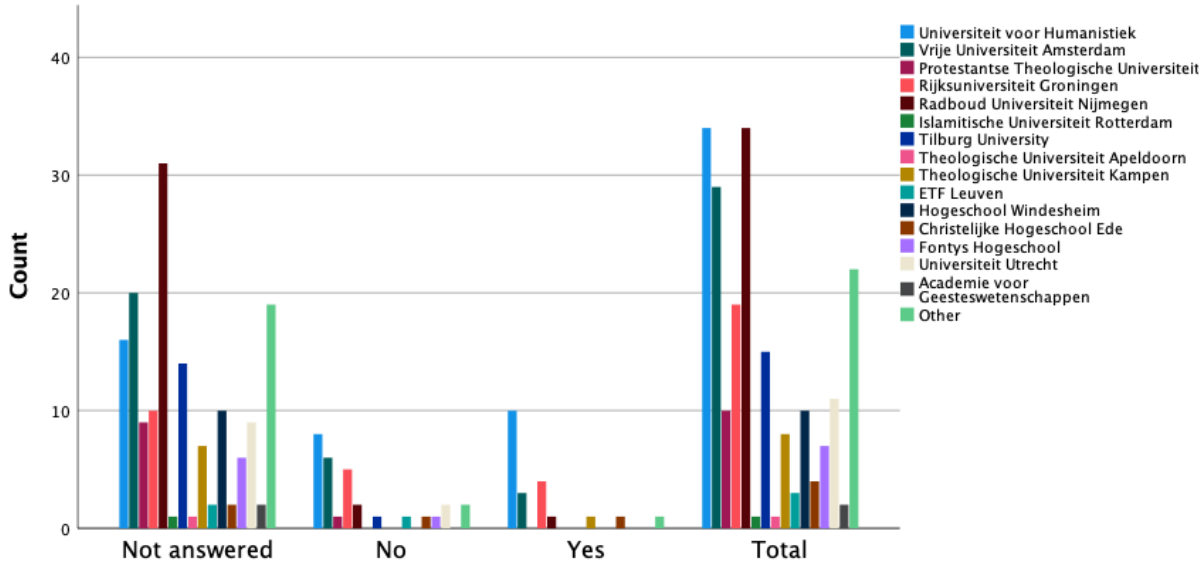
**Where have you received your education as a spiritual caregiver?
* In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?**

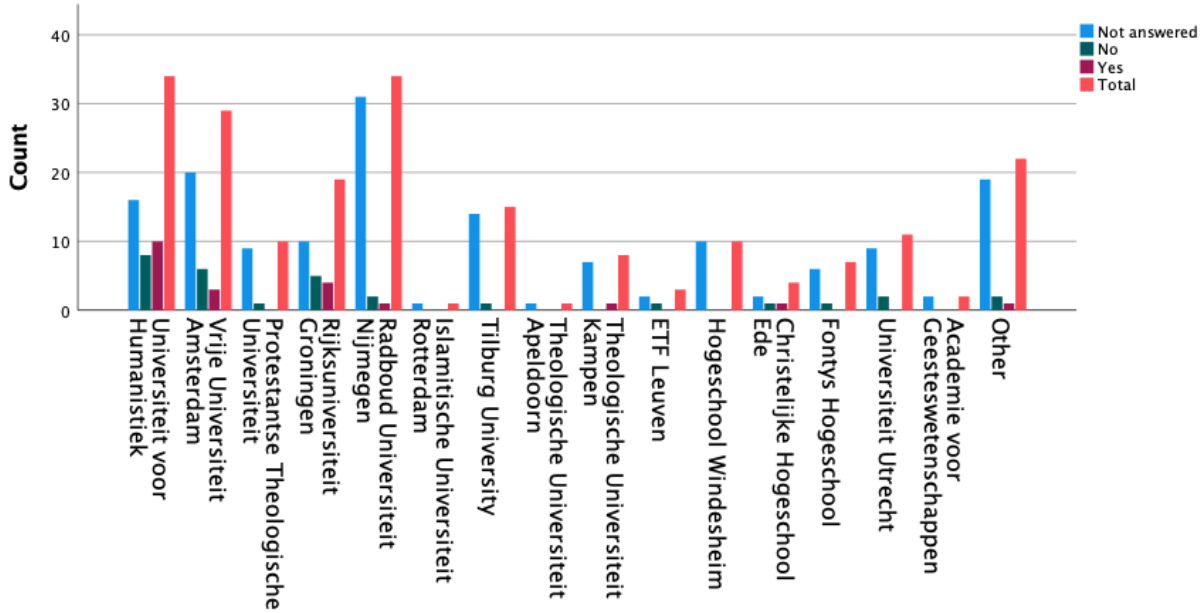
			In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?			
			N.A.	No	Yes	Total
College[a]	Universiteit voor Humanistiek	Count	16	8	10	34
		% within College	47.1%	23.5%	29.4%	
		% within Use_focusing_Gendlin_steps	11.7%	30.8%	66.7%	
		% of Total	9.0%	4.5%	5.6%	19.1%
	Vrije Universiteit Amsterdam	Count	20	6	3	29
		% within College	69.0%	20.7%	10.3%	
		% within Use_focusing_Gendlin_steps	14.6%	23.1%	20.0%	
		% of Total	11.2%	3.4%	1.7%	16.3%
	Protestantse Theologische Universiteit	Count	9	1	0	10
		% within College	90.0%	10.0%	0.0%	
		% within Use_focusing_Gendlin_steps	6.6%	3.8%	0.0%	
		% of Total	5.1%	0.6%	0.0%	5.6%
	Rijksuniversiteit Groningen	Count	10	5	4	19
		% within College	52.6%	26.3%	21.1%	
		% within Use_focusing_Gendlin_steps	7.3%	19.2%	26.7%	
		% of Total	5.6%	2.8%	2.2%	10.7%
	Radboud Universiteit Nijmegen	Count	31	2	1	34
		% within College	91.2%	5.9%	2.9%	
		% within Use_focusing_Gendlin_steps	22.6%	7.7%	6.7%	
		% of Total	17.4%	1.1%	0.6%	19.1%
	Islamitische Universiteit Rotterdam	Count	1	0	0	1
		% within College	100.0%	0.0%	0.0%	
		% within Use_focusing_Gendlin_steps	0.7%	0.0%	0.0%	
		% of Total	0.6%	0.0%	0.0%	0.6%
	Tilburg University	Count	14	1	0	15
		% within College	93.3%	6.7%	0.0%	
		% within Use_focusing_Gendlin_steps	10.2%	3.8%	0.0%	
		% of Total	7.9%	0.6%	0.0%	8.4%
	Theologische Universiteit Apeldoorn	Count	1	0	0	1
		% within College	100.0%	0.0%	0.0%	
		% within Use_focusing_Gendlin_steps	0.7%	0.0%	0.0%	
		% of Total	0.6%	0.0%	0.0%	0.6%

	Theologische Universiteit Kampen	Count	7	0	1	8
		% within College	87.5%	0.0%	12.5%	
		% within Use_focusing_Gendlin_steps	5.1%	0.0%	6.7%	
		% of Total	3.9%	0.0%	0.6%	4.5%
	ETF Leuven	Count	2	1	0	3
		% within College	66.7%	33.3%	0.0%	
		% within Use_focusing_Gendlin_steps	1.5%	3.8%	0.0%	
		% of Total	1.1%	0.6%	0.0%	1.7%
	Hogeschool Windesheim	Count	10	0	0	10
		% within College	100.0%	0.0%	0.0%	
		% within Use_focusing_Gendlin_steps	7.3%	0.0%	0.0%	
		% of Total	5.6%	0.0%	0.0%	5.6%
	Christelijke Hogeschool Ede	Count	2	1	1	4
		% within College	50.0%	25.0%	25.0%	
		% within Use_focusing_Gendlin_steps	1.5%	3.8%	6.7%	
		% of Total	1.1%	0.6%	0.6%	2.2%
	Fontys Hogeschool	Count	6	1	0	7
		% within College	85.7%	14.3%	0.0%	
		% within Use_focusing_Gendlin_steps	4.4%	3.8%	0.0%	
		% of Total	3.4%	0.6%	0.0%	3.9%
	Universiteit Utrecht	Count	9	2	0	11
		% within College	81.8%	18.2%	0.0%	
		% within Use_focusing_Gendlin_steps	6.6%	7.7%	0.0%	
		% of Total	5.1%	1.1%	0.0%	6.2%
	Academie voor Geesteswetenschappen	Count	2	0	0	2
		% within College	100.0%	0.0%	0.0%	
		% within Use_focusing_Gendlin_steps	1.5%	0.0%	0.0%	
		% of Total	1.1%	0.0%	0.0%	1.1%
	Other	Count	19	2	1	22
		% within College	86.4%	9.1%	4.5%	
		% within Use_focusing_Gendlin_steps	13.9%	7.7%	6.7%	
		% of Total	10.7%	1.1%	0.6%	12.4%
Total		Count	137	26	15	178
		% of Total	77.0%	14.6%	8.4%	100.0%

Percentages and totals are based on respondents.

a. Dichotomy group tabulated at value 1.


Count
40
30
20
10
0
Not answered
No
Yes
Total
Universiteit voor Humanistiek
Vrije Universiteit Amsterdam
Protestantse Theologische Universiteit
Rijksuniversiteit Groningen
Radboud Universiteit Nijmegen
Islamitische Universiteit Rotterdam
Tilburg University
Theologische Universiteit Apeldoorn
Theologische Universiteit Kampen
ETF Leuven
Hogeschool Windesheim
Christelijke Hogeschool Ede
Fontys Hogeschool
Universiteit Utrecht
Academie voor Geesteswetenschappen
Other


Count
40
30
20
10
0
Not answered
No
Yes
Total
Universiteit voor Humanistiek
Vrije Universiteit Amsterdam
Protestantse Theologische Universiteit
Rijksuniversiteit Groningen
Radboud Universiteit Nijmegen
Islamitische Universiteit Rotterdam
Tilburg University
Theologische Universiteit Apeldoorn
Theologische Universiteit Kampen
ETF Leuven
Hogeschool Windesheim
Christelijke Hogeschool Ede
Fontys Hogeschool
Universiteit Utrecht
Academie voor Geesteswetenschappen
Other

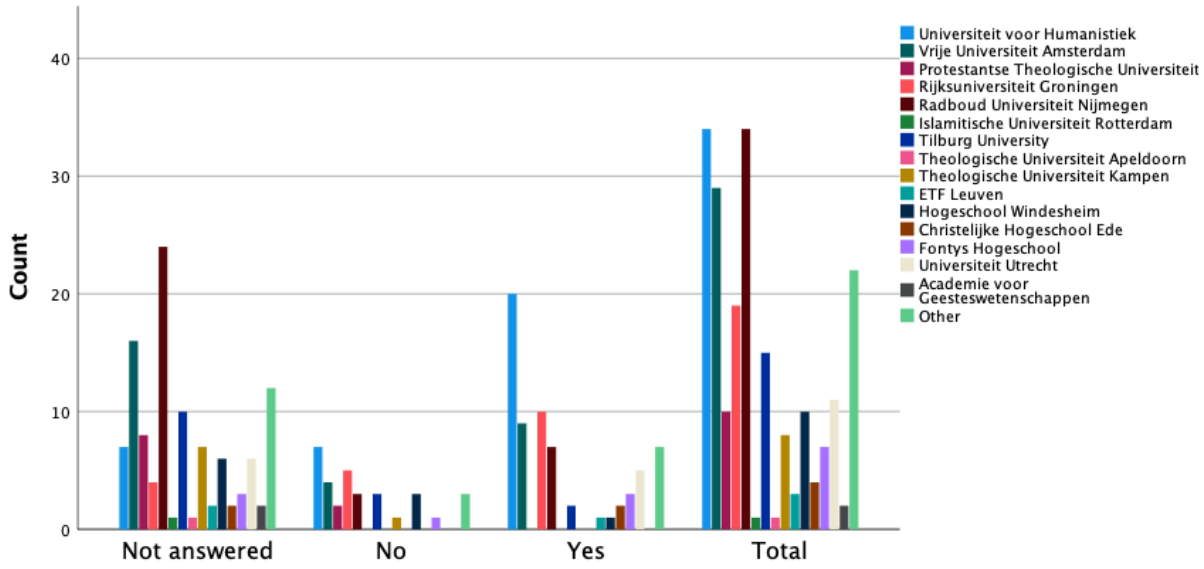
**Where have you received your education as a spiritual caregiver?
* In your work as a spiritual caregiver, do you make use of a variation of the focusing method or do you use elements of the method?**

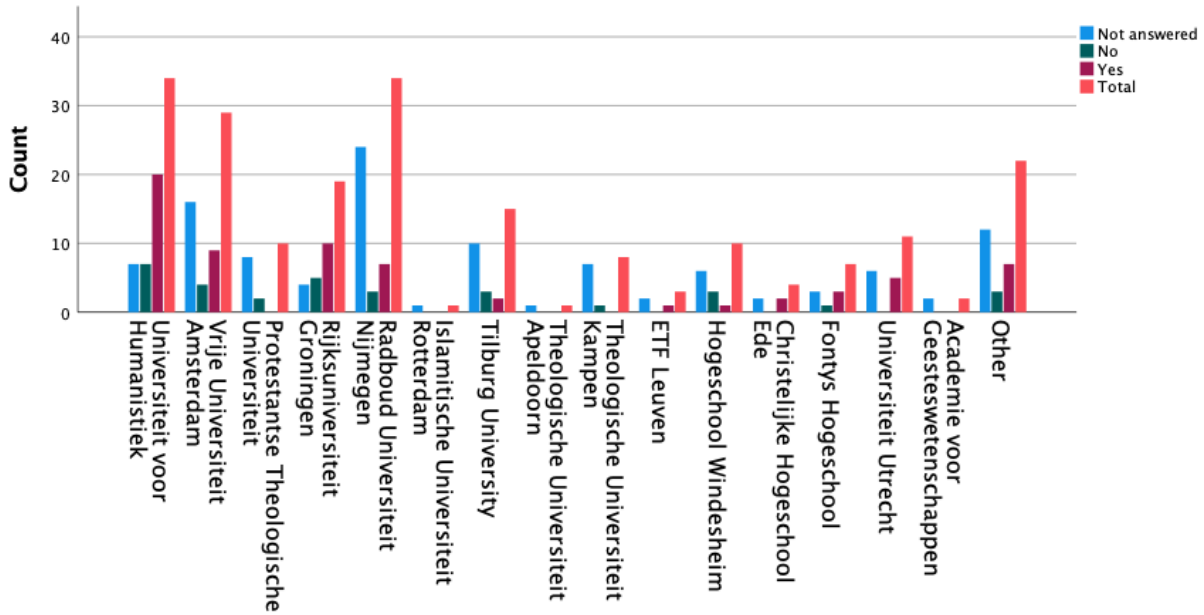
			In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?			
			N.A.	No	Yes	Total
College[a]	Universiteit voor Humanistiek	Count	7	7	20	34
		% within College	20.6%	20.6%	58.8%	
		% within Use_focusing_any_type	7.4%	25.0%	36.4%	
		% of Total	3.9%	3.9%	11.2%	19.1%
	Vrije Universiteit Amsterdam	Count	16	4	9	29
		% within College	55.2%	13.8%	31.0%	
		% within Use_focusing_any_type	16.8%	14.3%	16.4%	
		% of Total	9.0%	2.2%	5.1%	16.3%
	Protestantse Theologische Universiteit	Count	8	2	0	10
		% within College	80.0%	20.0%	0.0%	
		% within Use_focusing_any_type	8.4%	7.1%	0.0%	
		% of Total	4.5%	1.1%	0.0%	5.6%
	Rijksuniversiteit Groningen	Count	4	5	10	19
		% within College	21.1%	26.3%	52.6%	
		% within Use_focusing_any_type	4.2%	17.9%	18.2%	
		% of Total	2.2%	2.8%	5.6%	10.7%
	Radboud Universiteit Nijmegen	Count	24	3	7	34
		% within College	70.6%	8.8%	20.6%	
		% within Use_focusing_any_type	25.3%	10.7%	12.7%	
		% of Total	13.5%	1.7%	3.9%	19.1%
	Islamitische Universiteit Rotterdam	Count	1	0	0	1
		% within College	100.0%	0.0%	0.0%	
		% within Use_focusing_any_type	1.1%	0.0%	0.0%	
		% of Total	0.6%	0.0%	0.0%	0.6%
	Tilburg University	Count	10	3	2	15
		% within College	66.7%	20.0%	13.3%	
		% within Use_focusing_any_type	10.5%	10.7%	3.6%	
		% of Total	5.6%	1.7%	1.1%	8.4%
	Theologische Universiteit Apeldoorn	Count	1	0	0	1
		% within College	100.0%	0.0%	0.0%	
		% within Use_focusing_any_type	1.1%	0.0%	0.0%	
		% of Total	0.6%	0.0%	0.0%	0.6%
	Theologische Universiteit Kampen	Count	7	1	0	8
		% within College	87.5%	12.5%	0.0%	
		% within Use_focusing_any_type	7.4%	3.6%	0.0%	
		% of Total	3.9%	0.6%	0.0%	4.5%

	ETF Leuven	Count	2	0	1	3
		% within College	66.7%	0.0%	33.3%	
		% within Use_focusing_any_type	2.1%	0.0%	1.8%	
		% of Total	1.1%	0.0%	0.6%	1.7%
	Hogeschool Windesheim	Count	6	3	1	10
		% within College	60.0%	30.0%	10.0%	
		% within Use_focusing_any_type	6.3%	10.7%	1.8%	
		% of Total	3.4%	1.7%	0.6%	5.6%
	Christelijke Hogeschool Ede	Count	2	0	2	4
		% within College	50.0%	0.0%	50.0%	
		% within Use_focusing_any_type	2.1%	0.0%	3.6%	
		% of Total	1.1%	0.0%	1.1%	2.2%
	Fontys Hogeschool	Count	3	1	3	7
		% within College	42.9%	14.3%	42.9%	
		% within Use_focusing_any_type	3.2%	3.6%	5.5%	
		% of Total	1.7%	0.6%	1.7%	3.9%
	Universiteit Utrecht	Count	6	0	5	11
		% within College	54.5%	0.0%	45.5%	
		% within Use_focusing_any_type	6.3%	0.0%	9.1%	
		% of Total	3.4%	0.0%	2.8%	6.2%
	Academie voor Geesteswetenschappen	Count	2	0	0	2
		% within College	100.0%	0.0%	0.0%	
		% within Use_focusing_any_type	2.1%	0.0%	0.0%	
		% of Total	1.1%	0.0%	0.0%	1.1%
	Other	Count	12	3	7	22
		% within College	54.5%	13.6%	31.8%	
		% within Use_focusing_any_type	12.6%	10.7%	12.7%	
		% of Total	6.7%	1.7%	3.9%	12.4%
Total		Count	95	28	55	178
		% of Total	53.4%	15.7%	30.9%	100.0%

Percentages and totals are based on respondents.

a. Dichotomy group tabulated at value 1.

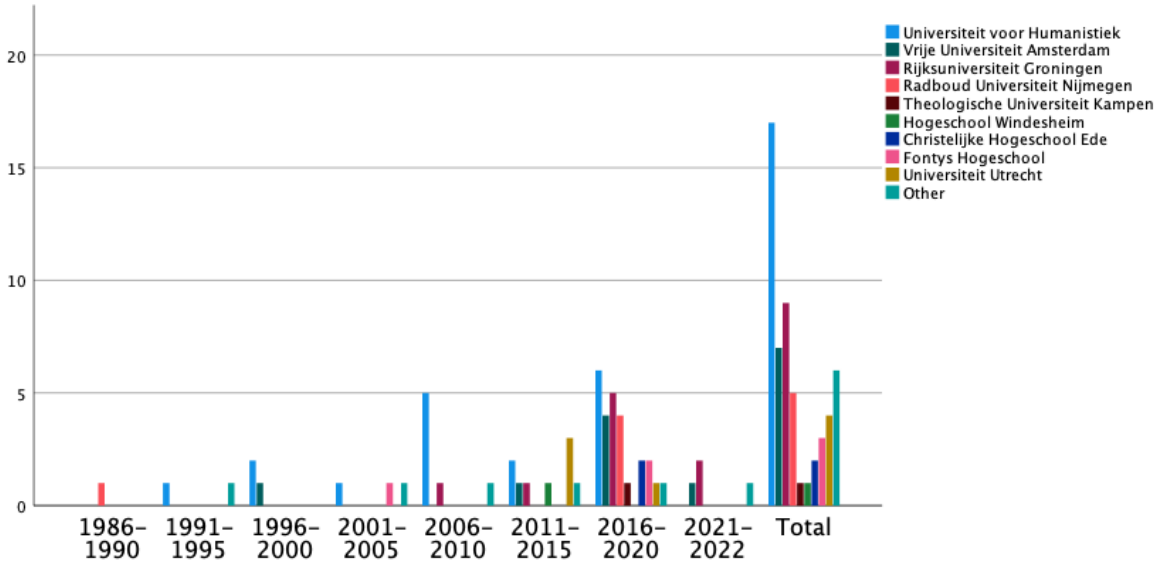

Count
40
30
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10
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Fontys Hogeschool
Universiteit Utrecht
Academie voor Geesteswetenschappen
Other

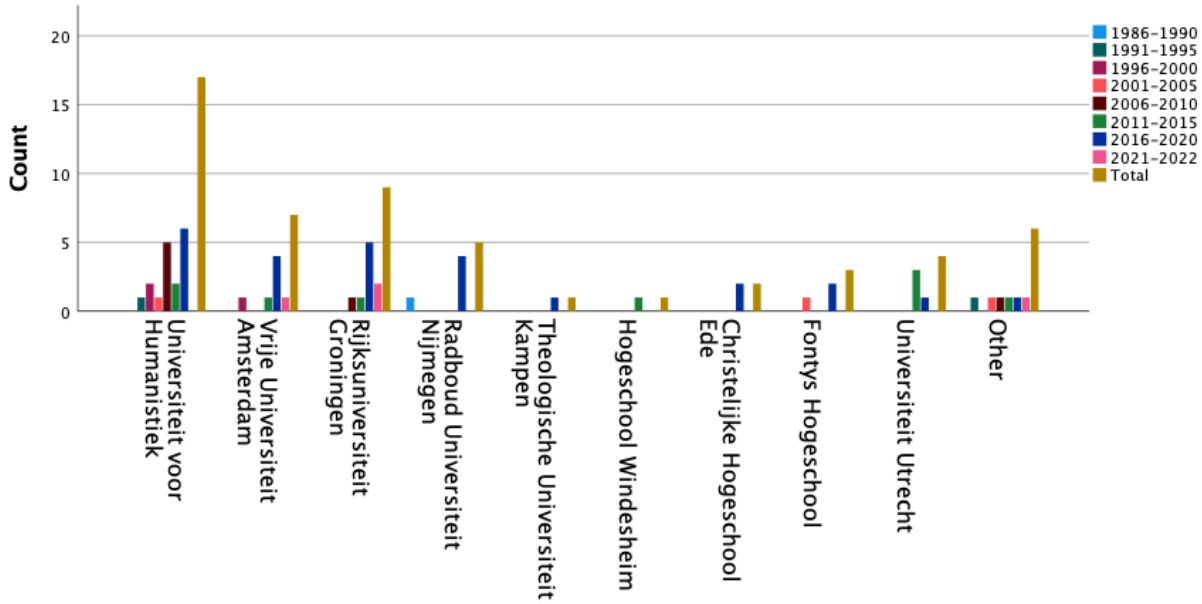

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Fontys Hogeschool
Universiteit Utrecht
Academie voor Geesteswetenschappen
Other

Where have you received your education as a spiritual caregiver?
*** Since when in your work as a spiritual caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?**

			Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?								
			1986-1990	1991-1995	1996-2000	2001-2005	2006-2010	2011-2015	2016-2020	2021-2022	Total
College[a]	Universiteit voor Humanistiek	Count	0	1	2	1	5	2	6	0	17
		% within College	0.0%	5.9%	11.8%	5.9%	29.4%	11.8%	35.3%	0.0%	
		% within Since_when_focusing	0.0%	100.0%	66.7%	33.3%	71.4%	25.0%	30.0%	0.0%	
		% of Total	0.0%	2.2%	4.3%	2.2%	10.9%	4.3%	13.0%	0.0%	37.0%
	Vrije Universiteit Amsterdam	Count	0	0	1	0	0	1	4	1	7
		% within College	0.0%	0.0%	14.3%	0.0%	0.0%	14.3%	57.1%	14.3%	
		% within Since_when_focusing	0.0%	0.0%	33.3%	0.0%	0.0%	12.5%	20.0%	33.3%	
		% of Total	0.0%	0.0%	2.2%	0.0%	0.0%	2.2%	8.7%	2.2%	15.2%
	Rijksuniversiteit Groningen	Count	0	0	0	0	1	1	5	2	9
		% within College	0.0%	0.0%	0.0%	0.0%	11.1%	11.1%	55.6%	22.2%	
		% within Since_when_focusing	0.0%	0.0%	0.0%	0.0%	14.3%	12.5%	25.0%	66.7%	
		% of Total	0.0%	0.0%	0.0%	0.0%	2.2%	2.2%	10.9%	4.3%	19.6%
	Radboud Universiteit Nijmegen	Count	1	0	0	0	0	0	4	0	5
		% within College	20.0%	0.0%	0.0%	0.0%	0.0%	0.0%	80.0%	0.0%	
		% within Since_when_focusing	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	20.0%	0.0%	
		% of Total	2.2%	0.0%	0.0%	0.0%	0.0%	0.0%	8.7%	0.0%	10.9%
	Theologische Universiteit Kampen	Count	0	0	0	0	0	0	1	0	1
		% within College	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	
		% within Since_when_focusing	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	5.0%	0.0%	
		% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	2.2%	0.0%	2.2%
	Hogeschool Windesheim	Count	0	0	0	0	0	1	0	0	1
		% within College	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	0.0%	
		% within Since_when_focusing	0.0%	0.0%	0.0%	0.0%	0.0%	12.5%	0.0%	0.0%	
		% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	2.2%	0.0%	0.0%	2.2%
	Christelijke Hogeschool Ede	Count	0	0	0	0	0	0	2	0	2
		% within College	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	
		% within Since_when_focusing	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	10.0%	0.0%	
		% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	4.3%	0.0%	4.3%
	Fontys Hogeschool	Count	0	0	0	1	0	0	2	0	3
		% within College	0.0%	0.0%	0.0%	33.3%	0.0%	0.0%	66.7%	0.0%	
		% within Since_when_focusing	0.0%	0.0%	0.0%	33.3%	0.0%	0.0%	10.0%	0.0%	
		% of Total	0.0%	0.0%	0.0%	2.2%	0.0%	0.0%	4.3%	0.0%	6.5%
	Universiteit Utrecht	Count	0	0	0	0	0	3	1	0	4
		% within College	0.0%	0.0%	0.0%	0.0%	0.0%	75.0%	25.0%	0.0%	
		% within Since_when_focusing	0.0%	0.0%	0.0%	0.0%	0.0%	37.5%	5.0%	0.0%	
		% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	6.5%	2.2%	0.0%	8.7%
	Other	Count	0	1	0	1	1	1	1	1	6
		% within College	0.0%	16.7%	0.0%	16.7%	16.7%	16.7%	16.7%	16.7%	
		% within Since_when_focusing	0.0%	100.0%	0.0%	33.3%	14.3%	12.5%	5.0%	33.3%	
		% of Total	0.0%	2.2%	0.0%	2.2%	2.2%	2.2%	2.2%	2.2%	13.0%
Total		Count	1	1	3	3	7	8	20	3	46
		% of Total	2.2%	2.2%	6.5%	6.5%	15.2%	17.4%	43.5%	6.5%	100.0%

Percentages and totals are based on respondents.
a. Dichotomy group tabulated at value 1.

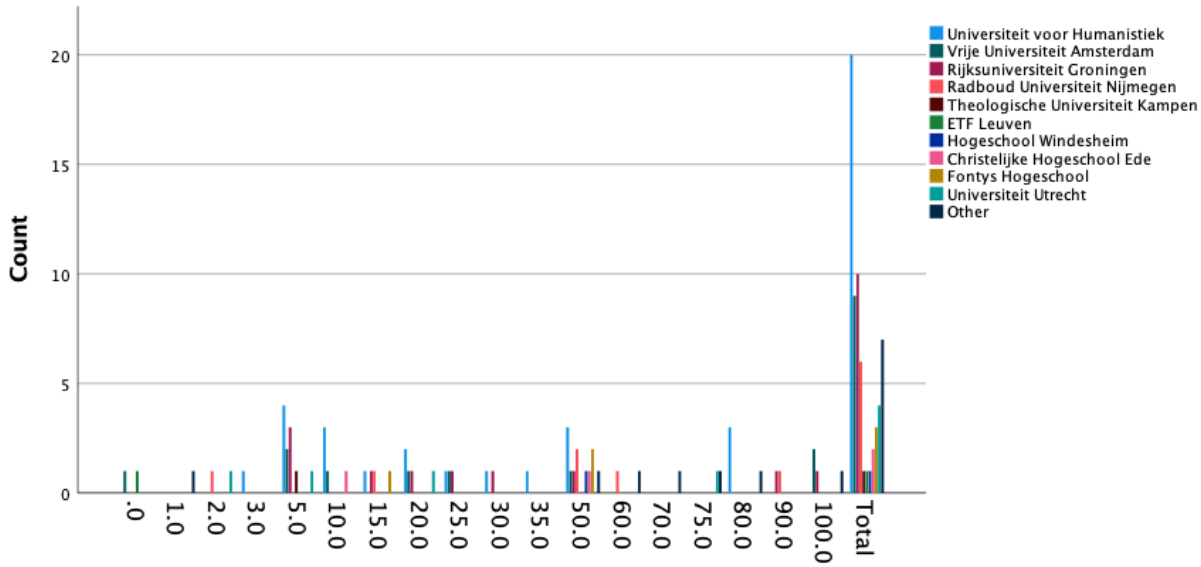

20
15
10
5
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1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022
Total
Universiteit voor Humanistiek
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Rijksuniversiteit Groningen
Radboud Universiteit Nijmegen
Theologische Universiteit Kampen
Hogeschool Windesheim
Christelijke Hogeschool Ede
Fontys Hogeschool
Universiteit Utrecht
Other

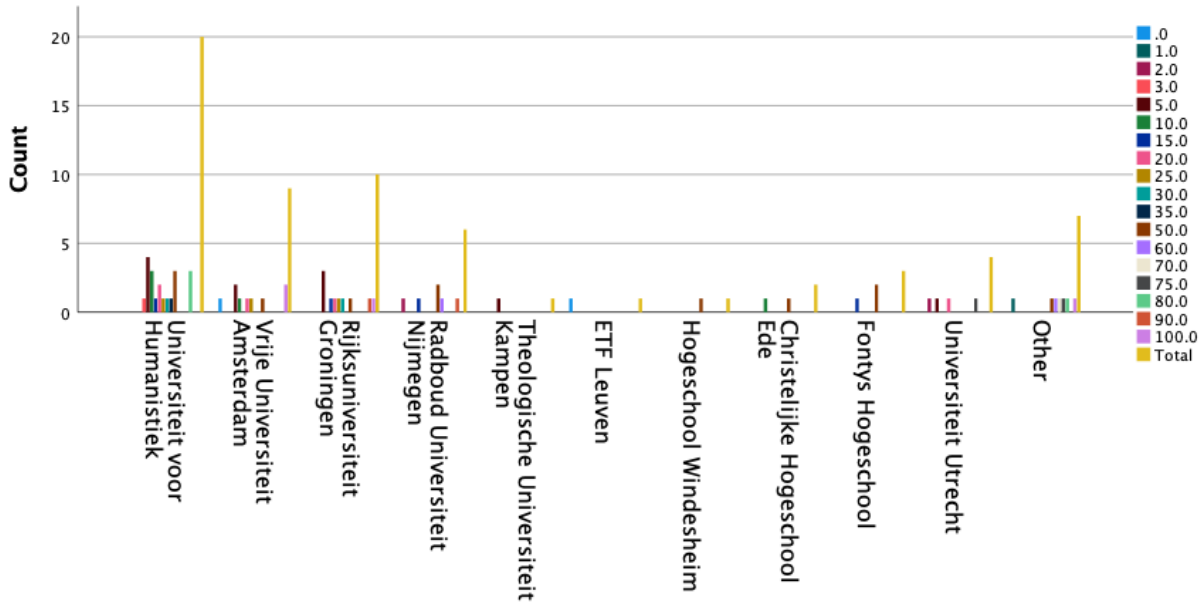

Count
20
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1986–1990
1991–1995
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2011–2015
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Universiteit Utrecht
Other

Where have you received your education as a spiritual caregiver?
*** In what percentage of the conversations you have with clients would you say you make use of focusing?**

			In what percentage of the conversations you have with clients would you say you make use of focusing?																	
			.0	1.0	2.0	3.0	5.0	10.0	15.0	20.0	25.0	30.0	35.0	50.0	60.0	70.0	75.0	80.0	90.0	100.0	Total
$College[a]	Universiteit voor Humanistiek	Count	0	0	0	1	4	3	1	2	1	1	1	3	0	0	0	3	0	0	20
		% within College	0.0%	0.0%	0.0%	5.0%	20.0%	15.0%	5.0%	10.0%	5.0%	5.0%	5.0%	15.0%	0.0%	0.0%	0.0%	15.0%	0.0%	0.0%	
		% within Percentage of conversations	0.0%	0.0%	0.0%	100.0%	57.1%	60.0%	25.0%	50.0%	33.3%	50.0%	100.0%	33.3%	0.0%	0.0%	0.0%	75.0%	0.0%	0.0%	
		% of Total	0.0%	0.0%	0.0%	1.9%	7.5%	5.7%	1.9%	3.8%	1.9%	1.9%	1.9%	5.7%	0.0%	0.0%	0.0%	5.7%	0.0%	0.0%	37.7%
	Vrije Universiteit Amsterdam	Count	1	0	0	0	2	1	0	1	1	0	0	1	0	0	0	0	0	2	9
		% within College	11.1%	0.0%	0.0%	0.0%	22.2%	11.1%	0.0%	11.1%	11.1%	0.0%	0.0%	11.1%	0.0%	0.0%	0.0%	0.0%	0.0%	22.2%	
		% within Percentage of conversations	100.0%	0.0%	0.0%	0.0%	28.6%	20.0%	0.0%	25.0%	33.3%	0.0%	0.0%	11.1%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	
		% of Total	1.9%	0.0%	0.0%	0.0%	3.8%	1.9%	0.0%	1.9%	1.9%	0.0%	0.0%	1.9%	0.0%	0.0%	0.0%	0.0%	0.0%	3.8%	17.0%
	Rijksuniversiteit Groningen	Count	0	0	0	0	3	0	1	1	1	1	0	1	0	0	0	0	1	1	10
		% within College	0.0%	0.0%	0.0%	0.0%	30.0%	0.0%	10.0%	10.0%	10.0%	10.0%	0.0%	10.0%	0.0%	0.0%	0.0%	0.0%	10.0%	10.0%	
		% within Percentage of conversations	0.0%	0.0%	0.0%	0.0%	42.9%	0.0%	25.0%	25.0%	33.3%	50.0%	0.0%	11.1%	0.0%	0.0%	0.0%	0.0%	50.0%	50.0%	
		% of Total	0.0%	0.0%	0.0%	0.0%	5.7%	0.0%	1.9%	1.9%	1.9%	1.9%	0.0%	1.9%	0.0%	0.0%	0.0%	0.0%	1.9%	1.9%	18.9%
	Radboud Universiteit Nijmegen	Count	0	0	1	0	0	0	1	0	0	0	0	2	1	0	0	0	1	0	6
		% within College	0.0%	0.0%	16.7%	0.0%	0.0%	0.0%	16.7%	0.0%	0.0%	0.0%	0.0%	33.3%	16.7%	0.0%	0.0%	0.0%	16.7%	0.0%	
		% within Percentage of conversations	0.0%	0.0%	50.0%	0.0%	0.0%	0.0%	25.0%	0.0%	0.0%	0.0%	0.0%	22.2%	50.0%	0.0%	0.0%	0.0%	50.0%	0.0%	
		% of Total	0.0%	0.0%	1.9%	0.0%	0.0%	0.0%	1.9%	0.0%	0.0%	0.0%	0.0%	3.8%	1.9%	0.0%	0.0%	0.0%	1.9%	0.0%	11.3%
	Theologische Universiteit Kampen	Count	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	1
		% within College	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	
		% within Percentage of conversations	0.0%	0.0%	0.0%	0.0%	14.3%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	
		% of Total	0.0%	0.0%	0.0%	0.0%	1.9%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	1.9%
	ETF Leuven	Count	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1
		% within College	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	
		% within Percentage of conversations	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	
		% of Total	1.9%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	1.9%
	Hogeschool Windesheim	Count	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	1
		% within College	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	
		% within Percentage of conversations	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	11.1%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	
		% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	1.9%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	1.9%
	Christelijke Hogeschool Ede	Count	0	0	0	0	0	1	0	0	0	0	0	1	0	0	0	0	0	0	2
		% within College	0.0%	0.0%	0.0%	0.0%	0.0%	50.0%	0.0%	0.0%	0.0%	0.0%	0.0%	50.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	
		% within Percentage of conversations	0.0%	0.0%	0.0%	0.0%	0.0%	20.0%	0.0%	0.0%	0.0%	0.0%	0.0%	11.1%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	
		% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	1.9%	0.0%	0.0%	0.0%	0.0%	0.0%	1.9%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	3.8%
	Fontys Hogeschool	Count	0	0	0	0	0	0	1	0	0	0	0	2	0	0	0	0	0	0	3
		% within College	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	33.3%	0.0%	0.0%	0.0%	0.0%	66.7%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	
		% within Percentage of conversations	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	25.0%	0.0%	0.0%	0.0%	0.0%	22.2%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	
		% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	1.9%	0.0%	0.0%	0.0%	0.0%	3.8%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	5.7%
	Universiteit Utrecht	Count	0	0	1	0	1	0	0	1	0	0	0	0	0	0	1	0	0	0	4
		% within College	0.0%	0.0%	25.0%	0.0%	25.0%	0.0%	0.0%	25.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	25.0%	0.0%	0.0%	0.0%	
		% within Percentage of conversations	0.0%	0.0%	50.0%	0.0%	14.3%	0.0%	0.0%	25.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	50.0%	0.0%	0.0%	0.0%	
		% of Total	0.0%	0.0%	1.9%	0.0%	1.9%	0.0%	0.0%	1.9%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	1.9%	0.0%	0.0%	0.0%	7.5%
	Other	Count	0	1	0	0	0	0	0	0	0	0	0	1	1	1	1	1	0	1	7
		% within College	0.0%	14.3%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	14.3%	14.3%	14.3%	14.3%	14.3%	0.0%	14.3%	
		% within Percentage of conversations	0.0%	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	11.1%	50.0%	100.0%	50.0%	25.0%	0.0%	50.0%	
		% of Total	0.0%	1.9%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	1.9%	1.9%	1.9%	1.9%	1.9%	0.0%	1.9%	13.2%
Total		Count	1	1	2	1	7	5	4	4	3	2	1	9	2	1	2	4	2	2	53
		% of Total	1.9%	1.9%	3.8%	1.9%	13.2%	9.4%	7.5%	7.5%	5.7%	3.8%	1.9%	17.0%	3.8%	1.9%	3.8%	7.5%	3.8%	3.8%	100.0%

Percentages and totals are based on respondents.
a. Dichotomy group tabulated at value 1.


Count
20
15
10
5
0
.0
1.0
2.0
3.0
5.0
10.0
15.0
20.0
25.0
30.0
35.0
50.0
60.0
70.0
75.0
80.0
90.0
100.0
Total
Universiteit voor Humanistiek
Vrije Universiteit Amsterdam
Rijksuniversiteit Groningen
Radboud Universiteit Nijmegen
Theologische Universiteit Kampen
ETF Leuven
Hogeschool Windesheim
Christelijke Hogeschool Ede
Fontys Hogeschool
Universiteit Utrecht
Other


Count
20
15
10
5
0
Universiteit voor Humanistiek
Vrije Universiteit Amsterdam
Rijksuniversiteit Groningen
Radboud Universiteit Nijmegen
Theologische Universiteit Kampen
ETF Leuven
Hogeschool Windesheim
Christelijke Hogeschool Ede
Fontys Hogeschool
Universiteit Utrecht
Other
.0
1.0
2.0
3.0
5.0
10.0
15.0
20.0
25.0
30.0
35.0
50.0
60.0
70.0
75.0
80.0
90.0
100.0
Total

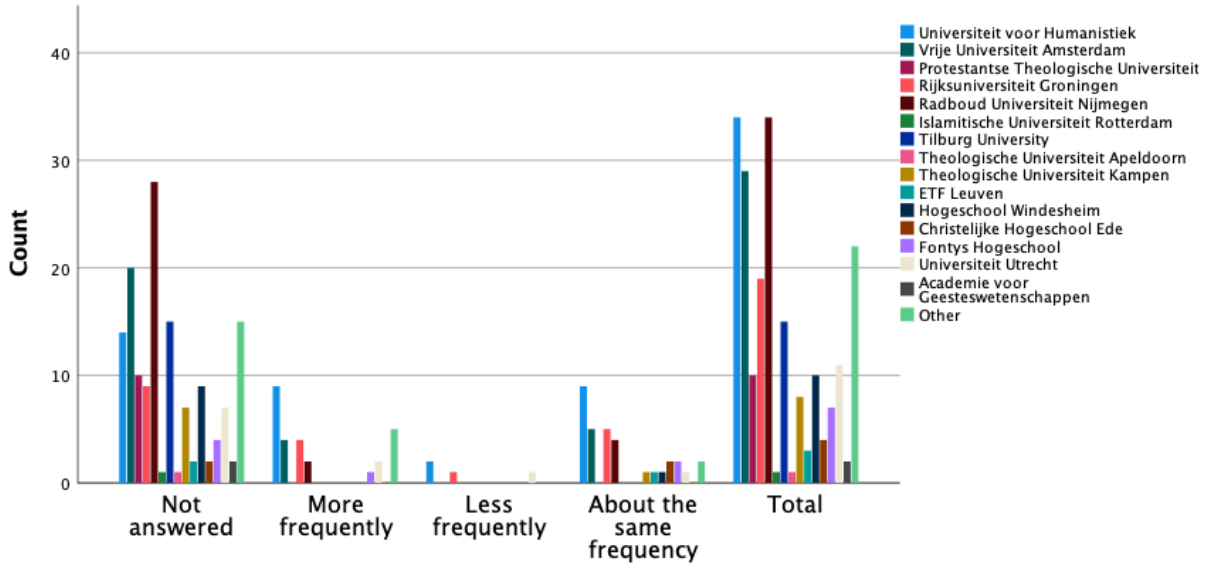
Where have you received your education as a spiritual caregiver?
*** Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?**

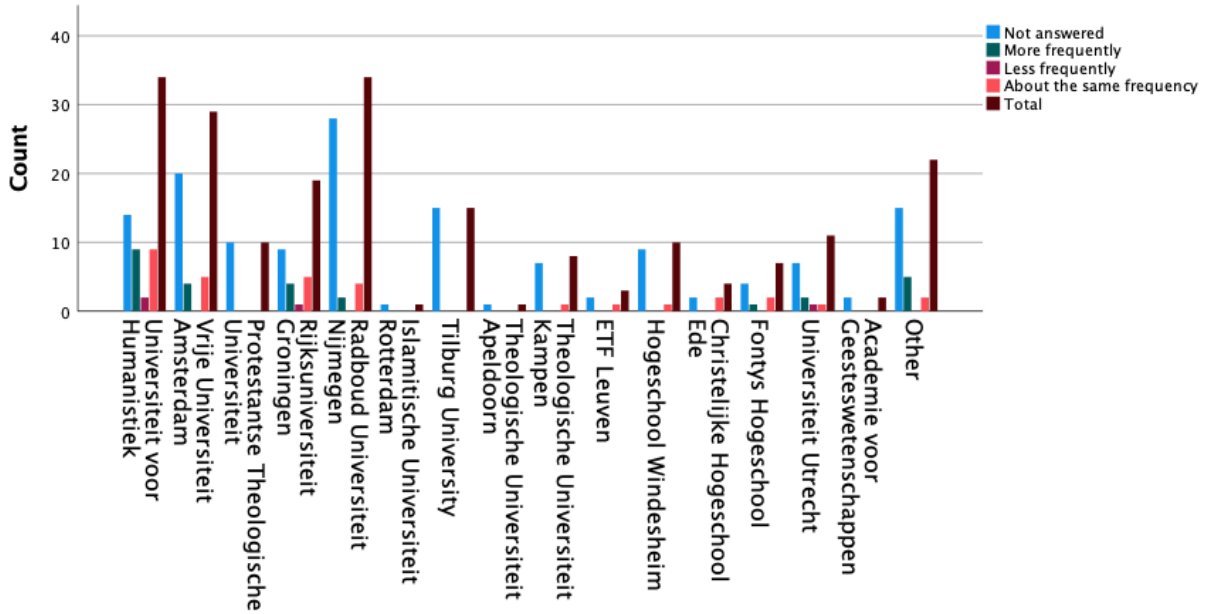
			Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?				
			N.A.	More frequently	Less frequently	About the same frequency	Total
College[a]	Universiteit voor Humanistiek	Count	14	9	2	9	34
		% within College	41.2%	26.5%	5.9%	26.5%	
		% within More_or_less_frequently	11.2%	39.1%	50.0%	34.6%	
		% of Total	7.9%	5.1%	1.1%	5.1%	19.1%
	Vrije Universiteit Amsterdam	Count	20	4	0	5	29
		% within College	69.0%	13.8%	0.0%	17.2%	
		% within More_or_less_frequently	16.0%	17.4%	0.0%	19.2%	
		% of Total	11.2%	2.2%	0.0%	2.8%	16.3%
	Protestantse Theologische Universiteit	Count	10	0	0	0	10
		% within College	100.0%	0.0%	0.0%	0.0%	
		% within More_or_less_frequently	8.0%	0.0%	0.0%	0.0%	
		% of Total	5.6%	0.0%	0.0%	0.0%	5.6%
	Rijksuniversiteit Groningen	Count	9	4	1	5	19
		% within College	47.4%	21.1%	5.3%	26.3%	
		% within More_or_less_frequently	7.2%	17.4%	25.0%	19.2%	
		% of Total	5.1%	2.2%	0.6%	2.8%	10.7%
	Radboud Universiteit Nijmegen	Count	28	2	0	4	34
		% within College	82.4%	5.9%	0.0%	11.8%	
		% within More_or_less_frequently	22.4%	8.7%	0.0%	15.4%	
		% of Total	15.7%	1.1%	0.0%	2.2%	19.1%
	Islamitische Universiteit Rotterdam	Count	1	0	0	0	1
		% within College	100.0%	0.0%	0.0%	0.0%	
		% within More_or_less_frequently	0.8%	0.0%	0.0%	0.0%	
		% of Total	0.6%	0.0%	0.0%	0.0%	0.6%
	Tilburg University	Count	15	0	0	0	15
		% within College	100.0%	0.0%	0.0%	0.0%	
		% within More_or_less_frequently	12.0%	0.0%	0.0%	0.0%	
		% of Total	8.4%	0.0%	0.0%	0.0%	8.4%
	Theologische Universiteit Apeldoorn	Count	1	0	0	0	1
		% within College	100.0%	0.0%	0.0%	0.0%	
		% within More_or_less_frequently	0.8%	0.0%	0.0%	0.0%	
		% of Total	0.6%	0.0%	0.0%	0.0%	0.6%
	Theologische Universiteit Kampen	Count	7	0	0	1	8
		% within College	87.5%	0.0%	0.0%	12.5%	
		% within More_or_less_frequently	5.6%	0.0%	0.0%	3.8%	
		% of Total	3.9%	0.0%	0.0%	0.6%	4.5%

	ETF Leuven	Count	2	0	0	1	3
		% within College	66.7%	0.0%	0.0%	33.3%	
		% within More_or_less_frequently	1.6%	0.0%	0.0%	3.8%	
		% of Total	1.1%	0.0%	0.0%	0.6%	1.7%
	Hogeschool Windesheim	Count	9	0	0	1	10
		% within College	90.0%	0.0%	0.0%	10.0%	
		% within More_or_less_frequently	7.2%	0.0%	0.0%	3.8%	
		% of Total	5.1%	0.0%	0.0%	0.6%	5.6%
	Christelijke Hogeschool Ede	Count	2	0	0	2	4
		% within College	50.0%	0.0%	0.0%	50.0%	
		% within More_or_less_frequently	1.6%	0.0%	0.0%	7.7%	
		% of Total	1.1%	0.0%	0.0%	1.1%	2.2%
	Fontys Hogeschool	Count	4	1	0	2	7
		% within College	57.1%	14.3%	0.0%	28.6%	
		% within More_or_less_frequently	3.2%	4.3%	0.0%	7.7%	
		% of Total	2.2%	0.6%	0.0%	1.1%	3.9%
	Universiteit Utrecht	Count	7	2	1	1	11
		% within College	63.6%	18.2%	9.1%	9.1%	
		% within More_or_less_frequently	5.6%	8.7%	25.0%	3.8%	
		% of Total	3.9%	1.1%	0.6%	0.6%	6.2%
	Academie voor Geesteswetenschappen	Count	2	0	0	0	2
		% within College	100.0%	0.0%	0.0%	0.0%	
		% within More_or_less_frequently	1.6%	0.0%	0.0%	0.0%	
		% of Total	1.1%	0.0%	0.0%	0.0%	1.1%
	Other	Count	15	5	0	2	22
		% within College	68.2%	22.7%	0.0%	9.1%	
		% within More_or_less_frequently	12.0%	21.7%	0.0%	7.7%	
		% of Total	8.4%	2.8%	0.0%	1.1%	12.4%
Total		Count	125	23	4	26	178
		% of Total	70.2%	12.9%	2.2%	14.6%	100.0%

Percentages and totals are based on respondents.

a. Dichotomy group tabulated at value 1.


Count
40
30
20
10
0
Not answered
More frequently
Less frequently
About the same frequency
Total
Universiteit voor Humanistiek
Vrije Universiteit Amsterdam
Protestantse Theologische Universiteit
Rijksuniversiteit Groningen
Radboud Universiteit Nijmegen
Islamitische Universiteit Rotterdam
Tilburg University
Theologische Universiteit Apeldoorn
Theologische Universiteit Kampen
ETF Leuven
Hogeschool Windesheim
Christelijke Hogeschool Ede
Fontys Hogeschool
Universiteit Utrecht
Academie voor Geesteswetenschappen
Other


Count
40
30
20
10
0
Not answered
More frequently
Less frequently
About the same frequency
Total
Universiteit voor Humanistiek
Vrije Universiteit Amsterdam
Protestantse Theologische Universiteit
Rijksuniversiteit Groningen
Radboud Universiteit Nijmegen
Islamitische Universiteit Rotterdam
Tilburg University
Theologische Universiteit Apeldoorn
Theologische Universiteit Kampen
ETF Leuven
Hogeschool Windesheim
Christelijke Hogeschool Ede
Fontys Hogeschool
Universiteit Utrecht
Academie voor Geesteswetenschappen
Other

23. START OF WORK AS A SPIRITUAL CAREGIVER *versus* Use of focusing

In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin? * Since when have you been working as a spiritual caregiver?

			Since when have you been working as a spiritual caregiver?									
			1981-1985	1986-1990	1991-1995	1996-2000	2001-2005	2006-2010	2011-2015	2016-2020	2021-2022	Total
In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?	N.A.	Count	3	5	5	9	12	23	22	42	16	137
		% within In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?	2.2%	3.6%	3.6%	6.6%	8.8%	16.8%	16.1%	30.7%	11.7%	100.0%
		% within Since when have you been working as a spiritual caregiver?	100.0%	83.3%	83.3%	69.2%	70.6%	76.7%	73.3%	76.4%	88.9%	77.0%
		% of Total	1.7%	2.8%	2.8%	5.1%	6.7%	12.9%	12.4%	23.6%	9.0%	77.0%
	No	Count	0	1	0	1	4	6	5	7	2	26
		% within In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?	0.0%	3.8%	0.0%	3.8%	15.4%	23.1%	19.2%	26.9%	7.7%	100.0%
		% within Since when have you been working as a spiritual caregiver?	0.0%	16.7%	0.0%	7.7%	23.5%	20.0%	16.7%	12.7%	11.1%	14.6%
		% of Total	0.0%	0.6%	0.0%	0.6%	2.2%	3.4%	2.8%	3.9%	1.1%	14.6%
	Yes	Count	0	0	1	3	1	1	3	6	0	15
		% within In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?	0.0%	0.0%	6.7%	20.0%	6.7%	6.7%	20.0%	40.0%	0.0%	100.0%
		% within Since when have you been working as a spiritual caregiver?	0.0%	0.0%	16.7%	23.1%	5.9%	3.3%	10.0%	10.9%	0.0%	8.4%
		% of Total	0.0%	0.0%	0.6%	1.7%	0.6%	0.6%	1.7%	3.4%	0.0%	8.4%
Total		Count	3	6	6	13	17	30	30	55	18	178
		% within In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?	1.7%	3.4%	3.4%	7.3%	9.6%	16.9%	16.9%	30.9%	10.1%	100.0%
		% within Since when have you been working as a spiritual caregiver?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	1.7%	3.4%	3.4%	7.3%	9.6%	16.9%	16.9%	30.9%	10.1%	100.0%

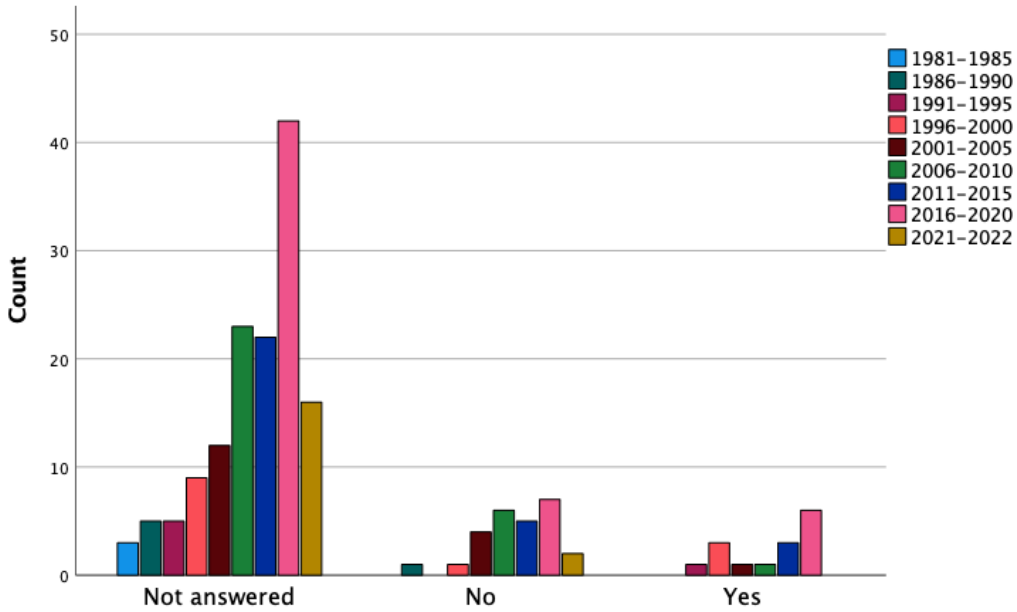
Chi-Square Tests

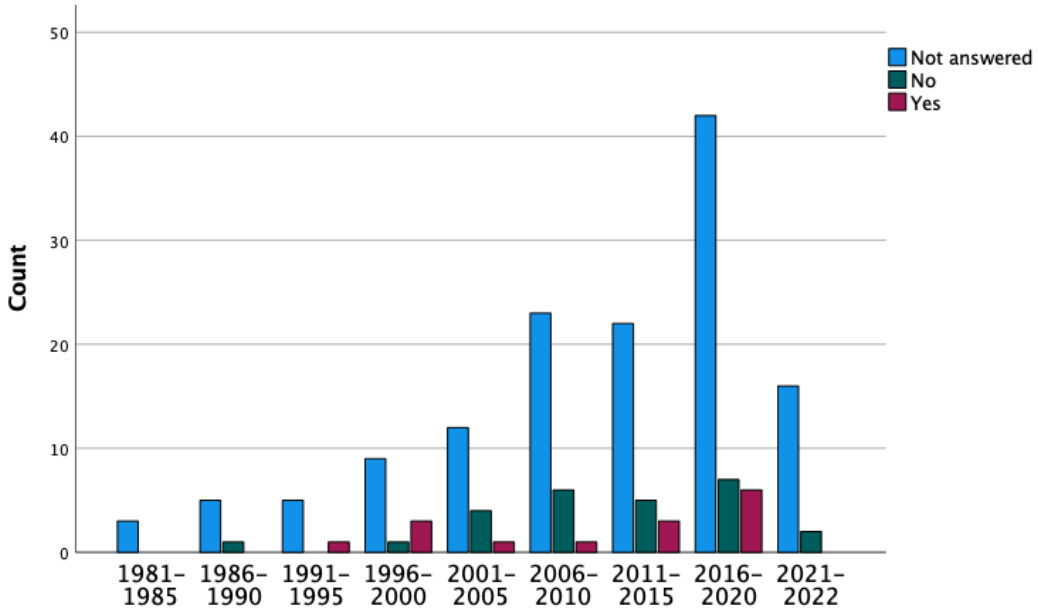
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	12.114[a]	16	.736
Likelihood Ratio	14.642	16	.551
Linear-by-Linear Association	.082	1	.774
N of Valid Cases	178		

a. 20 cells (74.1%) have expected count less than 5. The minimum expected count is .25.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.261	.736
	Cramer's V	.184	.736
N of Valid Cases		178	


Count
50
40
30
20
10
0
Not answered
No
Yes
1981–1985
1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022


Count
50
40
30
20
10
0
1981–1985
1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022
Not answered
No
Yes

In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method? * Since when have you been working as a spiritual caregiver?

			Since when have you been working as a spiritual caregiver?									
			1981–1985	1986–1990	1991–1995	1996–2000	2001–2005	2006–2010	2011–2015	2016–2020	2021–2022	Total
In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?	N.A.	Count	1	4	4	7	9	14	12	31	13	95
		% within In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?	1.1%	4.2%	4.2%	7.4%	9.5%	14.7%	12.6%	32.6%	13.7%	100.0%
		% within Since when have you been working as a spiritual caregiver?	33.3%	66.7%	66.7%	53.8%	52.9%	46.7%	40.0%	56.4%	72.2%	53.4%
		% of Total	0.6%	2.2%	2.2%	3.9%	5.1%	7.9%	6.7%	17.4%	7.3%	53.4%
	No	Count	1	1	0	1	2	5	7	8	3	28
		% within In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?	3.6%	3.6%	0.0%	3.6%	7.1%	17.9%	25.0%	28.6%	10.7%	100.0%
		% within Since when have you been working as a spiritual caregiver?	33.3%	16.7%	0.0%	7.7%	11.8%	16.7%	23.3%	14.5%	16.7%	15.7%
		% of Total	0.6%	0.6%	0.0%	0.6%	1.1%	2.8%	3.9%	4.5%	1.7%	15.7%
	Yes	Count	1	1	2	5	6	11	11	16	2	55
		% within In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?	1.8%	1.8%	3.6%	9.1%	10.9%	20.0%	20.0%	29.1%	3.6%	100.0%
		% within Since when have you been working as a spiritual caregiver?	33.3%	16.7%	33.3%	38.5%	35.3%	36.7%	36.7%	29.1%	11.1%	30.9%
		% of Total	0.6%	0.6%	1.1%	2.8%	3.4%	6.2%	6.2%	9.0%	1.1%	30.9%
Total		Count	3	6	6	13	17	30	30	55	18	178
		% within In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?	1.7%	3.4%	3.4%	7.3%	9.6%	16.9%	16.9%	30.9%	10.1%	100.0%
		% within Since when have you been working as a spiritual caregiver?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	1.7%	3.4%	3.4%	7.3%	9.6%	16.9%	16.9%	30.9%	10.1%	100.0%

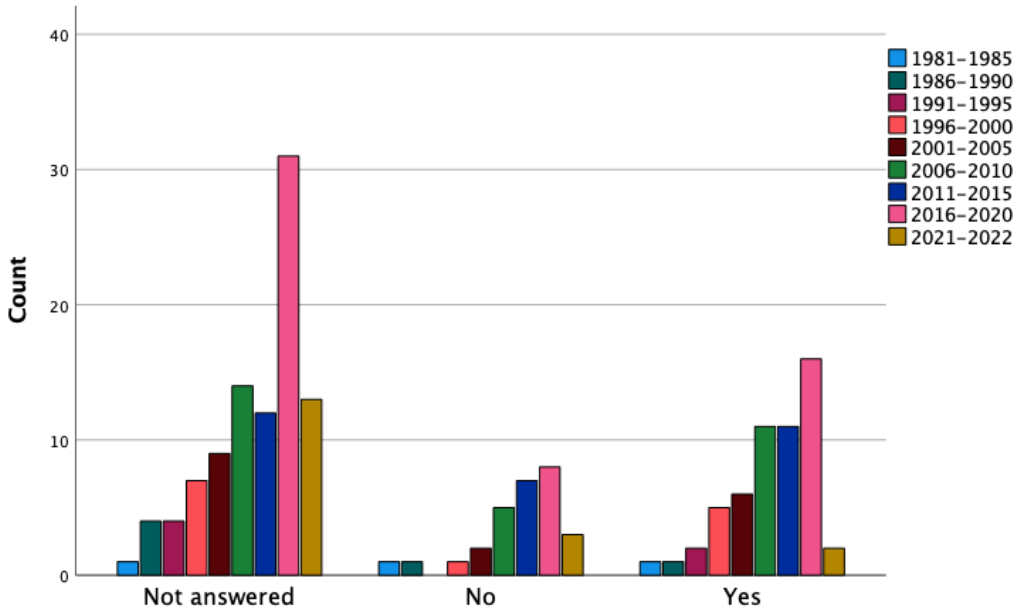
Chi-Square Tests

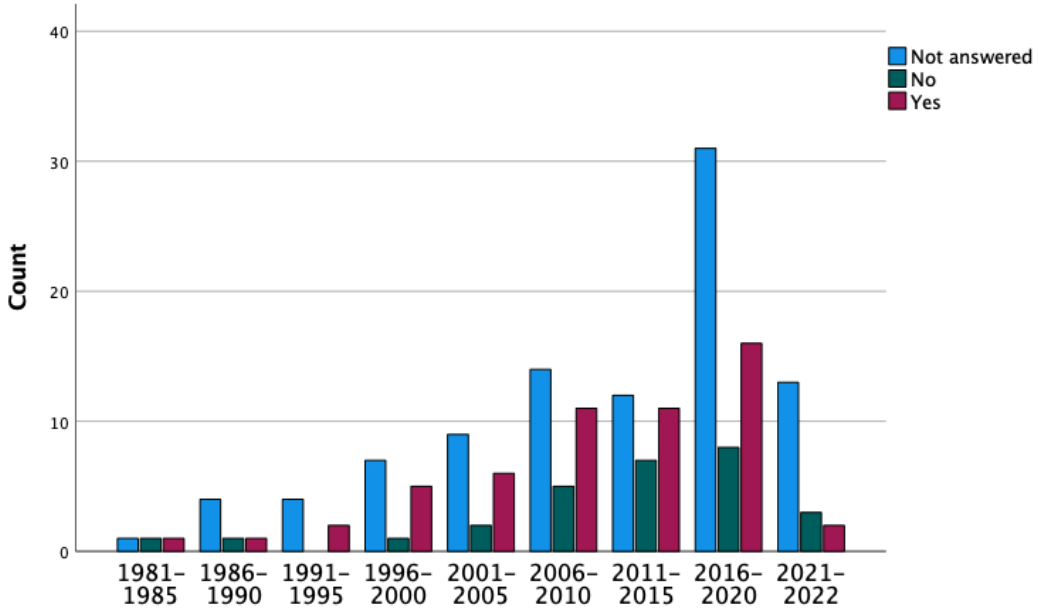
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	10.336[a]	16	.849
Likelihood Ratio	11.897	16	.751
Linear-by-Linear Association	.611	1	.434
N of Valid Cases	178		

a. 15 cells (55.6%) have expected count less than 5. The minimum expected count is .47.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.241	.849
	Cramer's V	.170	.849
N of Valid Cases		178	


Count
40
30
20
10
0
Not answered
No
Yes
1981–1985
1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022


Count
40
30
20
10
0
1981–1985
1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022
Not answered
No
Yes

Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it' * Since when have you been working as a spiritual caregiver?

			Since when have you been working as a spiritual caregiver?									
			1981–1985	1986–1990	1991–1995	1996–2000	2001–2005	2006–2010	2011–2015	2016–2020	2021–2022	Total
Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	1986–1990	Count	0	1	0	0	0	0	0	0	0	1
		% within Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	0.0%	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%
		% within Since when have you been working as a spiritual caregiver?	0.0%	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	2.2%
		% of Total	0.0%	2.2%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	2.2%
	1991–1995	Count	0	0	1	0	0	0	0	0	0	1
		% within Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	0.0%	0.0%	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%
		% within Since when have you been working as a spiritual caregiver?	0.0%	0.0%	50.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	2.2%
		% of Total	0.0%	0.0%	2.2%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	2.2%
	1996–2000	Count	0	0	0	2	0	0	0	1	0	3
		% within Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	0.0%	0.0%	0.0%	66.7%	0.0%	0.0%	0.0%	33.3%	0.0%	100.0%
		% within Since when have you been working as a spiritual caregiver?	0.0%	0.0%	0.0%	40.0%	0.0%	0.0%	0.0%	8.3%	0.0%	6.5%
		% of Total	0.0%	0.0%	0.0%	4.3%	0.0%	0.0%	0.0%	2.2%	0.0%	6.5%
	2001–2005	Count	0	0	1	0	2	0	0	0	0	3
		% within Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	0.0%	0.0%	33.3%	0.0%	66.7%	0.0%	0.0%	0.0%	0.0%	100.0%
		% within Since when have you been working as a spiritual caregiver?	0.0%	0.0%	50.0%	0.0%	40.0%	0.0%	0.0%	0.0%	0.0%	6.5%
		% of Total	0.0%	0.0%	2.2%	0.0%	4.3%	0.0%	0.0%	0.0%	0.0%	6.5%

	2006-2010	Count	1	0	0	0	1	5	0	0	0	7
		% within Since when in your work as a spiritual caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	14.3%	0.0%	0.0%	0.0%	14.3%	71.4%	0.0%	0.0%	0.0%	100.0%
		% within Since when have you been working as a spiritual caregiver?	100.0%	0.0%	0.0%	0.0%	20.0%	55.6%	0.0%	0.0%	0.0%	15.2%
		% of Total	2.2%	0.0%	0.0%	0.0%	2.2%	10.9%	0.0%	0.0%	0.0%	15.2%
	2011-2015	Count	0	0	0	2	0	1	5	0	0	8
		% within Since when in your work as a spiritual caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	0.0%	0.0%	0.0%	25.0%	0.0%	12.5%	62.5%	0.0%	0.0%	100.0%
		% within Since when have you been working as a spiritual caregiver?	0.0%	0.0%	0.0%	40.0%	0.0%	11.1%	50.0%	0.0%	0.0%	17.4%
		% of Total	0.0%	0.0%	0.0%	4.3%	0.0%	2.2%	10.9%	0.0%	0.0%	17.4%
	2016-2020	Count	0	0	0	1	1	2	5	11	0	20
		% within Since when in your work as a spiritual caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	0.0%	0.0%	0.0%	5.0%	5.0%	10.0%	25.0%	55.0%	0.0%	100.0%
		% within Since when have you been working as a spiritual caregiver?	0.0%	0.0%	0.0%	20.0%	20.0%	22.2%	50.0%	91.7%	0.0%	43.5%
		% of Total	0.0%	0.0%	0.0%	2.2%	2.2%	4.3%	10.9%	23.9%	0.0%	43.5%
	2021-2022	Count	0	0	0	0	1	1	0	0	1	3
		% within Since when in your work as a spiritual caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	0.0%	0.0%	0.0%	0.0%	33.3%	33.3%	0.0%	0.0%	33.3%	100.0%
		% within Since when have you been working as a spiritual caregiver?	0.0%	0.0%	0.0%	0.0%	20.0%	11.1%	0.0%	0.0%	100.0%	6.5%
		% of Total	0.0%	0.0%	0.0%	0.0%	2.2%	2.2%	0.0%	0.0%	2.2%	6.5%

Total		Count	1	1	2	5	5	9	10	12	1	46
		% within Since when in your work as a spiritual caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	2.2%	2.2%	4.3%	10.9%	10.9%	19.6%	21.7%	26.1%	2.2%	100.0%
		% within Since when have you been working as a spiritual caregiver?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	2.2%	2.2%	4.3%	10.9%	10.9%	19.6%	21.7%	26.1%	2.2%	100.0%

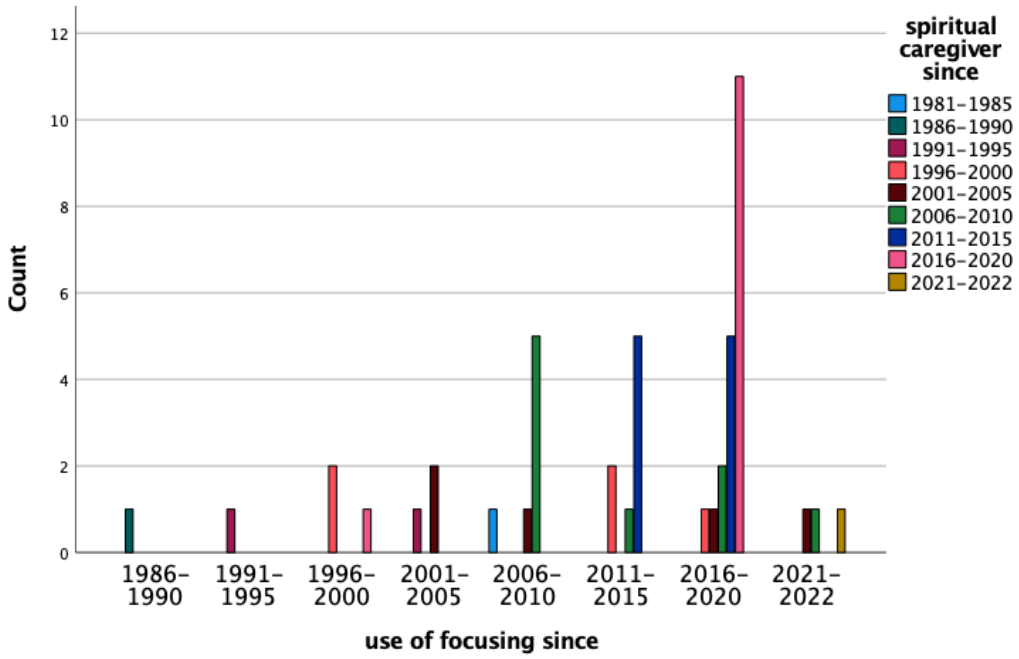
Chi-Square Tests

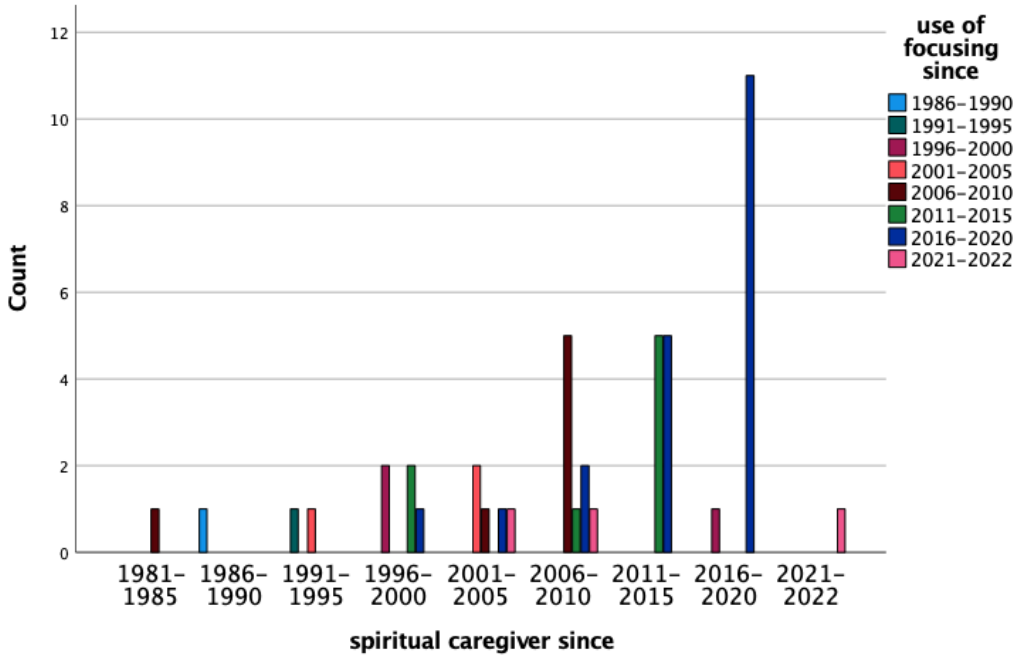
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	153.219[a]	56	<.001
Likelihood Ratio	84.043	56	.009
Linear-by-Linear Association	17.354	1	<.001
N of Valid Cases	46		

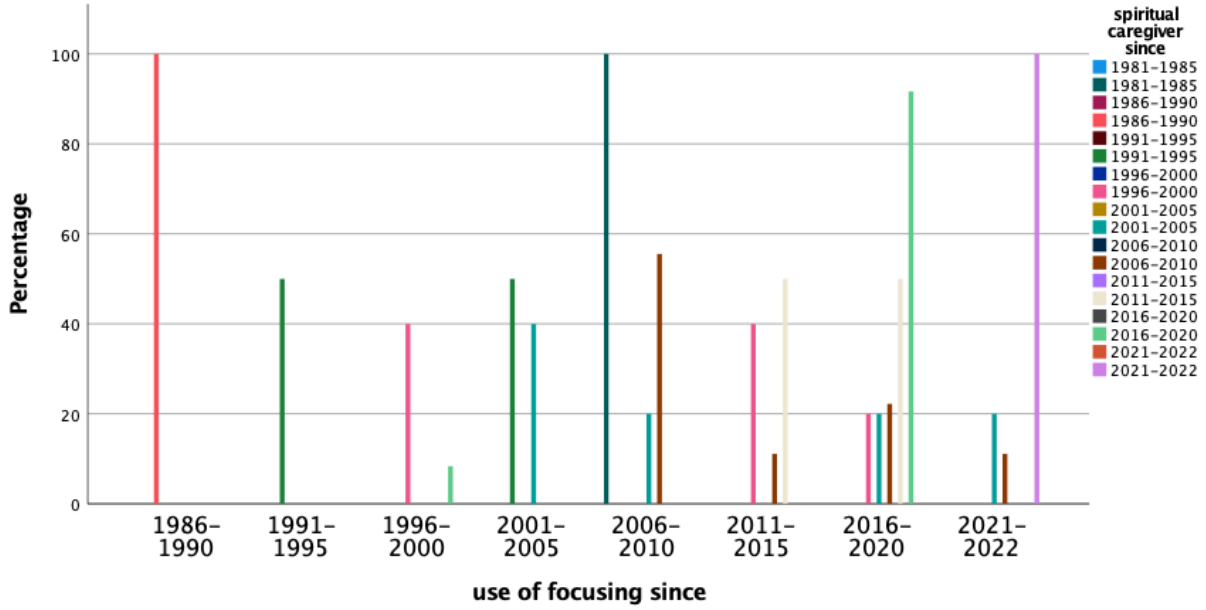
a. 71 cells (98.6%) have expected count less than 5. The minimum expected count is .02.

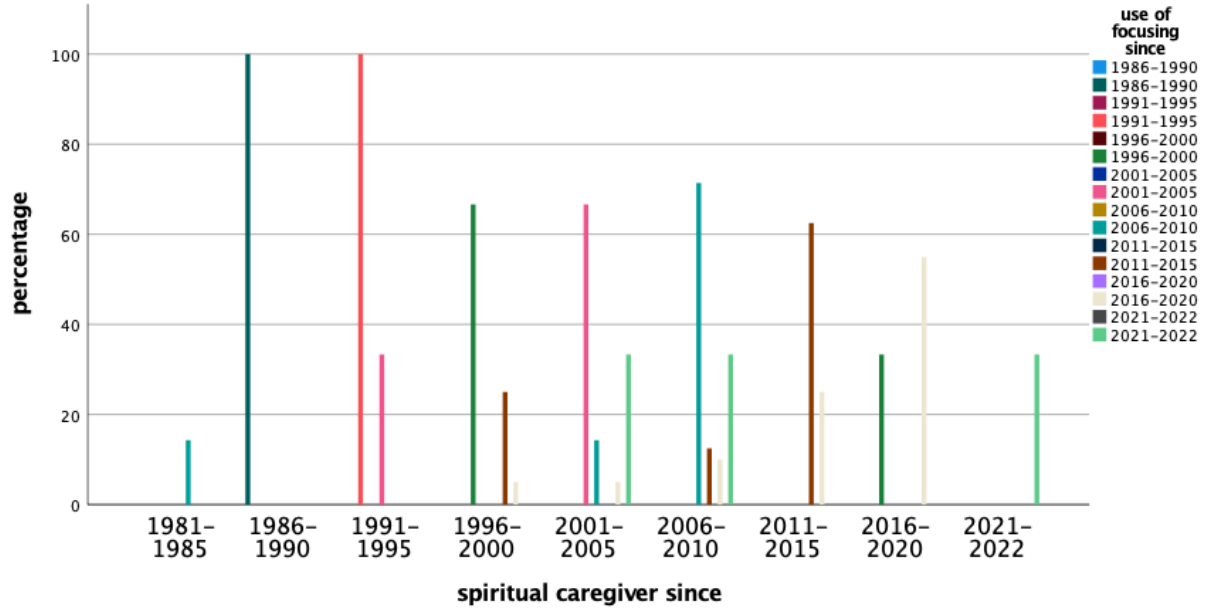
Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	1.825	<.001
	Cramer's V	.690	<.001
N of Valid Cases		46	


spiritual caregiver since
1981–1985
1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022
Count
0
2
4
6
8
10
12
1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022
use of focusing since


use of focusing since
1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022
Count
0
2
4
6
8
10
12
1981–1985
1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022
spiritual caregiver since


Percentage
100
80
60
40
20
0
1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022
use of focusing since
spiritual caregiver since
1981–1985
1981–1985
1986–1990
1986–1990
1991–1995
1991–1995
1996–2000
1996–2000
2001–2005
2001–2005
2006–2010
2006–2010
2011–2015
2011–2015
2016–2020
2016–2020
2021–2022
2021–2022


percentage
100
80
60
40
20
0
1981–1985
1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022
spiritual caregiver since
use of focusing since
1986–1990
1986–1990
1991–1995
1991–1995
1996–2000
1996–2000
2001–2005
2001–2005
2006–2010
2006–2010
2011–2015
2011–2015
2016–2020
2016–2020
2021–2022
2021–2022

**In what percentage of the conversations you have with clients would you say you make use of focusing?
* Since when have you been working as a spiritual caregiver?**

			Since when have you been working as a spiritual caregiver?									
			1981-1985	1986-1990	1991-1995	1996-2000	2001-2005	2006-2010	2011-2015	2016-2020	2021-2022	Total
In what percentage of the conversations you have with clients would you say you make use of focusing?	.5	Count	0	0	0	0	0	0	0	1	0	1
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	100.0%
		% within Since when have you been working as a spiritual caregiver?	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	6.7%	0.0%	1.9%
		% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	1.9%	0.0%	1.9%
	1.0	Count	0	0	0	0	0	1	0	0	0	1
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	0.0%	0.0%	100.0%
		% within Since when have you been working as a spiritual caregiver?	0.0%	0.0%	0.0%	0.0%	0.0%	10.0%	0.0%	0.0%	0.0%	1.9%
		% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	1.9%	0.0%	0.0%	0.0%	1.9%
	2.0	Count	0	0	0	0	0	1	0	1	0	2
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	0.0%	0.0%	0.0%	50.0%	0.0%	50.0%	0.0%	100.0%
		% within Since when have you been working as a spiritual caregiver?	0.0%	0.0%	0.0%	0.0%	0.0%	10.0%	0.0%	6.7%	0.0%	3.8%
		% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	1.9%	0.0%	1.9%	0.0%	3.8%
	3.0	Count	0	0	0	0	0	0	0	1	0	1
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	100.0%
		% within Since when have you been working as a spiritual caregiver?	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	6.7%	0.0%	1.9%
		% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	1.9%	0.0%	1.9%
	5.0	Count	0	0	0	0	3	0	3	0	1	7
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	0.0%	0.0%	42.9%	0.0%	42.9%	0.0%	14.3%	100.0%
		% within Since when have you been working as a spiritual caregiver?	0.0%	0.0%	0.0%	0.0%	60.0%	0.0%	25.0%	0.0%	50.0%	13.2%
		% of Total	0.0%	0.0%	0.0%	0.0%	5.7%	0.0%	5.7%	0.0%	1.9%	13.2%

10.0	Count	0	0	0	0	1	0	1	3	0	5
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	0.0%	0.0%	20.0%	0.0%	20.0%	60.0%	0.0%	100.0%
	% within Since when have you been working as a spiritual caregiver?	0.0%	0.0%	0.0%	0.0%	20.0%	0.0%	8.3%	20.0%	0.0%	9.4%
	% of Total	0.0%	0.0%	0.0%	0.0%	1.9%	0.0%	1.9%	5.7%	0.0%	9.4%
15.0	Count	0	0	0	0	0	3	0	0	1	4
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	0.0%	0.0%	0.0%	75.0%	0.0%	0.0%	25.0%	100.0%
	% within Since when have you been working as a spiritual caregiver?	0.0%	0.0%	0.0%	0.0%	0.0%	30.0%	0.0%	0.0%	50.0%	7.5%
	% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	5.7%	0.0%	0.0%	1.9%	7.5%
20.0	Count	0	0	0	0	0	1	2	1	0	4
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	0.0%	0.0%	0.0%	25.0%	50.0%	25.0%	0.0%	100.0%
	% within Since when have you been working as a spiritual caregiver?	0.0%	0.0%	0.0%	0.0%	0.0%	10.0%	16.7%	6.7%	0.0%	7.5%
	% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	1.9%	3.8%	1.9%	0.0%	7.5%
25.0	Count	0	0	0	1	0	1	0	1	0	3
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	0.0%	33.3%	0.0%	33.3%	0.0%	33.3%	0.0%	100.0%
	% within Since when have you been working as a spiritual caregiver?	0.0%	0.0%	0.0%	20.0%	0.0%	10.0%	0.0%	6.7%	0.0%	5.7%
	% of Total	0.0%	0.0%	0.0%	1.9%	0.0%	1.9%	0.0%	1.9%	0.0%	5.7%
30.0	Count	0	0	0	0	0	0	1	1	0	2
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	50.0%	50.0%	0.0%	100.0%
	% within Since when have you been working as a spiritual caregiver?	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	8.3%	6.7%	0.0%	3.8%
	% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	1.9%	1.9%	0.0%	3.8%

35.0	Count	0	0	0	0	0	1	0	0	0	1
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	0.0%	0.0%	100.0%
	% within Since when have you been working as a spiritual caregiver?	0.0%	0.0%	0.0%	0.0%	0.0%	10.0%	0.0%	0.0%	0.0%	1.9%
	% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	1.9%	0.0%	0.0%	0.0%	1.9%
50.0	Count	0	1	1	1	1	0	4	1	0	9
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	11.1%	11.1%	11.1%	11.1%	0.0%	44.4%	11.1%	0.0%	100.0%
	% within Since when have you been working as a spiritual caregiver?	0.0%	100.0%	50.0%	20.0%	20.0%	0.0%	33.3%	6.7%	0.0%	17.0%
	% of Total	0.0%	1.9%	1.9%	1.9%	1.9%	0.0%	7.5%	1.9%	0.0%	17.0%
60.0	Count	1	0	0	0	0	0	0	1	0	2
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	50.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	50.0%	0.0%	100.0%
	% within Since when have you been working as a spiritual caregiver?	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	6.7%	0.0%	3.8%
	% of Total	1.9%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	1.9%	0.0%	3.8%
70.0	Count	0	0	0	0	0	1	0	0	0	1
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	0.0%	0.0%	100.0%
	% within Since when have you been working as a spiritual caregiver?	0.0%	0.0%	0.0%	0.0%	0.0%	10.0%	0.0%	0.0%	0.0%	1.9%
	% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	1.9%	0.0%	0.0%	0.0%	1.9%
75.0	Count	0	0	1	0	0	0	1	0	0	2
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	50.0%	0.0%	0.0%	0.0%	50.0%	0.0%	0.0%	100.0%
	% within Since when have you been working as a spiritual caregiver?	0.0%	0.0%	50.0%	0.0%	0.0%	0.0%	8.3%	0.0%	0.0%	3.8%
	% of Total	0.0%	0.0%	1.9%	0.0%	0.0%	0.0%	1.9%	0.0%	0.0%	3.8%

	80.0	Count	0	0	0	2	0	0	0	2	0	4
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	0.0%	50.0%	0.0%	0.0%	0.0%	50.0%	0.0%	100.0%
		% within Since when have you been working as a spiritual caregiver?	0.0%	0.0%	0.0%	40.0%	0.0%	0.0%	0.0%	13.3%	0.0%	7.5%
		% of Total	0.0%	0.0%	0.0%	3.8%	0.0%	0.0%	0.0%	3.8%	0.0%	7.5%
	90.0	Count	0	0	0	0	0	0	0	2	0	2
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	100.0%
		% within Since when have you been working as a spiritual caregiver?	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	13.3%	0.0%	3.8%
		% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	3.8%	0.0%	3.8%
	100.0	Count	0	0	0	1	0	1	0	0	0	2
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	0.0%	50.0%	0.0%	50.0%	0.0%	0.0%	0.0%	100.0%
		% within Since when have you been working as a spiritual caregiver?	0.0%	0.0%	0.0%	20.0%	0.0%	10.0%	0.0%	0.0%	0.0%	3.8%
		% of Total	0.0%	0.0%	0.0%	1.9%	0.0%	1.9%	0.0%	0.0%	0.0%	3.8%
Total		Count	1	1	2	5	5	10	12	15	2	53
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	1.9%	1.9%	3.8%	9.4%	9.4%	18.9%	22.6%	28.3%	3.8%	100.0%
		% within Since when have you been working as a spiritual caregiver?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	1.9%	1.9%	3.8%	9.4%	9.4%	18.9%	22.6%	28.3%	3.8%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	134.776[a]	136	.514
Likelihood Ratio	105.348	136	.976
Linear-by-Linear Association	3.265	1	.071
N of Valid Cases	53		

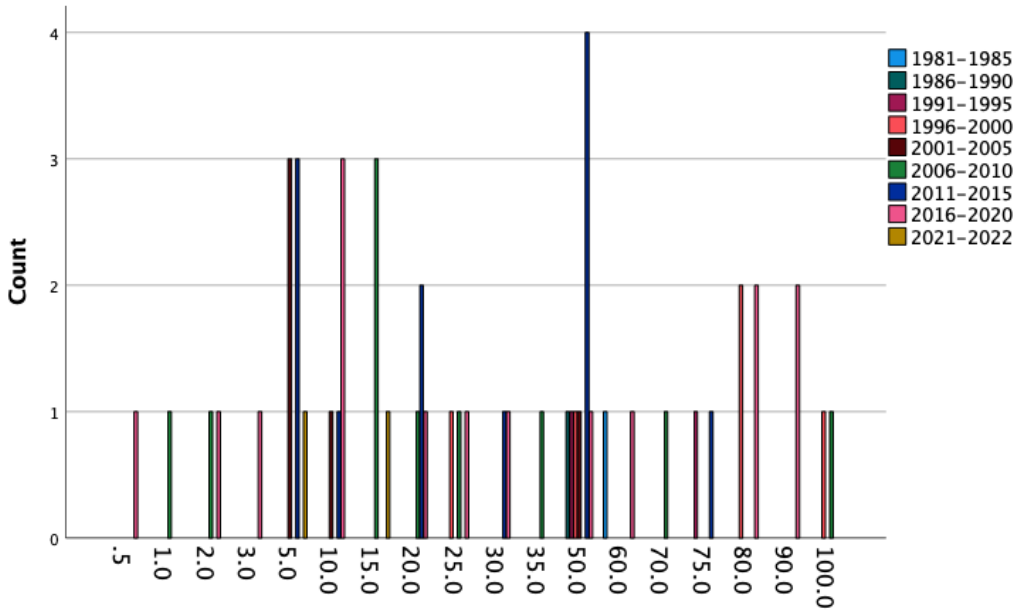
a. 162 cells (100.0%) have expected count less than 5. The minimum expected count is .02.

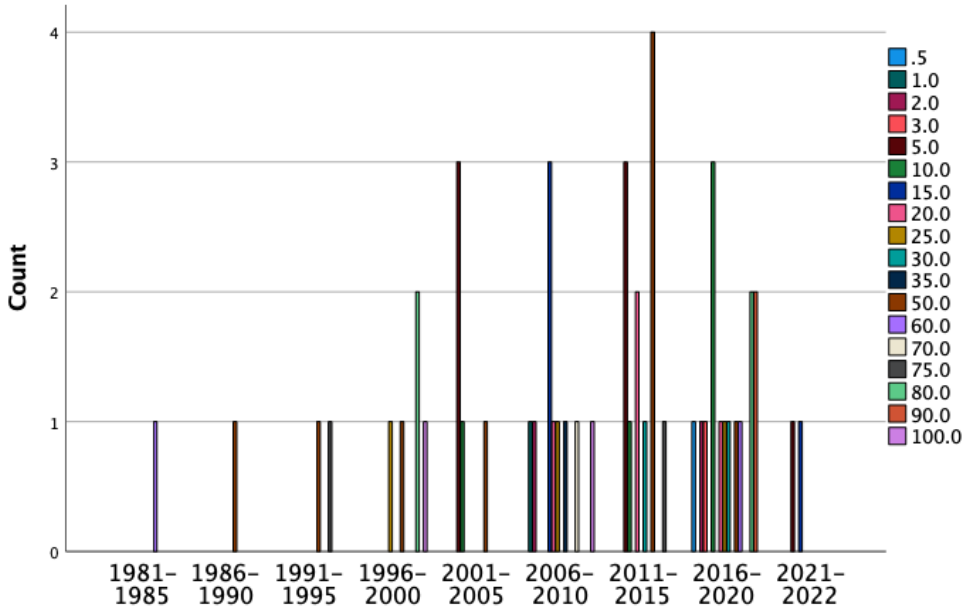
Directional Measures

			Value
Nominal by Interval	Eta	In what percentage of the conversations you have with clients would you say you make use of focusing? Dependent	.484
		Since when have you been working as a spiritual caregiver? Dependent	.497

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	1.595	.514
	Cramer's V	.564	.514
N of Valid Cases		53	


Count
0
1
2
3
4
.5
1.0
2.0
3.0
5.0
10.0
15.0
20.0
25.0
30.0
35.0
50.0
60.0
70.0
75.0
80.0
90.0
100.0
1981–1985
1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022


Count
0
1
2
3
4
1981–1985
1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022
.5
1.0
2.0
3.0
5.0
10.0
15.0
20.0
25.0
30.0
35.0
50.0
60.0
70.0
75.0
80.0
90.0
100.0

Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time? * Since when have you been working as a spiritual caregiver?

			Since when have you been working as a spiritual caregiver?									
			1981–1985	1986–1990	1991–1995	1996–2000	2001–2005	2006–2010	2011–2015	2016–2020	2021–2022	Total
Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?	N.A.	Count	2	5	4	8	12	20	18	40	16	125
		% within Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?	1.6%	4.0%	3.2%	6.4%	9.6%	16.0%	14.4%	32.0%	12.8%	100.0%
		% within Since when have you been working as a spiritual caregiver?	66.7%	83.3%	66.7%	61.5%	70.6%	66.7%	60.0%	72.7%	88.9%	70.2%
		% of Total	1.1%	2.8%	2.2%	4.5%	6.7%	11.2%	10.1%	22.5%	9.0%	70.2%
	More frequently	Count	1	0	1	3	3	4	6	4	1	23
		% within Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?	4.3%	0.0%	4.3%	13.0%	13.0%	17.4%	26.1%	17.4%	4.3%	100.0%
		% within Since when have you been working as a spiritual caregiver?	33.3%	0.0%	16.7%	23.1%	17.6%	13.3%	20.0%	7.3%	5.6%	12.9%
		% of Total	0.6%	0.0%	0.6%	1.7%	1.7%	2.2%	3.4%	2.2%	0.6%	12.9%
	Less frequently	Count	0	0	0	0	1	2	0	0	1	4
		% within Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?	0.0%	0.0%	0.0%	0.0%	25.0%	50.0%	0.0%	0.0%	25.0%	100.0%
		% within Since when have you been working as a spiritual caregiver?	0.0%	0.0%	0.0%	0.0%	5.9%	6.7%	0.0%	0.0%	5.6%	2.2%
		% of Total	0.0%	0.0%	0.0%	0.0%	0.6%	1.1%	0.0%	0.0%	0.6%	2.2%
	About the same frequency	Count	0	1	1	2	1	4	6	11	0	26
		% within Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?	0.0%	3.8%	3.8%	7.7%	3.8%	15.4%	23.1%	42.3%	0.0%	100.0%
		% within Since when have you been working as a spiritual caregiver?	0.0%	16.7%	16.7%	15.4%	5.9%	13.3%	20.0%	20.0%	0.0%	14.6%
		% of Total	0.0%	0.6%	0.6%	1.1%	0.6%	2.2%	3.4%	6.2%	0.0%	14.6%
Total		Count	3	6	6	13	17	30	30	55	18	178
		% within Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?	1.7%	3.4%	3.4%	7.3%	9.6%	16.9%	16.9%	30.9%	10.1%	100.0%
		% within Since when have you been working as a spiritual caregiver?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	1.7%	3.4%	3.4%	7.3%	9.6%	16.9%	16.9%	30.9%	10.1%	100.0%

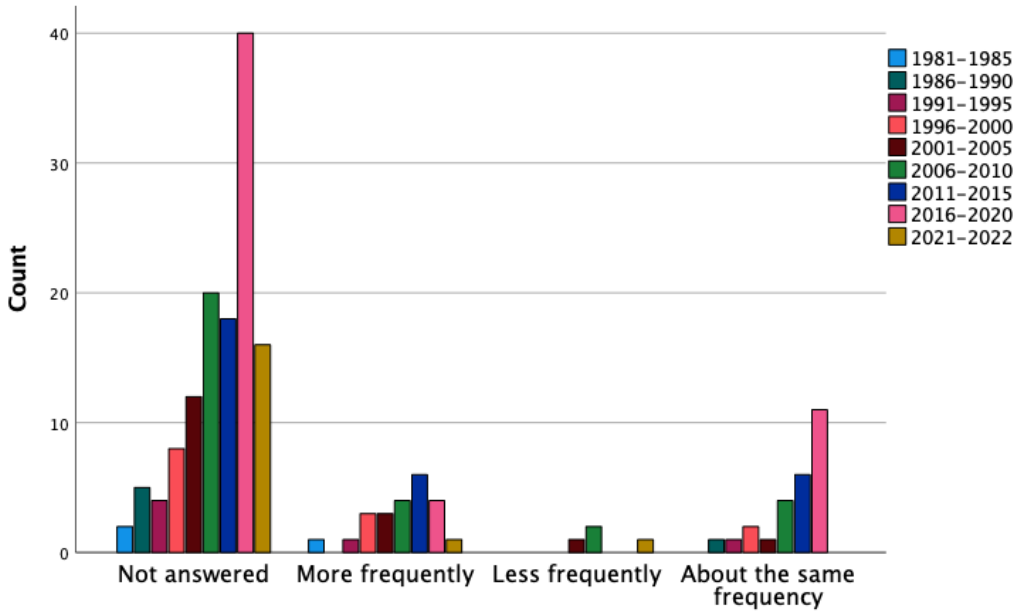
Chi-Square Tests

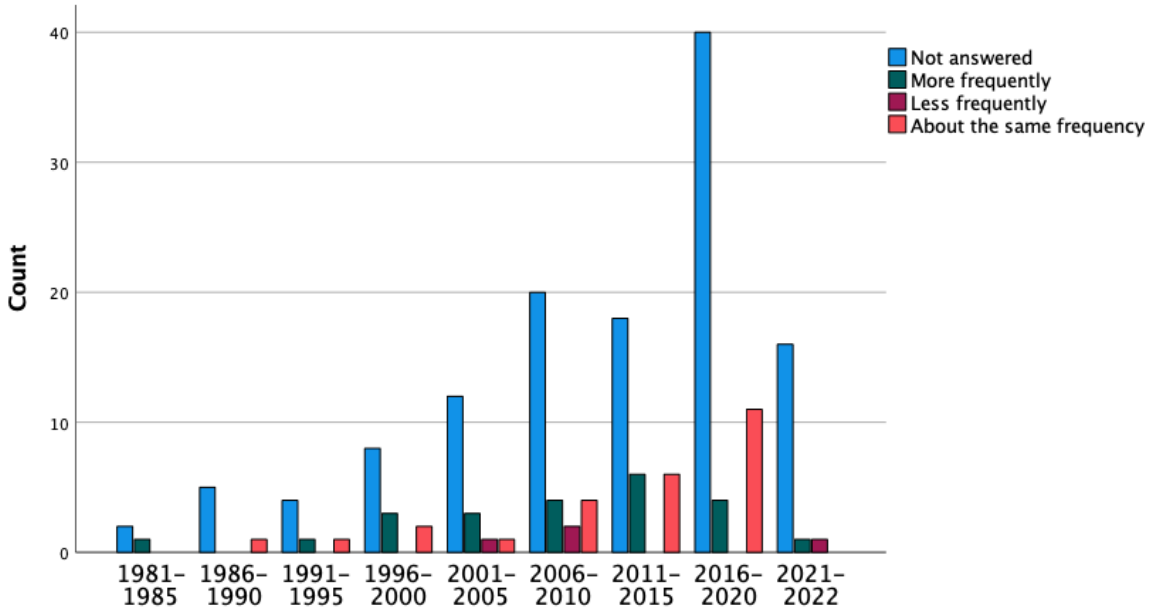
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	20.909[a]	24	.644
Likelihood Ratio	25.614	24	.373
Linear-by-Linear Association	.040	1	.841
N of Valid Cases	178		

a. 28 cells (77.8%) have expected count less than 5. The minimum expected count is .07.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.343	.644
	Cramer's V	.198	.644
N of Valid Cases		178	


Count
40
30
20
10
0
Not answered
More frequently
Less frequently
About the same frequency
1981–1985
1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022


Count
40
30
20
10
0
1981–1985
1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022
Not answered
More frequently
Less frequently
About the same frequency

24. NUMBER OF WEEKLY WORK HOURS AS A SPIRITUAL CAREGIVER *versus* Familiarity with focusing and Gendlin

In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?
*** How many hours a week do you work as a spiritual caregiver?**

			How many hours a week do you work as a spiritual caregiver?					
			01-08	09-16	17-24	25-32	33-40	Total
In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?	N.A.	Count	4	9	44	47	33	137
		% within In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?	2.9%	6.6%	32.1%	34.3%	24.1%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	100.0%	60.0%	71.0%	75.8%	94.3%	77.0%
		% of Total	2.2%	5.1%	24.7%	26.4%	18.5%	77.0%
	No	Count	0	5	10	10	1	26
		% within In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?	0.0%	19.2%	38.5%	38.5%	3.8%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	0.0%	33.3%	16.1%	16.1%	2.9%	14.6%
		% of Total	0.0%	2.8%	5.6%	5.6%	0.6%	14.6%
	Yes	Count	0	1	8	5	1	15
		% within In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?	0.0%	6.7%	53.3%	33.3%	6.7%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	0.0%	6.7%	12.9%	8.1%	2.9%	8.4%
		% of Total	0.0%	0.6%	4.5%	2.8%	0.6%	8.4%
Total		Count	4	15	62	62	35	178
		% within In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?	2.2%	8.4%	34.8%	34.8%	19.7%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	2.2%	8.4%	34.8%	34.8%	19.7%	100.0%

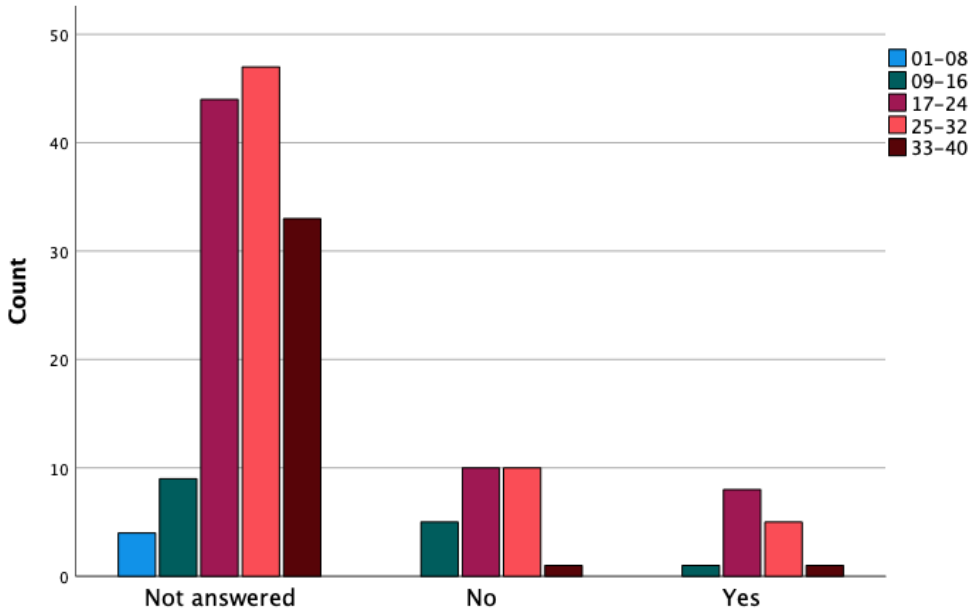
Chi-Square Tests

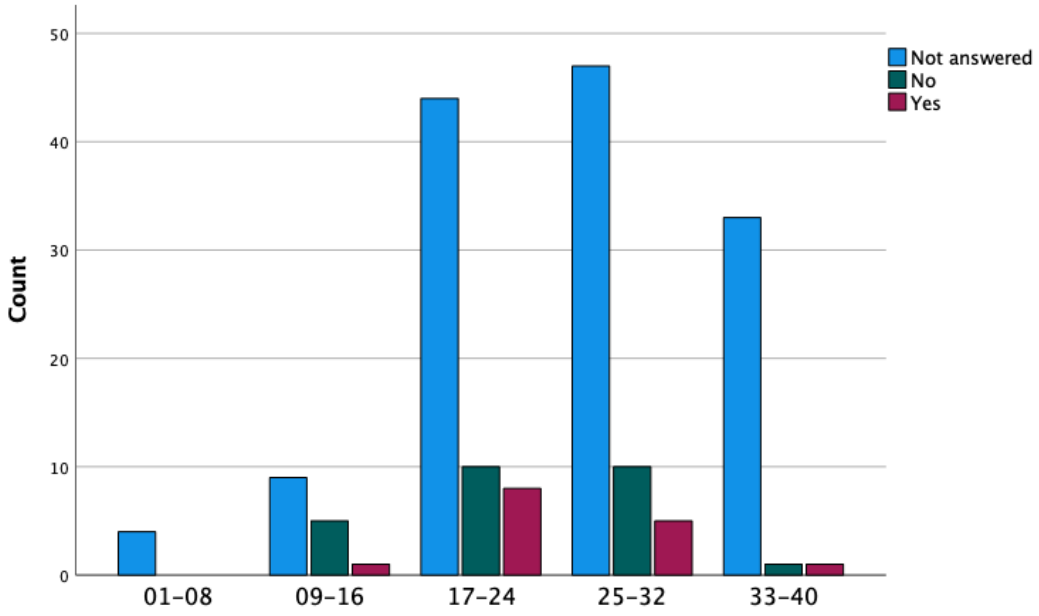
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	13.356[a]	8	.100
Likelihood Ratio	15.138	8	.057
Linear-by-Linear Association	3.641	1	.056
N of Valid Cases	178		

a. 6 cells (40.0%) have expected count less than 5. The minimum expected count is .34.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.274	.100
	Cramer's V	.194	.100
N of Valid Cases		178	


Count
50
40
30
20
10
0
Not answered
No
Yes
01-08
09-16
17-24
25-32
33-40


Count
50
40
30
20
10
0
01-08
09-16
17-24
25-32
33-40
Not answered
No
Yes

In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?
*** How many hours a week do you work as a spiritual caregiver?**

			How many hours a week do you work as a spiritual caregiver?					
			01-08	09-16	17-24	25-32	33-40	Total
In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?	N.A.	Count	4	8	27	32	24	95
		% within In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?	4.2%	8.4%	28.4%	33.7%	25.3%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	100.0%	53.3%	43.5%	51.6%	68.6%	53.4%
		% of Total	2.2%	4.5%	15.2%	18.0%	13.5%	53.4%
	No	Count	0	1	9	12	6	28
		% within In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?	0.0%	3.6%	32.1%	42.9%	21.4%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	0.0%	6.7%	14.5%	19.4%	17.1%	15.7%
		% of Total	0.0%	0.6%	5.1%	6.7%	3.4%	15.7%
	Yes	Count	0	6	26	18	5	55
		% within In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?	0.0%	10.9%	47.3%	32.7%	9.1%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	0.0%	40.0%	41.9%	29.0%	14.3%	30.9%
		% of Total	0.0%	3.4%	14.6%	10.1%	2.8%	30.9%
Total		Count	4	15	62	62	35	178
		% within In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?	2.2%	8.4%	34.8%	34.8%	19.7%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	2.2%	8.4%	34.8%	34.8%	19.7%	100.0%

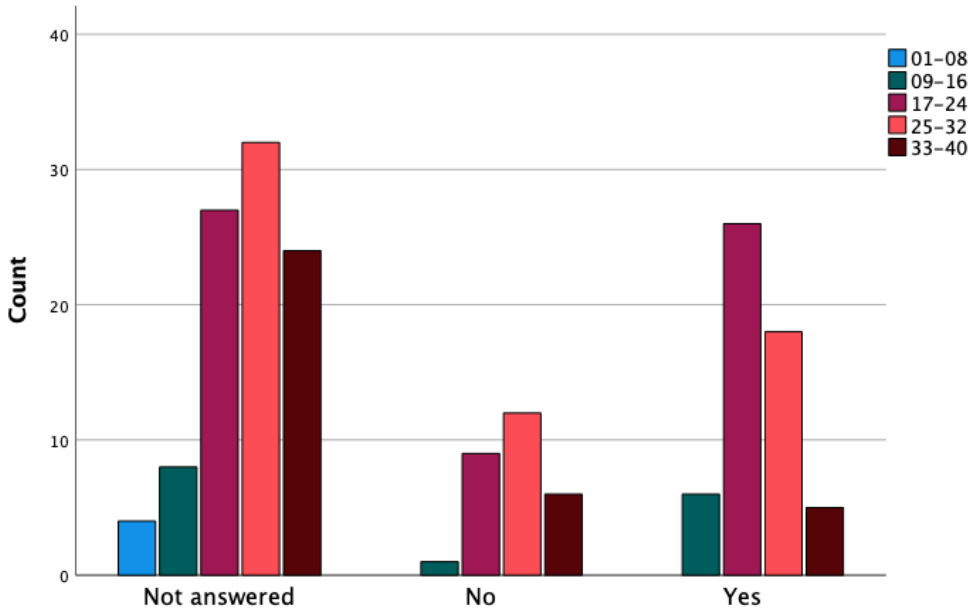
Chi-Square Tests

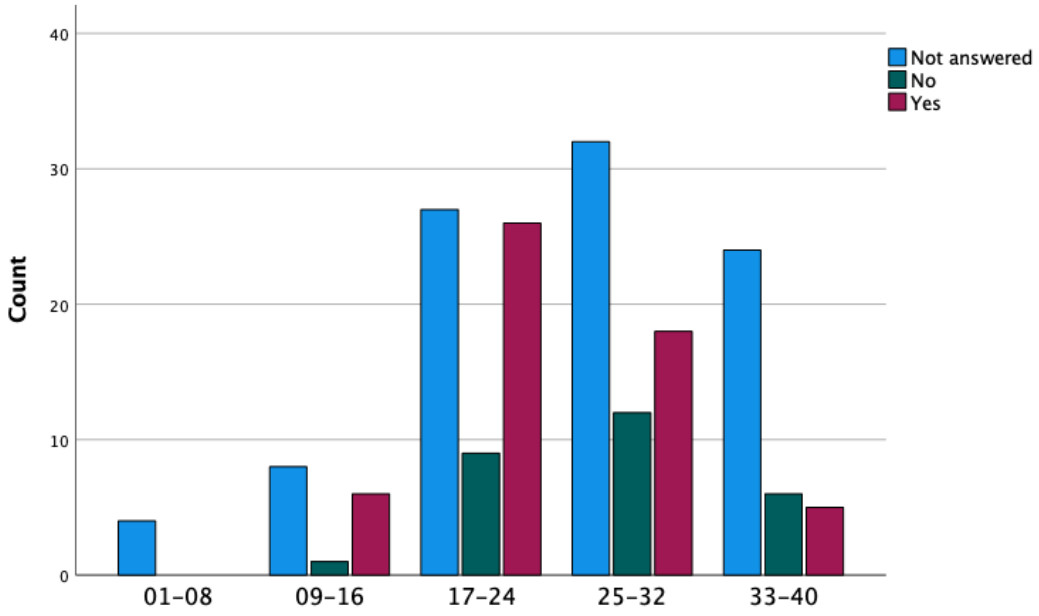
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	13.613[a]	8	.092
Likelihood Ratio	15.782	8	.046
Linear-by-Linear Association	2.314	1	.128
N of Valid Cases	178		

a. 5 cells (33.3%) have expected count less than 5. The minimum expected count is .63.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.277	.092
	Cramer's V	.196	.092
N of Valid Cases		178	


Count
40
30
20
10
0
Not answered
No
Yes
01-08
09-16
17-24
25-32
33-40


Count
40
30
20
10
0
01-08
09-16
17-24
25-32
33-40
Not answered
No
Yes

**Since when in your work as a spiritual caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?
* How many hours a week do you work as a spiritual caregiver?**

			How many hours a week do you work as a spiritual caregiver?				
			09-16	17-24	25-32	33-40	Total
Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	1986-1990	Count	0	0	1	0	1
		% within Since when in your work as a spiritual caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	0.0%	0.0%	100.0%	0.0%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	0.0%	0.0%	6.3%	0.0%	2.2%
		% of Total	0.0%	0.0%	2.2%	0.0%	2.2%
	1991-1995	Count	0	1	0	0	1
		% within Since when in your work as a spiritual caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	0.0%	100.0%	0.0%	0.0%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	0.0%	4.8%	0.0%	0.0%	2.2%
		% of Total	0.0%	2.2%	0.0%	0.0%	2.2%
	1996-2000	Count	0	0	3	0	3
		% within Since when in your work as a spiritual caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	0.0%	0.0%	100.0%	0.0%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	0.0%	0.0%	18.8%	0.0%	6.5%
		% of Total	0.0%	0.0%	6.5%	0.0%	6.5%
	2001-2005	Count	0	1	1	1	3
		% within Since when in your work as a spiritual caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	0.0%	33.3%	33.3%	33.3%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	0.0%	4.8%	6.3%	25.0%	6.5%
		% of Total	0.0%	2.2%	2.2%	2.2%	6.5%

2006-2010	Count	1	3	3	0	7
	% within Since when in your work as a spiritual caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	14.3%	42.9%	42.9%	0.0%	100.0%
	% within How many hours a week do you work as a spiritual caregiver?	20.0%	14.3%	18.8%	0.0%	15.2%
	% of Total	2.2%	6.5%	6.5%	0.0%	15.2%
2011-2015	Count	0	3	4	1	8
	% within Since when in your work as a spiritual caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	0.0%	37.5%	50.0%	12.5%	100.0%
	% within How many hours a week do you work as a spiritual caregiver?	0.0%	14.3%	25.0%	25.0%	17.4%
	% of Total	0.0%	6.5%	8.7%	2.2%	17.4%
2016-2020	Count	3	11	4	2	20
	% within Since when in your work as a spiritual caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	15.0%	55.0%	20.0%	10.0%	100.0%
	% within How many hours a week do you work as a spiritual caregiver?	60.0%	52.4%	25.0%	50.0%	43.5%
	% of Total	6.5%	23.9%	8.7%	4.3%	43.5%
2021-2022	Count	1	2	0	0	3
	% within Since when in your work as a spiritual caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	33.3%	66.7%	0.0%	0.0%	100.0%
	% within How many hours a week do you work as a spiritual caregiver?	20.0%	9.5%	0.0%	0.0%	6.5%
	% of Total	2.2%	4.3%	0.0%	0.0%	6.5%

Total	Count	5	21	16	4	46
	% within Since when in your work as a spiritual caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?	10.9%	45.7%	34.8%	8.7%	100.0%
	% within How many hours a week do you work as a spiritual caregiver?	100.0%	100.0%	100.0%	100.0%	100.0%
	% of Total	10.9%	45.7%	34.8%	8.7%	100.0%

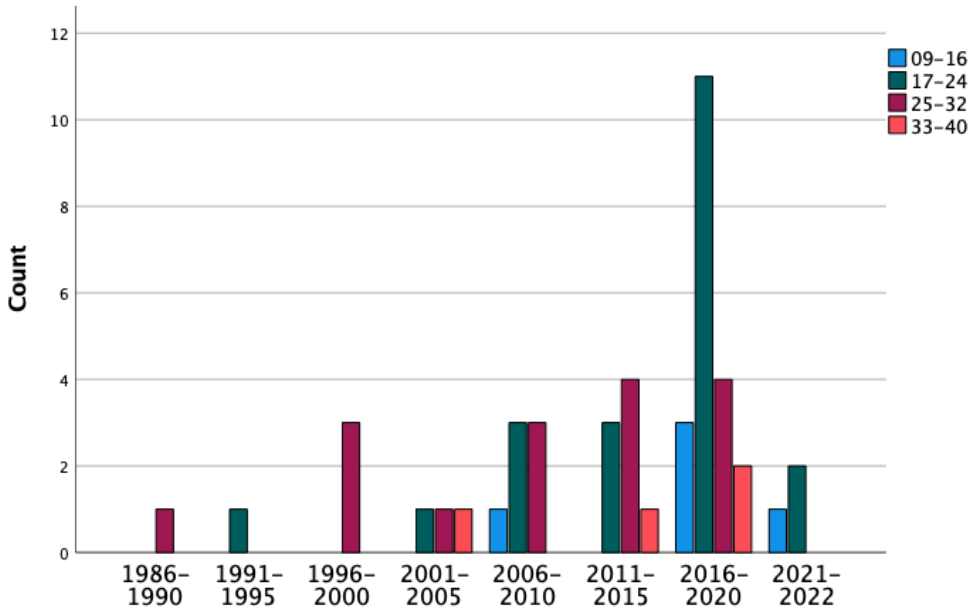
Chi-Square Tests

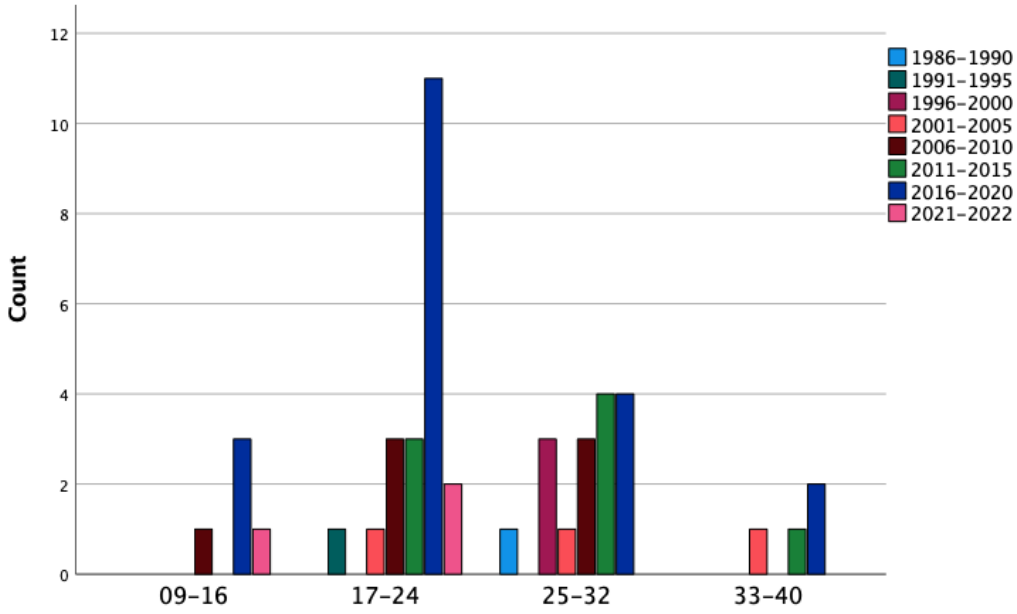
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	18.671[a]	21	.606
Likelihood Ratio	21.777	21	.412
Linear-by-Linear Association	3.737	1	.053
N of Valid Cases	46		

a. 30 cells (93.8%) have expected count less than 5. The minimum expected count is .09.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.637	.606
	Cramer's V	.368	.606
N of Valid Cases		46	


Count
12
10
8
6
4
2
0
1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022
09–16
17–24
25–32
33–40


Count
12
10
8
6
4
2
0
09–16
17–24
25–32
33–40
1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022

In what percentage of the conversations you have with clients would you say you make use of focusing? * How many hours a week do you work as a spiritual caregiver?

			How many hours a week do you work as a spiritual caregiver?				
			09-16	17-24	25-32	33-40	Total
In what percentage of the conversations you have with clients would you say you make use of focusing?	.5	Count	0	0	0	1	1
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	0.0%	100.0%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	0.0%	0.0%	0.0%	20.0%	1.9%
		% of Total	0.0%	0.0%	0.0%	1.9%	1.9%
	1.0	Count	0	0	1	0	1
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	100.0%	0.0%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	0.0%	0.0%	5.3%	0.0%	1.9%
		% of Total	0.0%	0.0%	1.9%	0.0%	1.9%
	2.0	Count	0	1	1	0	2
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	50.0%	50.0%	0.0%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	0.0%	4.2%	5.3%	0.0%	3.8%
		% of Total	0.0%	1.9%	1.9%	0.0%	3.8%
	3.0	Count	0	1	0	0	1
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	100.0%	0.0%	0.0%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	0.0%	4.2%	0.0%	0.0%	1.9%
		% of Total	0.0%	1.9%	0.0%	0.0%	1.9%
	5.0	Count	2	3	2	0	7
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	28.6%	42.9%	28.6%	0.0%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	40.0%	12.5%	10.5%	0.0%	13.2%
		% of Total	3.8%	5.7%	3.8%	0.0%	13.2%

10.0	Count	1	2	2	0	5
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	20.0%	40.0%	40.0%	0.0%	100.0%
	% within How many hours a week do you work as a spiritual caregiver?	20.0%	8.3%	10.5%	0.0%	9.4%
	% of Total	1.9%	3.8%	3.8%	0.0%	9.4%
15.0	Count	1	2	0	1	4
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	25.0%	50.0%	0.0%	25.0%	100.0%
	% within How many hours a week do you work as a spiritual caregiver?	20.0%	8.3%	0.0%	20.0%	7.5%
	% of Total	1.9%	3.8%	0.0%	1.9%	7.5%
20.0	Count	0	2	2	0	4
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	50.0%	50.0%	0.0%	100.0%
	% within How many hours a week do you work as a spiritual caregiver?	0.0%	8.3%	10.5%	0.0%	7.5%
	% of Total	0.0%	3.8%	3.8%	0.0%	7.5%
25.0	Count	1	1	1	0	3
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	33.3%	33.3%	33.3%	0.0%	100.0%
	% within How many hours a week do you work as a spiritual caregiver?	20.0%	4.2%	5.3%	0.0%	5.7%
	% of Total	1.9%	1.9%	1.9%	0.0%	5.7%
30.0	Count	0	2	0	0	2
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	100.0%	0.0%	0.0%	100.0%
	% within How many hours a week do you work as a spiritual caregiver?	0.0%	8.3%	0.0%	0.0%	3.8%
	% of Total	0.0%	3.8%	0.0%	0.0%	3.8%

	35.0	Count	0	0	1	0	1
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	100.0%	0.0%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	0.0%	0.0%	5.3%	0.0%	1.9%
		% of Total	0.0%	0.0%	1.9%	0.0%	1.9%
	50.0	Count	0	5	3	1	9
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	55.6%	33.3%	11.1%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	0.0%	20.8%	15.8%	20.0%	17.0%
		% of Total	0.0%	9.4%	5.7%	1.9%	17.0%
	60.0	Count	0	1	1	0	2
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	50.0%	50.0%	0.0%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	0.0%	4.2%	5.3%	0.0%	3.8%
		% of Total	0.0%	1.9%	1.9%	0.0%	3.8%
	70.0	Count	0	1	0	0	1
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	100.0%	0.0%	0.0%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	0.0%	4.2%	0.0%	0.0%	1.9%
		% of Total	0.0%	1.9%	0.0%	0.0%	1.9%
	75.0	Count	0	0	1	1	2
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	50.0%	50.0%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	0.0%	0.0%	5.3%	20.0%	3.8%
		% of Total	0.0%	0.0%	1.9%	1.9%	3.8%

	80.0	Count	0	2	2	0	4
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	50.0%	50.0%	0.0%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	0.0%	8.3%	10.5%	0.0%	7.5%
		% of Total	0.0%	3.8%	3.8%	0.0%	7.5%
	90.0	Count	0	1	1	0	2
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	50.0%	50.0%	0.0%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	0.0%	4.2%	5.3%	0.0%	3.8%
		% of Total	0.0%	1.9%	1.9%	0.0%	3.8%
	100.0	Count	0	0	1	1	2
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	50.0%	50.0%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	0.0%	0.0%	5.3%	20.0%	3.8%
		% of Total	0.0%	0.0%	1.9%	1.9%	3.8%
Total		Count	5	24	19	5	53
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	9.4%	45.3%	35.8%	9.4%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	9.4%	45.3%	35.8%	9.4%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	42.312[a]	51	.802
Likelihood Ratio	41.845	51	.816
Linear-by-Linear Association	3.588	1	.058
N of Valid Cases	53		

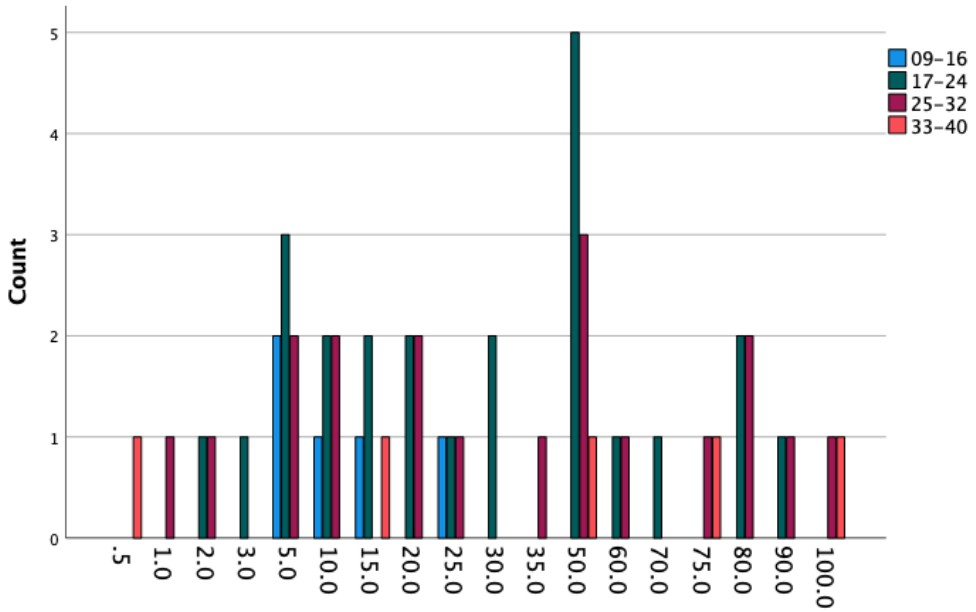
a. 72 cells (100.0%) have expected count less than 5. The minimum expected count is .09.

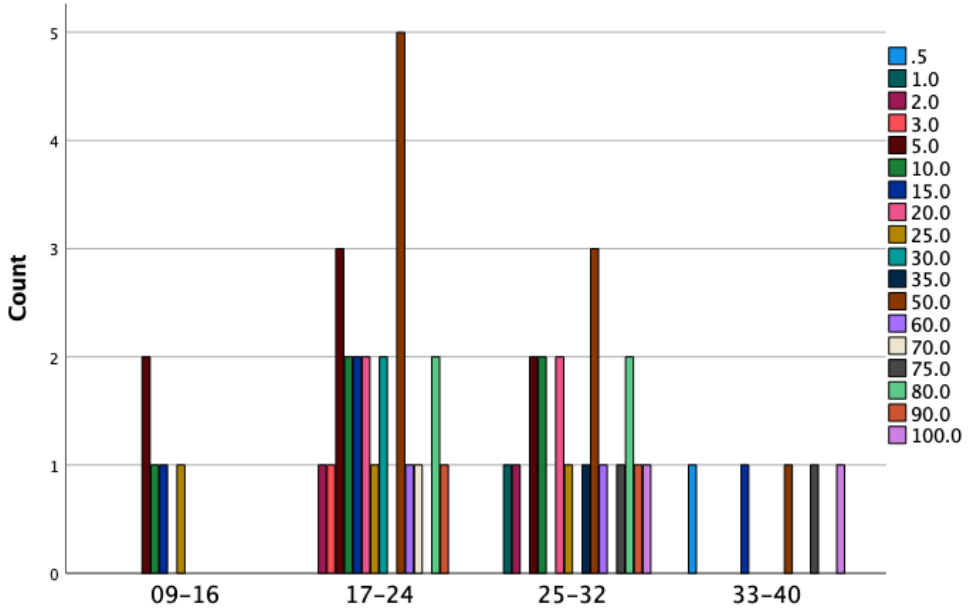
Directional Measures

			Value
Nominal by Interval	Eta	In what percentage of the conversations you have with clients would you say you make use of focusing? Dependent	.290
		recoded - How many hours a week do you work as a spiritual caregiver? Dependent	.573

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.893	.802
	Cramer's V	.516	.802
N of Valid Cases		53	


Count
0
1
2
3
4
5
.5
1.0
2.0
3.0
5.0
10.0
15.0
20.0
25.0
30.0
35.0
50.0
60.0
70.0
75.0
80.0
90.0
100.0
09-16
17-24
25-32
33-40


Count
0
1
2
3
4
5
09-16
17-24
25-32
33-40
.5
1.0
2.0
3.0
5.0
10.0
15.0
20.0
25.0
30.0
35.0
50.0
60.0
70.0
75.0
80.0
90.0
100.0

Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time? * How many hours a week do you work as a spiritual caregiver?

			How many hours a week do you work as a spiritual caregiver?					
			01-08	09-16	17-24	25-32	33-40	Total
Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?	N.A.	Count	4	10	38	43	30	125
		% within Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?	3.2%	8.0%	30.4%	34.4%	24.0%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	100.0%	66.7%	61.3%	69.4%	85.7%	70.2%
		% of Total	2.2%	5.6%	21.3%	24.2%	16.9%	70.2%
	More frequently	Count	0	0	11	9	3	23
		% within Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?	0.0%	0.0%	47.8%	39.1%	13.0%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	0.0%	0.0%	17.7%	14.5%	8.6%	12.9%
		% of Total	0.0%	0.0%	6.2%	5.1%	1.7%	12.9%
	Less frequently	Count	0	1	1	2	0	4
		% within Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?	0.0%	25.0%	25.0%	50.0%	0.0%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	0.0%	6.7%	1.6%	3.2%	0.0%	2.2%
		% of Total	0.0%	0.6%	0.6%	1.1%	0.0%	2.2%
	About the same frequency	Count	0	4	12	8	2	26
		% within Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?	0.0%	15.4%	46.2%	30.8%	7.7%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	0.0%	26.7%	19.4%	12.9%	5.7%	14.6%
		% of Total	0.0%	2.2%	6.7%	4.5%	1.1%	14.6%
Total		Count	4	15	62	62	35	178
		% within Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?	2.2%	8.4%	34.8%	34.8%	19.7%	100.0%
		% within How many hours a week do you work as a spiritual caregiver?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	2.2%	8.4%	34.8%	34.8%	19.7%	100.0%

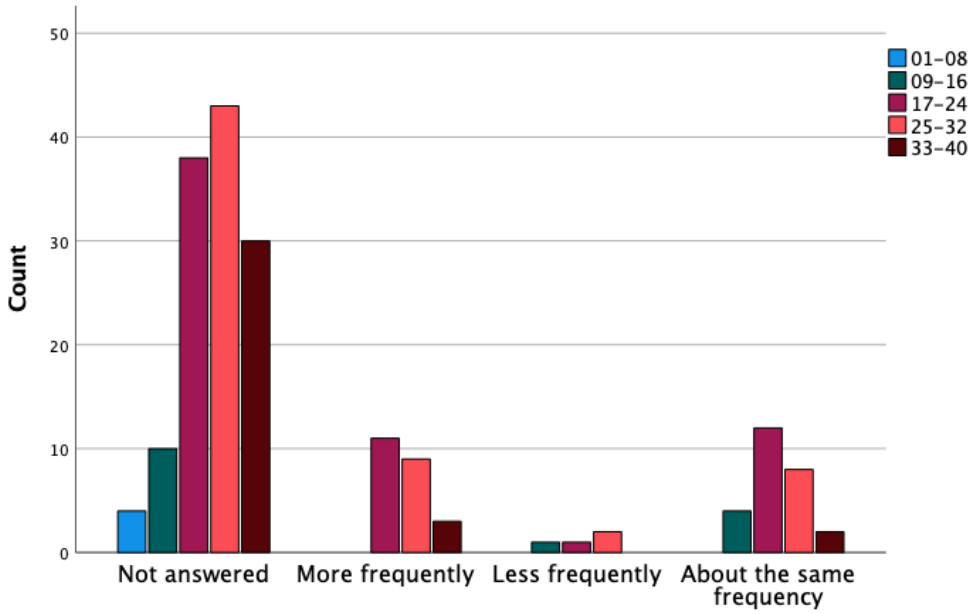
Chi-Square Tests

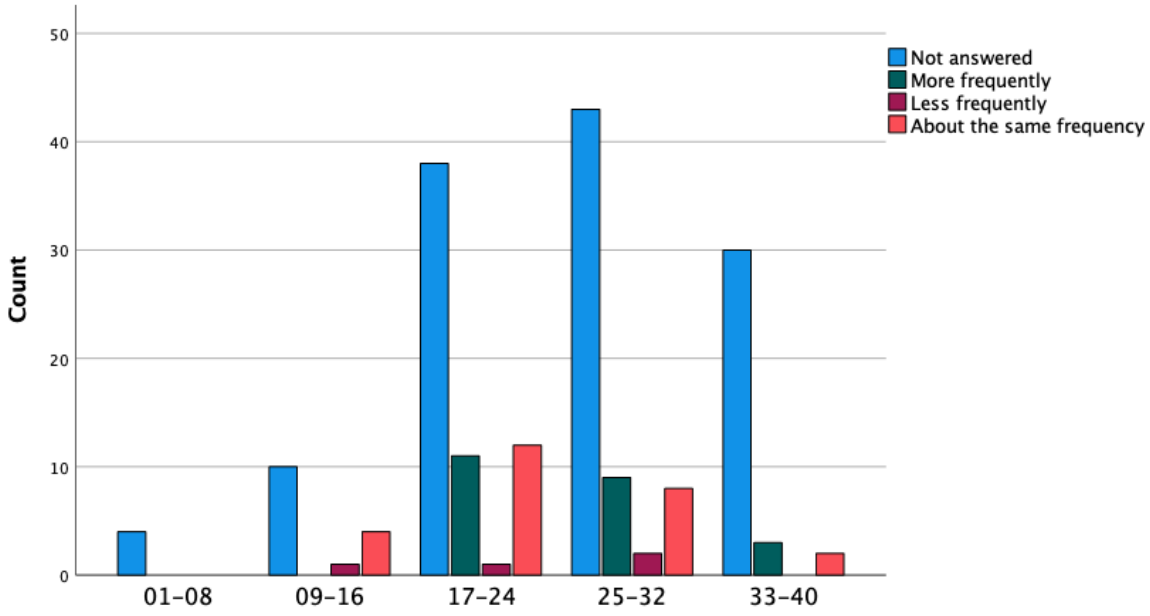
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	14.252[a]	12	.285
Likelihood Ratio	17.730	12	.124
Linear-by-Linear Association	3.422	1	.064
N of Valid Cases	178		

a. 11 cells (55.0%) have expected count less than 5. The minimum expected count is .09.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.283	.285
	Cramer's V	.163	.285
N of Valid Cases		178	


Count
50
40
30
20
10
0
Not answered
More frequently
Less frequently
About the same frequency
01-08
09-16
17-24
25-32
33-40


Count
50
40
30
20
10
0
01-08
09-16
17-24
25-32
33-40
Not answered
More frequently
Less frequently
About the same frequency

25. FIELD(S) OR TYPE(S) OF INSTITUTION *versus* Use of focusing

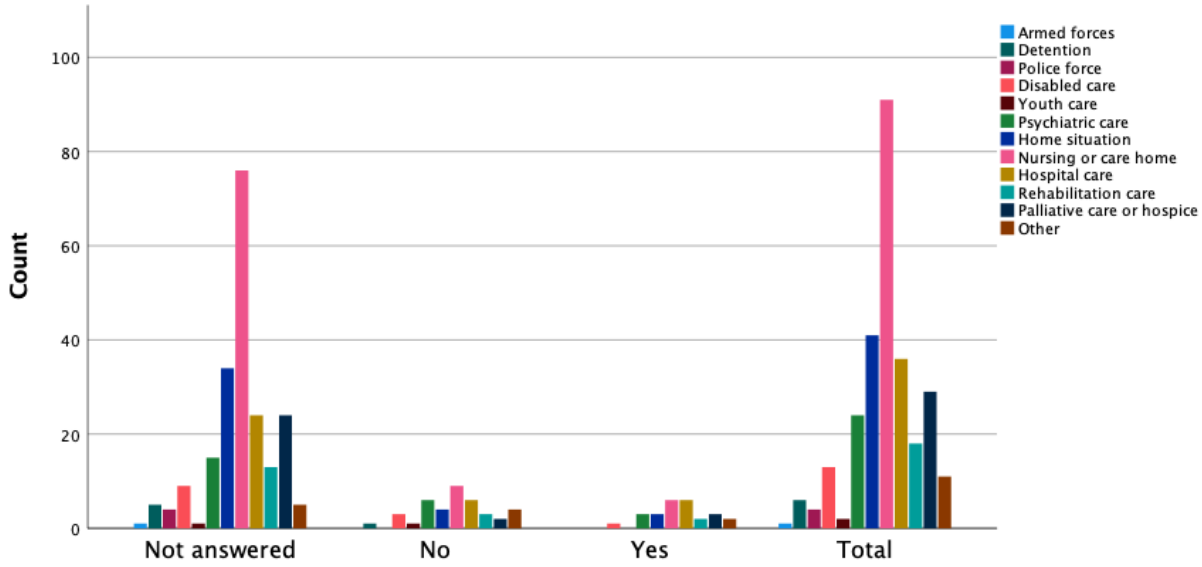
In what field(s) or institution(s) do you provide spiritual care? * In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?

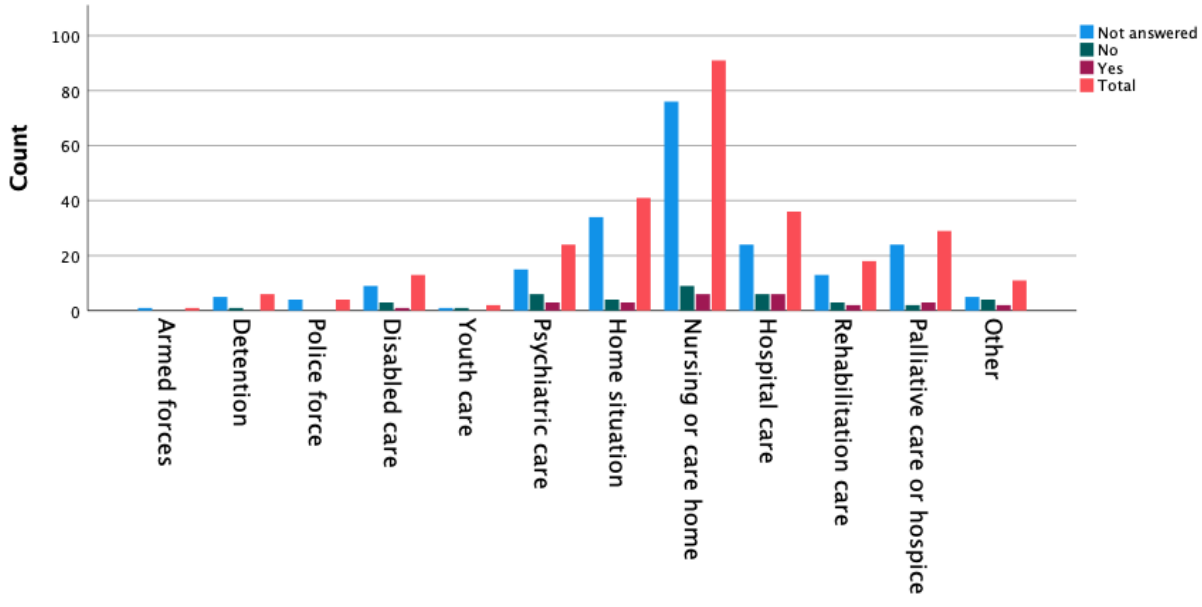
			In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?			
			N.A.	No	Yes	Total
Fields[a]	Armed forces	Count	1	0	0	1
		% within $Fields	100.0%	0.0%	0.0%	
		% within Use_focusing_Gendlin_steps	0.7%	0.0%	0.0%	
		% of Total	0.6%	0.0%	0.0%	0.6%
	Detention	Count	5	1	0	6
		% within $Fields	83.3%	16.7%	0.0%	
		% within Use_focusing_Gendlin_steps	3.6%	3.8%	0.0%	
		% of Total	2.8%	0.6%	0.0%	3.4%
	Police force	Count	4	0	0	4
		% within $Fields	100.0%	0.0%	0.0%	
		% within Use_focusing_Gendlin_steps	2.9%	0.0%	0.0%	
		% of Total	2.2%	0.0%	0.0%	2.2%
	Disabled care	Count	9	3	1	13
		% within $Fields	69.2%	23.1%	7.7%	
		% within Use_focusing_Gendlin_steps	6.6%	11.5%	6.7%	
		% of Total	5.1%	1.7%	0.6%	7.3%
	Youth care	Count	1	1	0	2
		% within $Fields	50.0%	50.0%	0.0%	
		% within Use_focusing_Gendlin_steps	0.7%	3.8%	0.0%	
		% of Total	0.6%	0.6%	0.0%	1.1%
	Psychiatric care	Count	15	6	3	24
		% within $Fields	62.5%	25.0%	12.5%	
		% within Use_focusing_Gendlin_steps	10.9%	23.1%	20.0%	
		% of Total	8.4%	3.4%	1.7%	13.5%
	Home situation	Count	34	4	3	41
		% within $Fields	82.9%	9.8%	7.3%	
		% within Use_focusing_Gendlin_steps	24.8%	15.4%	20.0%	
		% of Total	19.1%	2.2%	1.7%	23.0%
	Nursing or care home	Count	76	9	6	91
		% within $Fields	83.5%	9.9%	6.6%	
		% within Use_focusing_Gendlin_steps	55.5%	34.6%	40.0%	
		% of Total	42.7%	5.1%	3.4%	51.1%

	Hospital care	Count	24	6	6	36
		% within $Fields	66.7%	16.7%	16.7%	
		% within Use_focusing_Gendlin_steps	17.5%	23.1%	40.0%	
		% of Total	13.5%	3.4%	3.4%	20.2%
	Rehabilitation care	Count	13	3	2	18
		% within $Fields	72.2%	16.7%	11.1%	
		% within Use_focusing_Gendlin_steps	9.5%	11.5%	13.3%	
		% of Total	7.3%	1.7%	1.1%	10.1%
	Palliative care or hospice	Count	24	2	3	29
		% within $Fields	82.8%	6.9%	10.3%	
		% within Use_focusing_Gendlin_steps	17.5%	7.7%	20.0%	
		% of Total	13.5%	1.1%	1.7%	16.3%
	Other	Count	5	4	2	11
		% within $Fields	45.5%	36.4%	18.2%	
		% within Use_focusing_Gendlin_steps	3.6%	15.4%	13.3%	
		% of Total	2.8%	2.2%	1.1%	6.2%
Total		Count	137	26	15	178
		% of Total	77.0%	14.6%	8.4%	100.0%

Percentages and totals are based on respondents.

a. Dichotomy group tabulated at value 1.


Count
100
80
60
40
20
0
Not answered
No
Yes
Total
Armed forces
Detention
Police force
Disabled care
Youth care
Psychiatric care
Home situation
Nursing or care home
Hospital care
Rehabilitation care
Palliative care or hospice
Other


Count
100
80
60
40
20
0
Armed forces
Detention
Police force
Disabled care
Youth care
Psychiatric care
Home situation
Nursing or care home
Hospital care
Rehabilitation care
Palliative care or hospice
Other
Not answered
No
Yes
Total

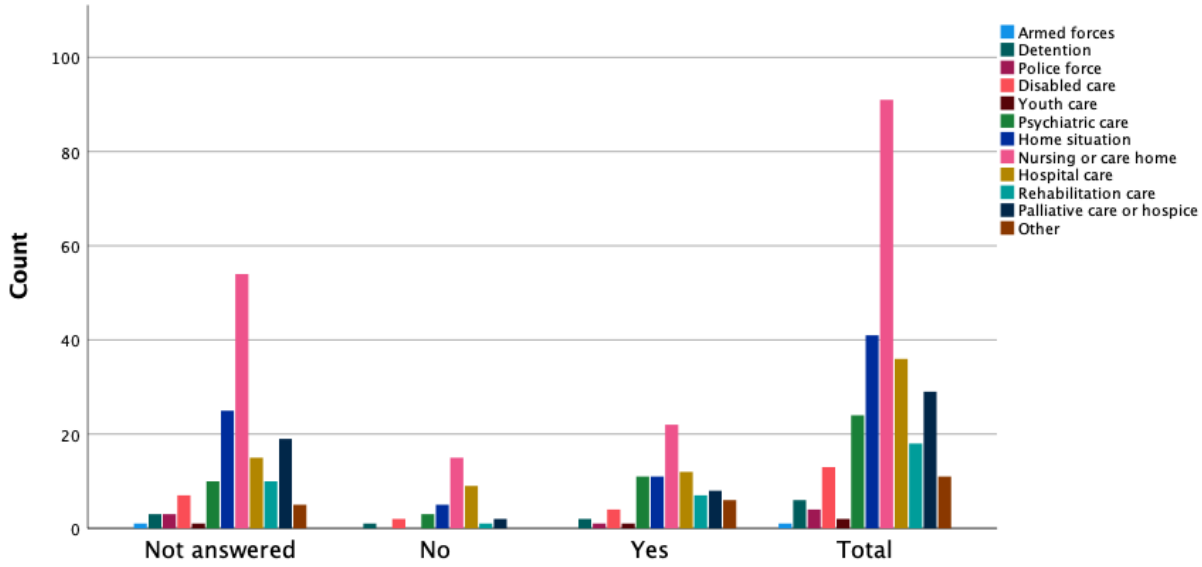
In what field(s) or type(s) of institution(s) do you provide spiritual care? * In your work as a spiritual caregiver, do you make use of the focusing method or do you use elements of the method?

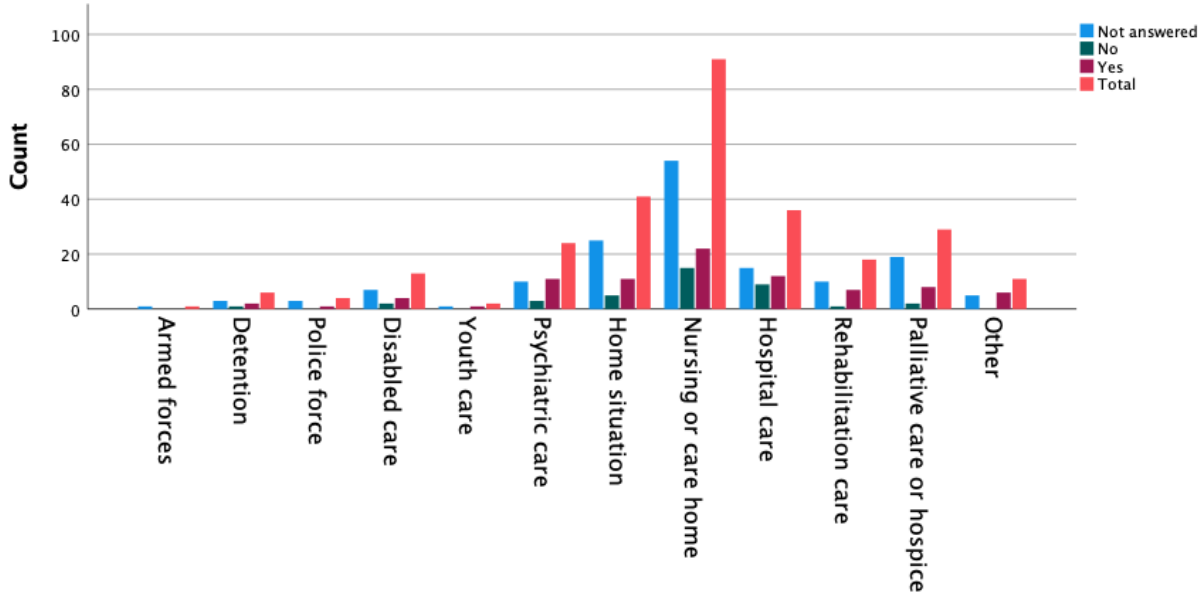
			In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?			
			N.A.	No	Yes	Total
Fields[a]	Armed forces	Count	1	0	0	1
		% within Fields	100.0%	0.0%	0.0%	
		% within Use_focusing_any_type	1.1%	0.0%	0.0%	
		% of Total	0.6%	0.0%	0.0%	0.6%
	Detention	Count	3	1	2	6
		% within Fields	50.0%	16.7%	33.3%	
		% within Use_focusing_any_type	3.2%	3.6%	3.6%	
		% of Total	1.7%	0.6%	1.1%	3.4%
	Police force	Count	3	0	1	4
		% within Fields	75.0%	0.0%	25.0%	
		% within Use_focusing_any_type	3.2%	0.0%	1.8%	
		% of Total	1.7%	0.0%	0.6%	2.2%
	Disabled care	Count	7	2	4	13
		% within Fields	53.8%	15.4%	30.8%	
		% within Use_focusing_any_type	7.4%	7.1%	7.3%	
		% of Total	3.9%	1.1%	2.2%	7.3%
	Youth care	Count	1	0	1	2
		% within Fields	50.0%	0.0%	50.0%	
		% within Use_focusing_any_type	1.1%	0.0%	1.8%	
		% of Total	0.6%	0.0%	0.6%	1.1%
	Psychiatric care	Count	10	3	11	24
		% within Fields	41.7%	12.5%	45.8%	
		% within Use_focusing_any_type	10.5%	10.7%	20.0%	
		% of Total	5.6%	1.7%	6.2%	13.5%
	Home situation	Count	25	5	11	41
		% within Fields	61.0%	12.2%	26.8%	
		% within Use_focusing_any_type	26.3%	17.9%	20.0%	
		% of Total	14.0%	2.8%	6.2%	23.0%
	Nursing or care home	Count	54	15	22	91
		% within Fields	59.3%	16.5%	24.2%	
		% within Use_focusing_any_type	56.8%	53.6%	40.0%	
		% of Total	30.3%	8.4%	12.4%	51.1%
	Hospital care	Count	15	9	12	36
		% within Fields	41.7%	25.0%	33.3%	
		% within Use_focusing_any_type	15.8%	32.1%	21.8%	
		% of Total	8.4%	5.1%	6.7%	20.2%

	Hospital care	Count	15	9	12	36
		% within Fields	41.7%	25.0%	33.3%	
		% within Use_focusing_any_type	15.8%	32.1%	21.8%	
		% of Total	8.4%	5.1%	6.7%	20.2%
	Rehabilitation care	Count	10	1	7	18
		% within Fields	55.6%	5.6%	38.9%	
		% within Use_focusing_any_type	10.5%	3.6%	12.7%	
		% of Total	5.6%	0.6%	3.9%	10.1%
	Palliative care or hospice	Count	19	2	8	29
		% within Fields	65.5%	6.9%	27.6%	
		% within Use_focusing_any_type	20.0%	7.1%	14.5%	
		% of Total	10.7%	1.1%	4.5%	16.3%
	Other	Count	5	0	6	11
		% within Fields	45.5%	0.0%	54.5%	
		% within Use_focusing_any_type	5.3%	0.0%	10.9%	
		% of Total	2.8%	0.0%	3.4%	6.2%
Total		Count	95	28	55	178
		% of Total	53.4%	15.7%	30.9%	100.0%

Percentages and totals are based on respondents.

a. Dichotomy group tabulated at value 1.

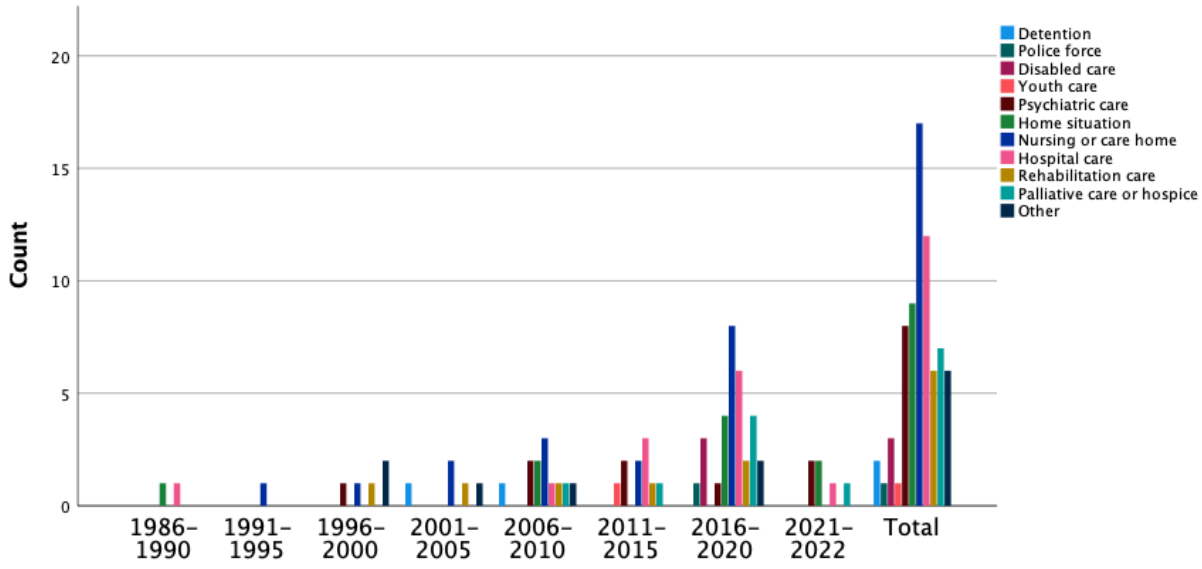

Count
100
80
60
40
20
0
Not answered
No
Yes
Total
Armed forces
Detention
Police force
Disabled care
Youth care
Psychiatric care
Home situation
Nursing or care home
Hospital care
Rehabilitation care
Palliative care or hospice
Other

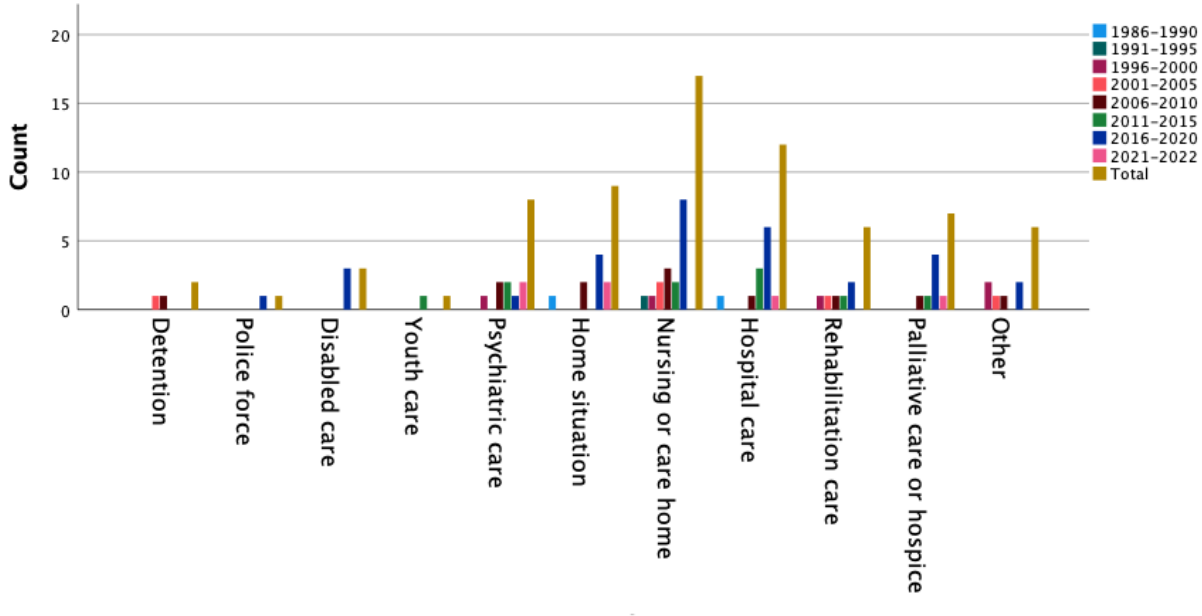

Count
100
80
60
40
20
0
Not answered
No
Yes
Total
Armed forces
Detention
Police force
Disabled care
Youth care
Psychiatric care
Home situation
Nursing or care home
Hospital care
Rehabilitation care
Palliative care or hospice
Other

In what field(s) or type(s) of institution(s) do you provide spiritual care
*** Since when in your work as a spiritual caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?**

			Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?								
			1986-1990	1991-1995	1996-2000	2001-2005	2006-2010	2011-2015	2016-2020	2021-2022	Total
Fields[a]	Detention	Count	0	0	0	1	1	0	0	0	2
		% within Fields	0.0%	0.0%	0.0%	50.0%	50.0%	0.0%	0.0%	0.0%	
		% within Since_when_focusing	0.0%	0.0%	0.0%	33.3%	14.3%	0.0%	0.0%	0.0%	
		% of Total	0.0%	0.0%	0.0%	2.2%	2.2%	0.0%	0.0%	0.0%	4.3%
	Police force	Count	0	0	0	0	0	0	1	0	1
		% within Fields	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	
		% within Since_when_focusing	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	5.0%	0.0%	
		% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	2.2%	0.0%	2.2%
	Disabled care	Count	0	0	0	0	0	0	3	0	3
		% within Fields	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	
		% within Since_when_focusing	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	15.0%	0.0%	
		% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	6.5%	0.0%	6.5%
	Youth care	Count	0	0	0	0	0	1	0	0	1
		% within Fields	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	0.0%	
		% within Since_when_focusing	0.0%	0.0%	0.0%	0.0%	0.0%	12.5%	0.0%	0.0%	
		% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	2.2%	0.0%	0.0%	2.2%
	Psychiatric care	Count	0	0	1	0	2	2	1	2	8
		% within Fields	0.0%	0.0%	12.5%	0.0%	25.0%	25.0%	12.5%	25.0%	
		% within Since_when_focusing	0.0%	0.0%	33.3%	0.0%	28.6%	25.0%	5.0%	66.7%	
		% of Total	0.0%	0.0%	2.2%	0.0%	4.3%	4.3%	2.2%	4.3%	17.4%
	Home situation	Count	1	0	0	0	2	0	4	2	9
		% within Fields	11.1%	0.0%	0.0%	0.0%	22.2%	0.0%	44.4%	22.2%	
		% within Since_when_focusing	100.0%	0.0%	0.0%	0.0%	28.6%	0.0%	20.0%	66.7%	
		% of Total	2.2%	0.0%	0.0%	0.0%	4.3%	0.0%	8.7%	4.3%	19.6%
	Nursing or care home	Count	0	1	1	2	3	2	8	0	17
		% within Fields	0.0%	5.9%	5.9%	11.8%	17.6%	11.8%	47.1%	0.0%	
		% within Since_when_focusing	0.0%	100.0%	33.3%	66.7%	42.9%	25.0%	40.0%	0.0%	
		% of Total	0.0%	2.2%	2.2%	4.3%	6.5%	4.3%	17.4%	0.0%	37.0%
	Hospital care	Count	1	0	0	0	1	3	6	1	12
		% within Fields	8.3%	0.0%	0.0%	0.0%	8.3%	25.0%	50.0%	8.3%	
		% within Since_when_focusing	100.0%	0.0%	0.0%	0.0%	14.3%	37.5%	30.0%	33.3%	
		% of Total	2.2%	0.0%	0.0%	0.0%	2.2%	6.5%	13.0%	2.2%	26.1%
	Rehabilitation care	Count	0	0	1	1	1	1	2	0	6
		% within Fields	0.0%	0.0%	16.7%	16.7%	16.7%	16.7%	33.3%	0.0%	
		% within Since_when_focusing	0.0%	0.0%	33.3%	33.3%	14.3%	12.5%	10.0%	0.0%	
		% of Total	0.0%	0.0%	2.2%	2.2%	2.2%	2.2%	4.3%	0.0%	13.0%
	Palliative care or hospice	Count	0	0	0	0	1	1	4	1	7
		% within Fields	0.0%	0.0%	0.0%	0.0%	14.3%	14.3%	57.1%	14.3%	
		% within Since_when_focusing	0.0%	0.0%	0.0%	0.0%	14.3%	12.5%	20.0%	33.3%	
		% of Total	0.0%	0.0%	0.0%	0.0%	2.2%	2.2%	8.7%	2.2%	15.2%
	Other	Count	0	0	2	1	1	0	2	0	6
		% within Fields	0.0%	0.0%	33.3%	16.7%	16.7%	0.0%	33.3%	0.0%	
		% within Since_when_focusing	0.0%	0.0%	66.7%	33.3%	14.3%	0.0%	10.0%	0.0%	
		% of Total	0.0%	0.0%	4.3%	2.2%	2.2%	0.0%	4.3%	0.0%	13.0%
Total		Count	1	1	3	3	7	8	20	3	46
		% of Total	2.2%	2.2%	6.5%	6.5%	15.2%	17.4%	43.5%	6.5%	100.0%

Percentages and totals are based on respondents.
a. Dichotomy group tabulated at value 1.

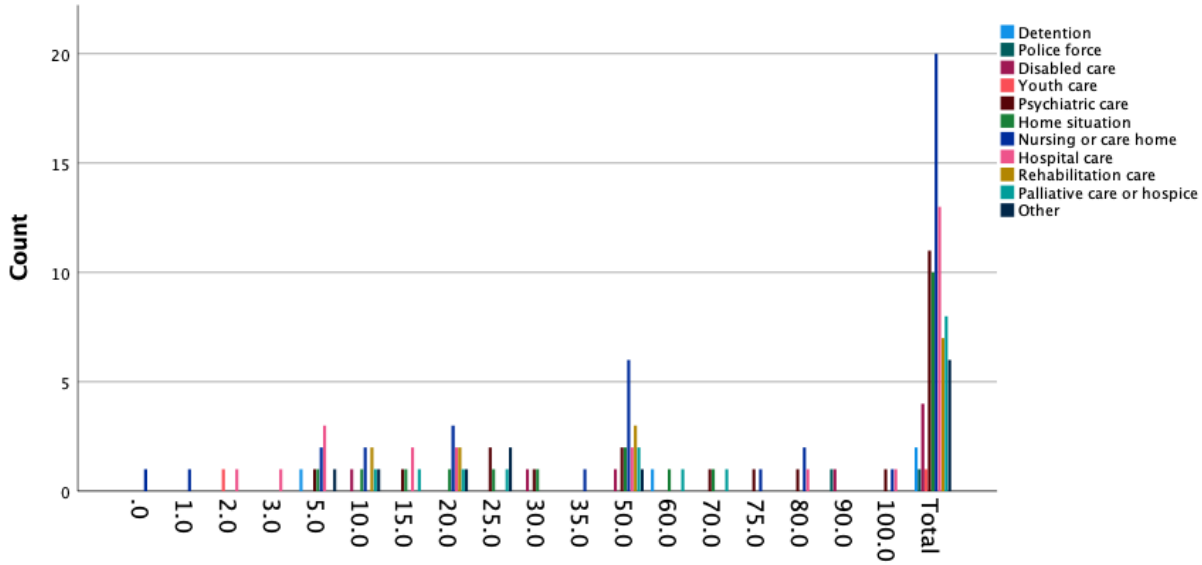

Count
20
15
10
5
0
1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022
Total
Detention
Police force
Disabled care
Youth care
Psychiatric care
Home situation
Nursing or care home
Hospital care
Rehabilitation care
Palliative care or hospice
Other

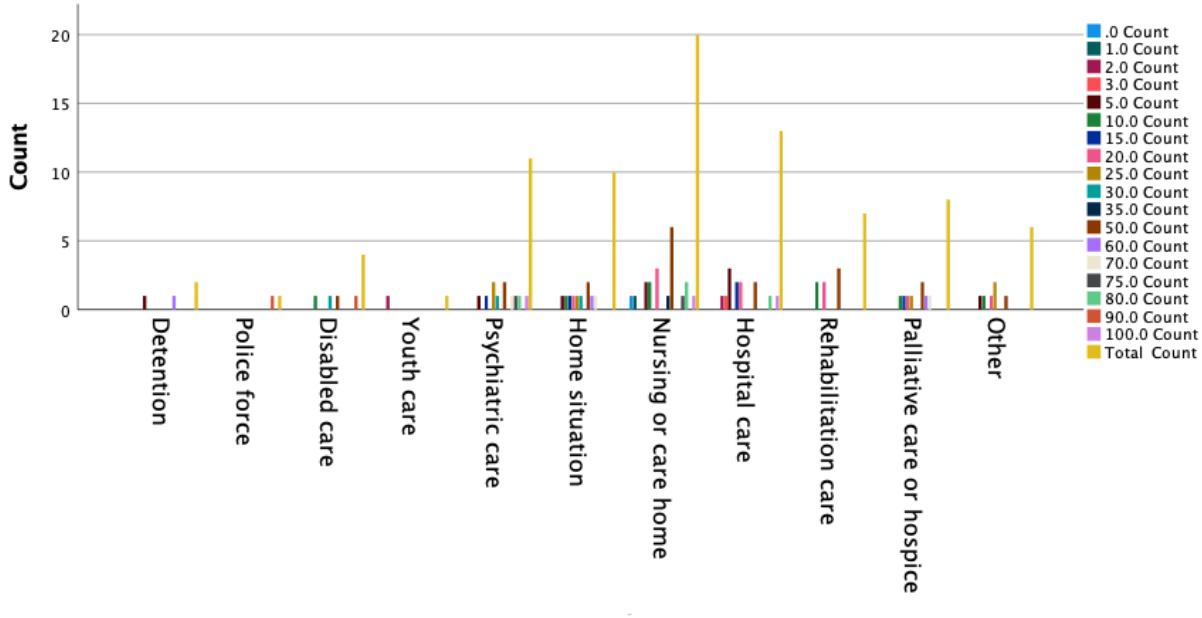

Count
20
15
10
5
0
Detention
Police force
Disabled care
Youth care
Psychiatric care
Home situation
Nursing or care home
Hospital care
Rehabilitation care
Palliative care or hospice
Other
1986–1990
1991–1995
1996–2000
2001–2005
2006–2010
2011–2015
2016–2020
2021–2022
Total

In what field(s) or type(s) of institution(s) do you provide spiritual care
*** In what percentage of the conversations you have with clients would you say you make use of focusing?**

			In what percentage of the conversations you have with clients would you say you make use of focusing?																	
			.0	1.0	2.0	3.0	5.0	10.0	15.0	20.0	25.0	30.0	35.0	50.0	60.0	70.0	75.0	80.0	90.0	100.0	Total
Fields[a]	Detention	Count	0	0	0	0	1	0	0	0	0	0	0	0	1	0	0	0	0	0	2
		% within Fields	0.0%	0.0%	0.0%	0.0%	50.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	50.0%	0.0%	0.0%	0.0%	0.0%	0.0%	
		% within Percentage of conversations	0.0%	0.0%	0.0%	0.0%	14.3%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	50.0%	0.0%	0.0%	0.0%	0.0%	0.0%	
		% of Total	0.0%	0.0%	0.0%	0.0%	1.9%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	1.9%	0.0%	0.0%	0.0%	0.0%	0.0%	3.8%
	Police force	Count	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	1
		% within Fields	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	
		% within Percentage of conversations	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	50.0%	0.0%	
		% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	1.9%	0.0%	1.9%
	Disabled care	Count	0	0	0	0	0	1	0	0	0	1	0	1	0	0	0	0	1	0	4
		% within Fields	0.0%	0.0%	0.0%	0.0%	0.0%	25.0%	0.0%	0.0%	0.0%	25.0%	0.0%	25.0%	0.0%	0.0%	0.0%	0.0%	25.0%	0.0%	
		% within Percentage of conversations	0.0%	0.0%	0.0%	0.0%	0.0%	20.0%	0.0%	0.0%	0.0%	50.0%	0.0%	11.1%	0.0%	0.0%	0.0%	0.0%	50.0%	0.0%	
		% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	1.9%	0.0%	0.0%	0.0%	1.9%	0.0%	1.9%	0.0%	0.0%	0.0%	0.0%	1.9%	0.0%	7.5%
	Youth care	Count	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1
		% within Fields	0.0%	0.0%	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	
		% within Percentage of conversations	0.0%	0.0%	50.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	
		% of Total	0.0%	0.0%	1.9%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	1.9%
	Psychiatric care	Count	0	0	0	0	1	0	1	0	2	1	0	2	0	1	1	1	0	1	11
		% within Fields	0.0%	0.0%	0.0%	0.0%	9.1%	0.0%	9.1%	0.0%	18.2%	9.1%	0.0%	18.2%	0.0%	9.1%	9.1%	9.1%	0.0%	9.1%	
		% within Percentage of conversations	0.0%	0.0%	0.0%	0.0%	14.3%	0.0%	25.0%	0.0%	66.7%	50.0%	0.0%	22.2%	0.0%	100.0%	50.0%	25.0%	0.0%	50.0%	
		% of Total	0.0%	0.0%	0.0%	0.0%	1.9%	0.0%	1.9%	0.0%	3.8%	1.9%	0.0%	3.8%	0.0%	1.9%	1.9%	1.9%	0.0%	1.9%	20.8%
	Home situation	Count	0	0	0	0	1	1	1	1	1	1	0	2	1	1	0	0	0	0	10
		% within Fields	0.0%	0.0%	0.0%	0.0%	10.0%	10.0%	10.0%	10.0%	10.0%	10.0%	0.0%	20.0%	10.0%	10.0%	0.0%	0.0%	0.0%	0.0%	
		% within Percentage of conversations	0.0%	0.0%	0.0%	0.0%	14.3%	20.0%	25.0%	25.0%	33.3%	50.0%	0.0%	22.2%	50.0%	100.0%	0.0%	0.0%	0.0%	0.0%	
		% of Total	0.0%	0.0%	0.0%	0.0%	1.9%	1.9%	1.9%	1.9%	1.9%	1.9%	0.0%	3.8%	1.9%	1.9%	0.0%	0.0%	0.0%	0.0%	18.9%
	Nursing or care home	Count	1	1	0	0	2	2	0	3	0	0	1	6	0	0	1	2	0	1	20
		% within Fields	5.0%	5.0%	0.0%	0.0%	10.0%	10.0%	0.0%	15.0%	0.0%	0.0%	5.0%	30.0%	0.0%	0.0%	5.0%	10.0%	0.0%	5.0%	
		% within Percentage of conversations	100.0%	100.0%	0.0%	0.0%	28.6%	40.0%	0.0%	75.0%	0.0%	0.0%	100.0%	66.7%	0.0%	0.0%	50.0%	50.0%	0.0%	50.0%	
		% of Total	1.9%	1.9%	0.0%	0.0%	3.8%	3.8%	0.0%	5.7%	0.0%	0.0%	1.9%	11.3%	0.0%	0.0%	1.9%	3.8%	0.0%	1.9%	37.7%
	Hospital care	Count	0	0	1	1	3	0	2	2	0	0	0	2	0	0	0	1	0	1	13
		% within Fields	0.0%	0.0%	7.7%	7.7%	23.1%	0.0%	15.4%	15.4%	0.0%	0.0%	0.0%	15.4%	0.0%	0.0%	0.0%	7.7%	0.0%	7.7%	
		% within Percentage of conversations	0.0%	0.0%	50.0%	100.0%	42.9%	0.0%	50.0%	50.0%	0.0%	0.0%	0.0%	22.2%	0.0%	0.0%	0.0%	25.0%	0.0%	50.0%	
		% of Total	0.0%	0.0%	1.9%	1.9%	5.7%	0.0%	3.8%	3.8%	0.0%	0.0%	0.0%	3.8%	0.0%	0.0%	0.0%	1.9%	0.0%	1.9%	24.5%
	Rehabilitation care	Count	0	0	0	0	0	2	0	2	0	0	0	3	0	0	0	0	0	0	7
		% within Fields	0.0%	0.0%	0.0%	0.0%	0.0%	28.6%	0.0%	28.6%	0.0%	0.0%	0.0%	42.9%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	
		% within Percentage of conversations	0.0%	0.0%	0.0%	0.0%	0.0%	40.0%	0.0%	50.0%	0.0%	0.0%	0.0%	33.3%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	
		% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	3.8%	0.0%	3.8%	0.0%	0.0%	0.0%	5.7%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	13.2%
	Palliative care or hospice	Count	0	0	0	0	0	1	1	1	1	0	0	2	1	1	0	0	0	0	8
		% within Fields	0.0%	0.0%	0.0%	0.0%	0.0%	12.5%	12.5%	12.5%	12.5%	0.0%	0.0%	25.0%	12.5%	12.5%	0.0%	0.0%	0.0%	0.0%	
		% within Percentage of conversations	0.0%	0.0%	0.0%	0.0%	0.0%	20.0%	25.0%	25.0%	33.3%	0.0%	0.0%	22.2%	50.0%	100.0%	0.0%	0.0%	0.0%	0.0%	
		% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	1.9%	1.9%	1.9%	1.9%	0.0%	0.0%	3.8%	1.9%	1.9%	0.0%	0.0%	0.0%	0.0%	15.1%
	Other	Count	0	0	0	0	1	1	0	1	2	0	0	1	0	0	0	0	0	0	6
		% within Fields	0.0%	0.0%	0.0%	0.0%	16.7%	16.7%	0.0%	16.7%	33.3%	0.0%	0.0%	16.7%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	
		% within Percentage of conversations	0.0%	0.0%	0.0%	0.0%	14.3%	20.0%	0.0%	25.0%	66.7%	0.0%	0.0%	11.1%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	
		% of Total	0.0%	0.0%	0.0%	0.0%	1.9%	1.9%	0.0%	1.9%	3.8%	0.0%	0.0%	1.9%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	11.3%
Total		Count	1	1	2	1	7	5	4	4	3	2	1	9	2	1	2	4	2	2	53
		% of Total	1.9%	1.9%	3.8%	1.9%	13.2%	9.4%	7.5%	7.5%	5.7%	3.8%	1.9%	17.0%	3.8%	1.9%	3.8%	7.5%	3.8%	3.8%	100.0%

Percentages and totals are based on respondents.


Count
20
15
10
5
0
.0
1.0
2.0
3.0
5.0
10.0
15.0
20.0
25.0
30.0
35.0
50.0
60.0
70.0
75.0
80.0
90.0
100.0
Total
Detention
Police force
Disabled care
Youth care
Psychiatric care
Home situation
Nursing or care home
Hospital care
Rehabilitation care
Palliative care or hospice
Other

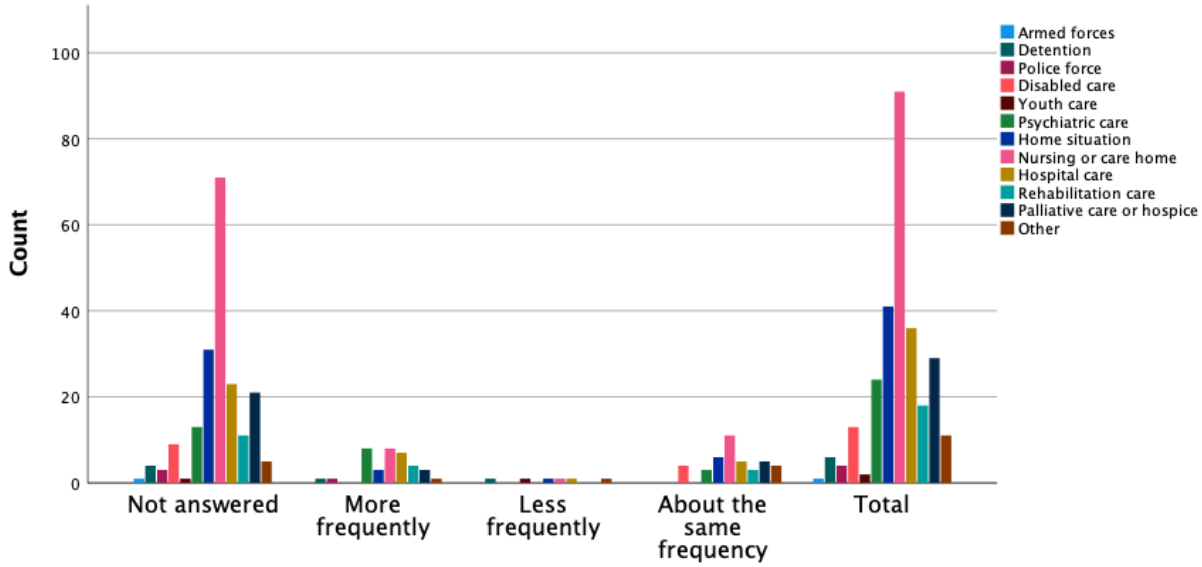

Count
20
15
10
5
0
Detention
Police force
Disabled care
Youth care
Psychiatric care
Home situation
Nursing or care home
Hospital care
Rehabilitation care
Palliative care or hospice
Other
.0 Count
1.0 Count
2.0 Count
3.0 Count
5.0 Count
10.0 Count
15.0 Count
20.0 Count
25.0 Count
30.0 Count
35.0 Count
50.0 Count
60.0 Count
70.0 Count
75.0 Count
80.0 Count
90.0 Count
100.0 Count
Total Count

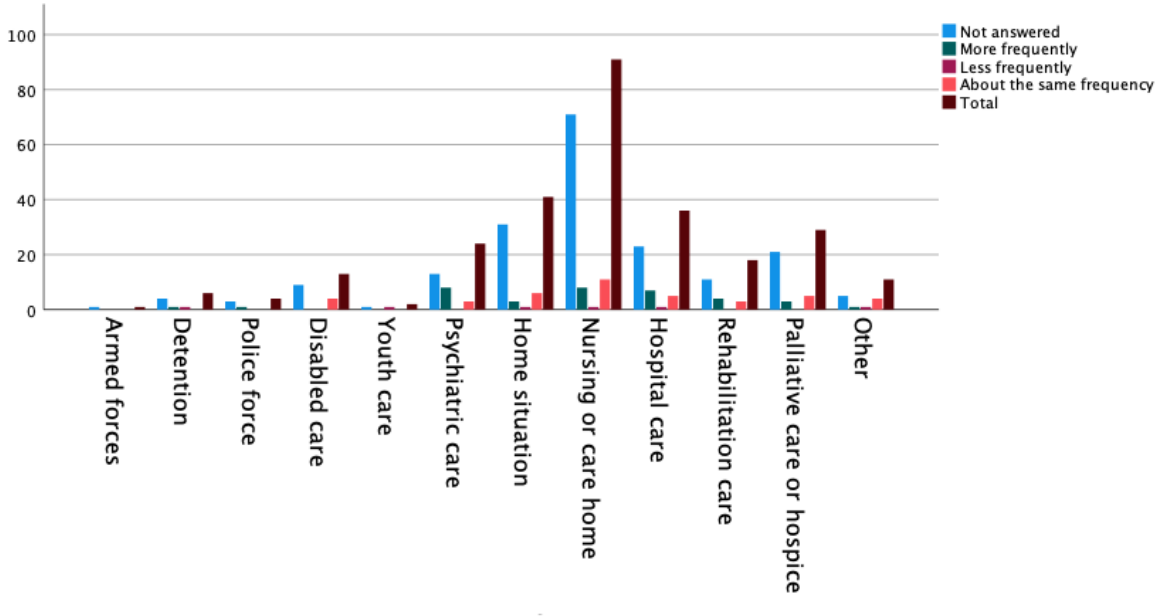
In what field(s) or type(s) of institution(s) do you provide spiritual care? * Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?

			Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?				
			N.A.	More frequently	Less frequently	About the same frequency	Total
Fields[a]	Armed forces	Count	1	0	0	0	1
		% within Fields	100.0%	0.0%	0.0%	0.0%	
		% within More_or_less_frequently	0.8%	0.0%	0.0%	0.0%	
		% of Total	0.6%	0.0%	0.0%	0.0%	0.6%
	Detention	Count	4	1	1	0	6
		% within Fields	66.7%	16.7%	16.7%	0.0%	
		% within More_or_less_frequently	3.2%	4.3%	25.0%	0.0%	
		% of Total	2.2%	0.6%	0.6%	0.0%	3.4%
	Police force	Count	3	1	0	0	4
		% within Fields	75.0%	25.0%	0.0%	0.0%	
		% within More_or_less_frequently	2.4%	4.3%	0.0%	0.0%	
		% of Total	1.7%	0.6%	0.0%	0.0%	2.2%
	Disabled care	Count	9	0	0	4	13
		% within Fields	69.2%	0.0%	0.0%	30.8%	
		% within More_or_less_frequently	7.2%	0.0%	0.0%	15.4%	
		% of Total	5.1%	0.0%	0.0%	2.2%	7.3%
	Youth care	Count	1	0	1	0	2
		% within Fields	50.0%	0.0%	50.0%	0.0%	
		% within More_or_less_frequently	0.8%	0.0%	25.0%	0.0%	
		% of Total	0.6%	0.0%	0.6%	0.0%	1.1%
	Psychiatric care	Count	13	8	0	3	24
		% within Fields	54.2%	33.3%	0.0%	12.5%	
		% within More_or_less_frequently	10.4%	34.8%	0.0%	11.5%	
		% of Total	7.3%	4.5%	0.0%	1.7%	13.5%
	Home situation	Count	31	3	1	6	41
		% within Fields	75.6%	7.3%	2.4%	14.6%	
		% within More_or_less_frequently	24.8%	13.0%	25.0%	23.1%	
		% of Total	17.4%	1.7%	0.6%	3.4%	23.0%
	Nursing or care home	Count	71	8	1	11	91
		% within Fields	78.0%	8.8%	1.1%	12.1%	
		% within More_or_less_frequently	56.8%	34.8%	25.0%	42.3%	
		% of Total	39.9%	4.5%	0.6%	6.2%	51.1%
	Hospital care	Count	23	7	1	5	36
		% within Fields	63.9%	19.4%	2.8%	13.9%	
		% within More_or_less_frequently	18.4%	30.4%	25.0%	19.2%	
		% of Total	12.9%	3.9%	0.6%	2.8%	20.2%

	Rehabilitation care	Count	11	4	0	3	18
		% within Fields	61.1%	22.2%	0.0%	16.7%	
		% within More_or_less_frequently	8.8%	17.4%	0.0%	11.5%	
		% of Total	6.2%	2.2%	0.0%	1.7%	10.1%
	Palliative care or hospice	Count	21	3	0	5	29
		% within Fields	72.4%	10.3%	0.0%	17.2%	
		% within More_or_less_frequently	16.8%	13.0%	0.0%	19.2%	
		% of Total	11.8%	1.7%	0.0%	2.8%	16.3%
	Other	Count	5	1	1	4	11
		% within Fields	45.5%	9.1%	9.1%	36.4%	
		% within More_or_less_frequently	4.0%	4.3%	25.0%	15.4%	
		% of Total	2.8%	0.6%	0.6%	2.2%	6.2%
Total		Count	125	23	4	26	178
		% of Total	70.2%	12.9%	2.2%	14.6%	100.0%

Percentages and totals are based on respondents.
a. Dichotomy group tabulated at value 1.


Count
100
80
60
40
20
0
Not answered
More frequently
Less frequently
About the same frequency
Total
Armed forces
Detention
Police force
Disabled care
Youth care
Psychiatric care
Home situation
Nursing or care home
Hospital care
Rehabilitation care
Palliative care or hospice
Other


100
80
60
40
20
0
Armed forces
Detention
Police force
Disabled care
Youth care
Psychiatric care
Home situation
Nursing or care home
Hospital care
Rehabilitation care
Palliative care or hospice
Other
Not answered
More frequently
Less frequently
About the same frequency
Total

26. PREDOMINANTLY GENERAL OR OWN SPIRITUALITY
versus **Use of focusing**

In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?
*** Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?**

			Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?			
			Predominantly general	Predominantly based on own religion or belief	Roughly in balance	Total
In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?	N.A.	Count	81	6	50	137
		% within In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?	59.1%	4.4%	36.5%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	73.6%	75.0%	83.3%	77.0%
		% of Total	45.5%	3.4%	28.1%	77.0%
	No	Count	20	0	6	26
		% within In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?	76.9%	0.0%	23.1%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	18.2%	0.0%	10.0%	14.6%
		% of Total	11.2%	0.0%	3.4%	14.6%
	Yes	Count	9	2	4	15
		% within In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?	60.0%	13.3%	26.7%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	8.2%	25.0%	6.7%	8.4%
		% of Total	5.1%	1.1%	2.2%	8.4%

Total	Count	110	8	60	178
	% within In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?	61.8%	4.5%	33.7%	100.0%
	% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	100.0%	100.0%	100.0%	100.0%
	% of Total	61.8%	4.5%	33.7%	100.0%

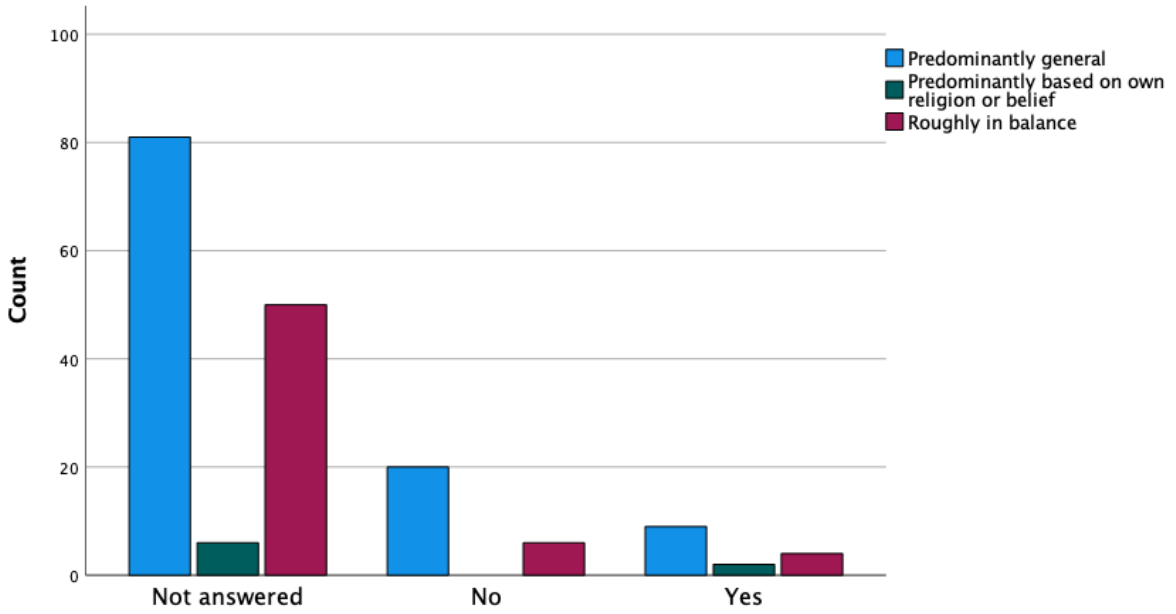
Chi-Square Tests

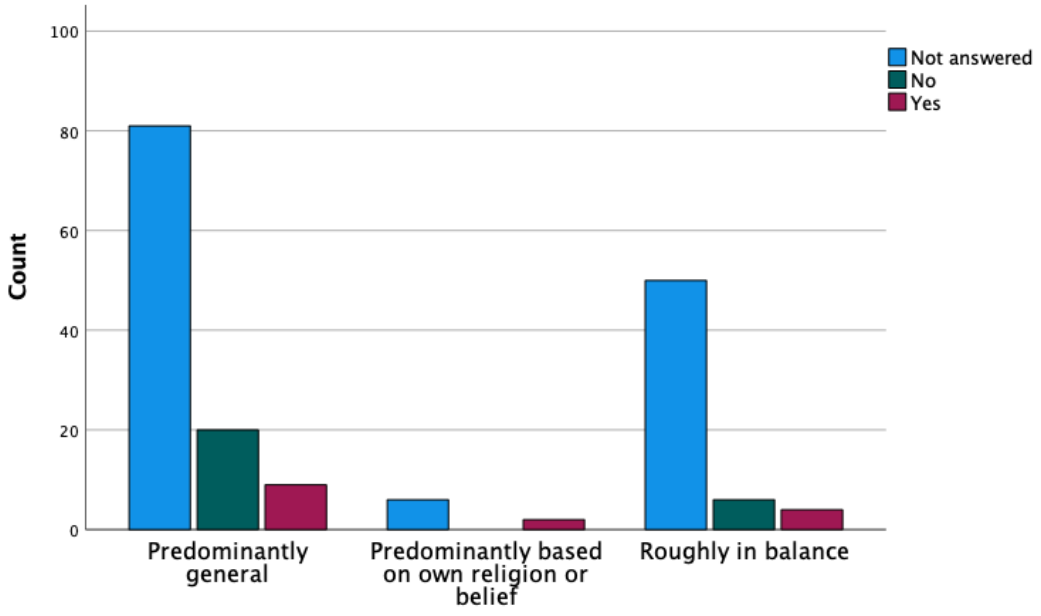
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	6.317[a]	4	.177
Likelihood Ratio	6.627	4	.157
Linear-by-Linear Association	1.135	1	.287
N of Valid Cases	178		

a. 2 cells (22.2%) have expected count less than 5. The minimum expected count is .67.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.188	.177
	Cramer's V	.133	.177
N of Valid Cases		178	


Count
100
80
60
40
20
0
Not answered
No
Yes
Predominantly general
Predominantly based on own religion or belief
Roughly in balance


Count
100
80
60
40
20
0
Predominantly general
Predominantly based on own religion or belief
Roughly in balance
Not answered
No
Yes

In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?
*** Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?**

			Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?			
			Predominantly general	Predominantly based on own religion or belief	Roughly in balance	Total
In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?	N.A.	Count	56	4	35	95
		% within In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?	58.9%	4.2%	36.8%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	50.9%	50.0%	58.3%	53.4%
		% of Total	31.5%	2.2%	19.7%	53.4%
	No	Count	16	2	10	28
		% within In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?	57.1%	7.1%	35.7%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	14.5%	25.0%	16.7%	15.7%
		% of Total	9.0%	1.1%	5.6%	15.7%
	Yes	Count	38	2	15	55
		% within In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?	69.1%	3.6%	27.3%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	34.5%	25.0%	25.0%	30.9%
		% of Total	21.3%	1.1%	8.4%	30.9%
Total		Count	110	8	60	178
		% within In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?	61.8%	4.5%	33.7%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	100.0%	100.0%	100.0%	100.0%
		% of Total	61.8%	4.5%	33.7%	100.0%

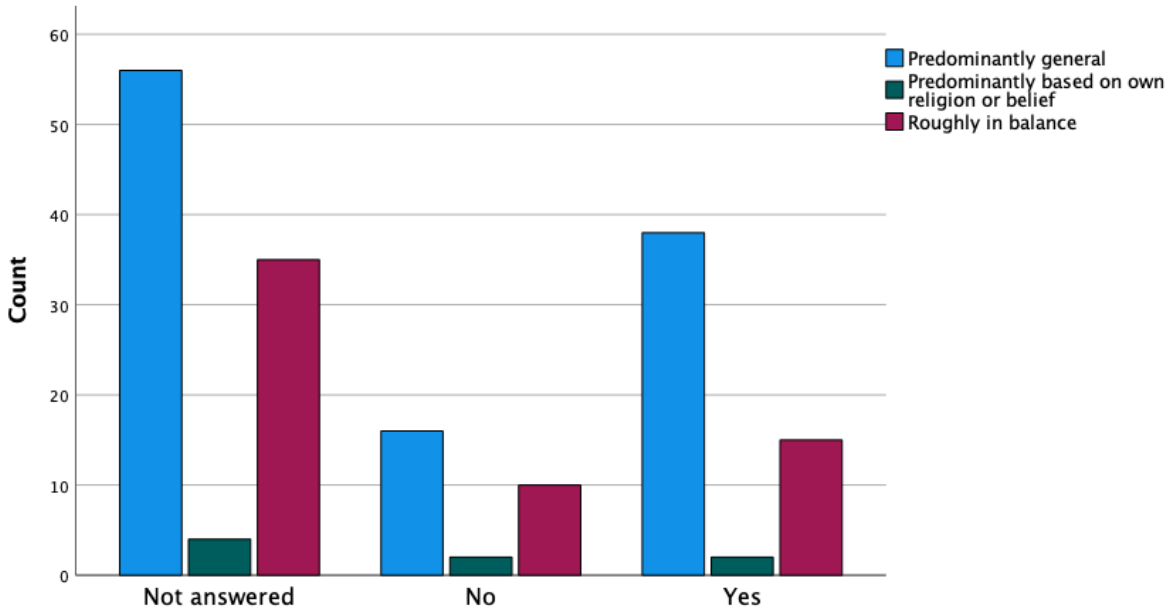
Chi-Square Tests

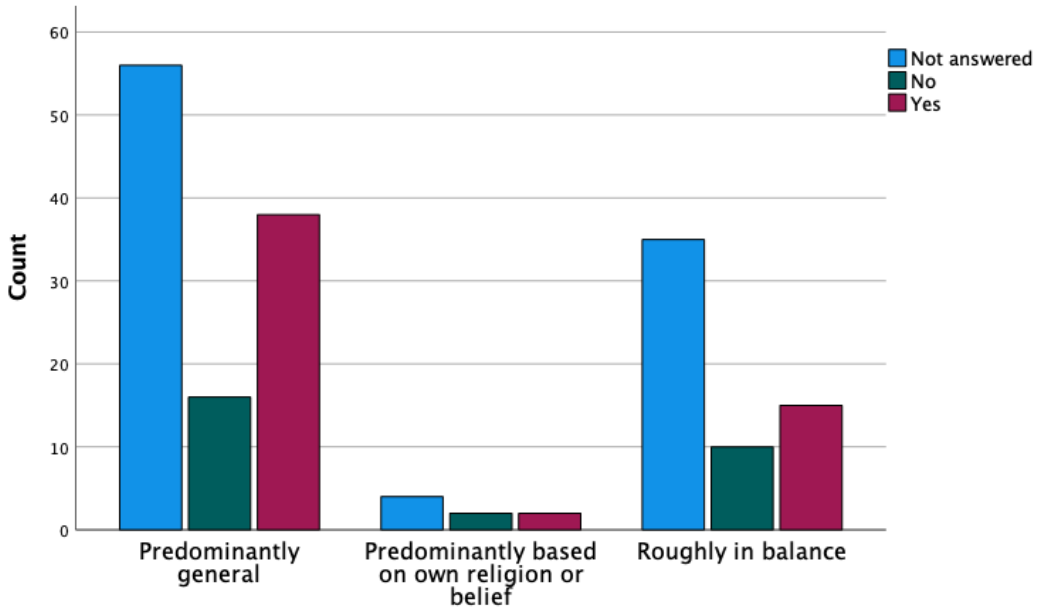
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	2.227[a]	4	.694
Likelihood Ratio	2.192	4	.700
Linear-by-Linear Association	1.410	1	.235
N of Valid Cases	178		

a. 3 cells (33.3%) have expected count less than 5. The minimum expected count is 1.26.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.112	.694
	Cramer's V	.079	.694
N of Valid Cases		178	


Count
60
50
40
30
20
10
0
Not answered
No
Yes
Predominantly general
Predominantly based on own religion or belief
Roughly in balance


Count
60
50
40
30
20
10
0
Predominantly general
Predominantly based on own religion or belief
Roughly in balance
Not answered
No
Yes

In what percentage of the conversations you have with clients would you say you make use of focusing?
*** Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?**

			Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?			
			Predominantly general	Predominantly based on own religion or belief	Roughly in balance	Total
In what percentage of the conversations you have with clients would you say you make use of focusing?	.5	Count	1	0	0	1
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	100.0%	0.0%	0.0%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	2.8%	0.0%	0.0%	1.9%
		% of Total	1.9%	0.0%	0.0%	1.9%
	1.0	Count	1	0	0	1
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	100.0%	0.0%	0.0%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	2.8%	0.0%	0.0%	1.9%
		% of Total	1.9%	0.0%	0.0%	1.9%
	2.0	Count	2	0	0	2
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	100.0%	0.0%	0.0%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	5.6%	0.0%	0.0%	3.8%
		% of Total	3.8%	0.0%	0.0%	3.8%

3.0	Count	1	0	0	1
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	100.0%	0.0%	0.0%	100.0%
	% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	2.8%	0.0%	0.0%	1.9%
	% of Total	1.9%	0.0%	0.0%	1.9%
5.0	Count	5	0	2	7
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	71.4%	0.0%	28.6%	100.0%
	% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	13.9%	0.0%	13.3%	13.2%
	% of Total	9.4%	0.0%	3.8%	13.2%
10.0	Count	4	0	1	5
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	80.0%	0.0%	20.0%	100.0%
	% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	11.1%	0.0%	6.7%	9.4%
	% of Total	7.5%	0.0%	1.9%	9.4%
15.0	Count	3	0	1	4
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	75.0%	0.0%	25.0%	100.0%
	% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	8.3%	0.0%	6.7%	7.5%
	% of Total	5.7%	0.0%	1.9%	7.5%

20.0	Count	4	0	0	4
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	100.0%	0.0%	0.0%	100.0%
	% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	11.1%	0.0%	0.0%	7.5%
	% of Total	7.5%	0.0%	0.0%	7.5%
25.0	Count	2	0	1	3
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	66.7%	0.0%	33.3%	100.0%
	% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	5.6%	0.0%	6.7%	5.7%
	% of Total	3.8%	0.0%	1.9%	5.7%
30.0	Count	2	0	0	2
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	100.0%	0.0%	0.0%	100.0%
	% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	5.6%	0.0%	0.0%	3.8%
	% of Total	3.8%	0.0%	0.0%	3.8%
35.0	Count	0	0	1	1
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	100.0%	100.0%
	% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	0.0%	0.0%	6.7%	1.9%
	% of Total	0.0%	0.0%	1.9%	1.9%

50.0	Count	5	1	3	9
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	55.6%	11.1%	33.3%	100.0%
	% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	13.9%	50.0%	20.0%	17.0%
	% of Total	9.4%	1.9%	5.7%	17.0%
60.0	Count	1	0	1	2
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	50.0%	0.0%	50.0%	100.0%
	% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	2.8%	0.0%	6.7%	3.8%
	% of Total	1.9%	0.0%	1.9%	3.8%
70.0	Count	0	0	1	1
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	100.0%	100.0%
	% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	0.0%	0.0%	6.7%	1.9%
	% of Total	0.0%	0.0%	1.9%	1.9%
75.0	Count	1	0	1	2
	% within In what percentage of the conversations you have with clients would you say you make use of focusing?	50.0%	0.0%	50.0%	100.0%
	% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	2.8%	0.0%	6.7%	3.8%
	% of Total	1.9%	0.0%	1.9%	3.8%

	80.0	Count	2	1	1	4
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	50.0%	25.0%	25.0%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	5.6%	50.0%	6.7%	7.5%
		% of Total	3.8%	1.9%	1.9%	7.5%
	90.0	Count	2	0	0	2
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	100.0%	0.0%	0.0%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	5.6%	0.0%	0.0%	3.8%
		% of Total	3.8%	0.0%	0.0%	3.8%
	100.0	Count	0	0	2	2
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	0.0%	0.0%	100.0%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	0.0%	0.0%	13.3%	3.8%
		% of Total	0.0%	0.0%	3.8%	3.8%
Total		Count	36	2	15	53
		% within In what percentage of the conversations you have with clients would you say you make use of focusing?	67.9%	3.8%	28.3%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	100.0%	100.0%	100.0%	100.0%
		% of Total	67.9%	3.8%	28.3%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	24.857[a]	34	.874
Likelihood Ratio	26.399	34	.821
Linear-by-Linear Association	5.056	1	.025
N of Valid Cases	53		

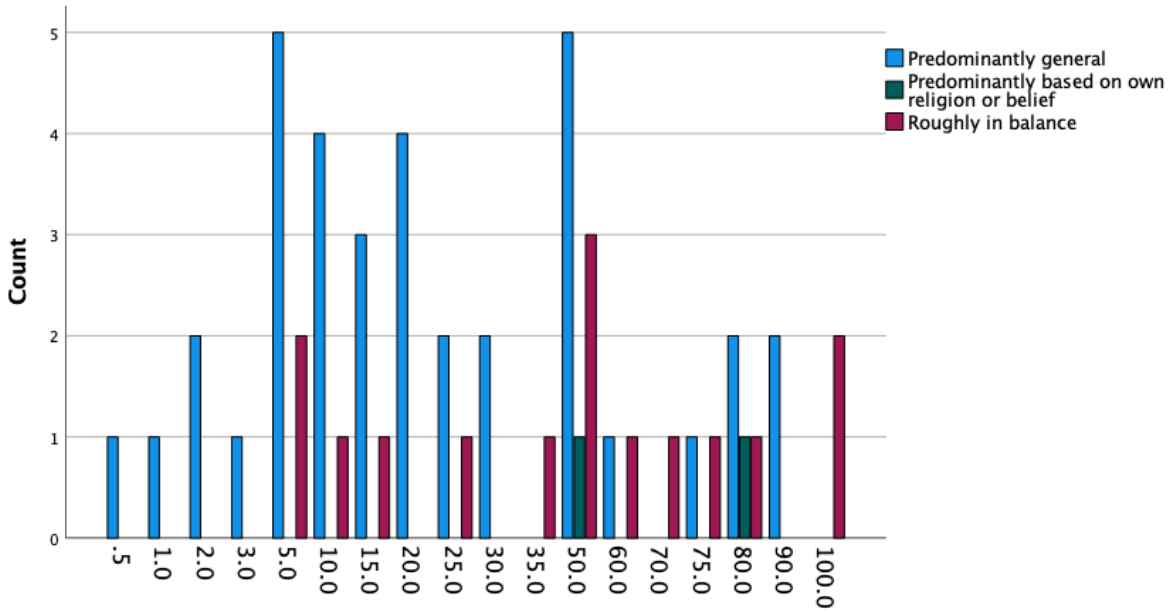
a. 53 cells (98.1%) have expected count less than 5. The minimum expected count is .04.

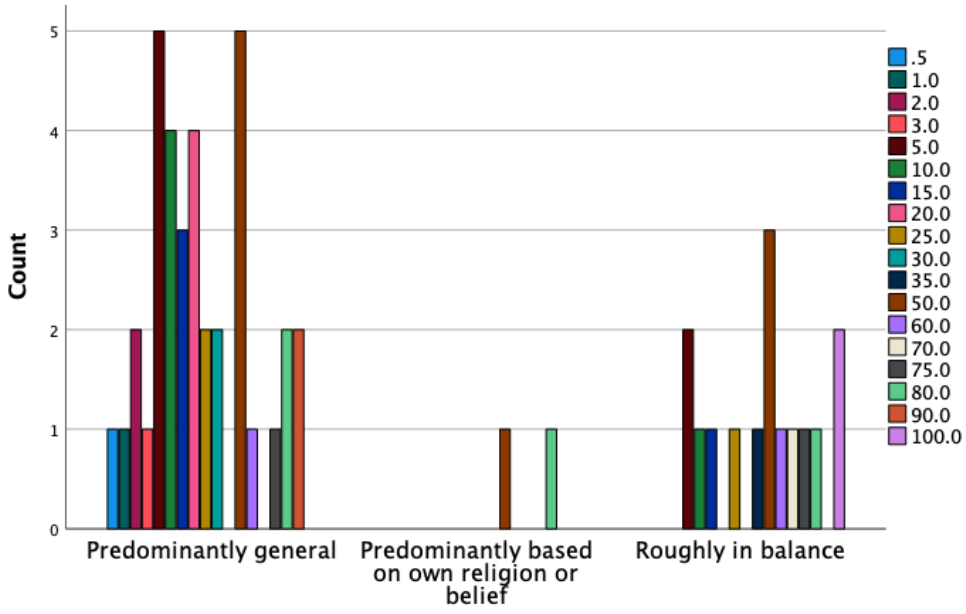
Directional Measures

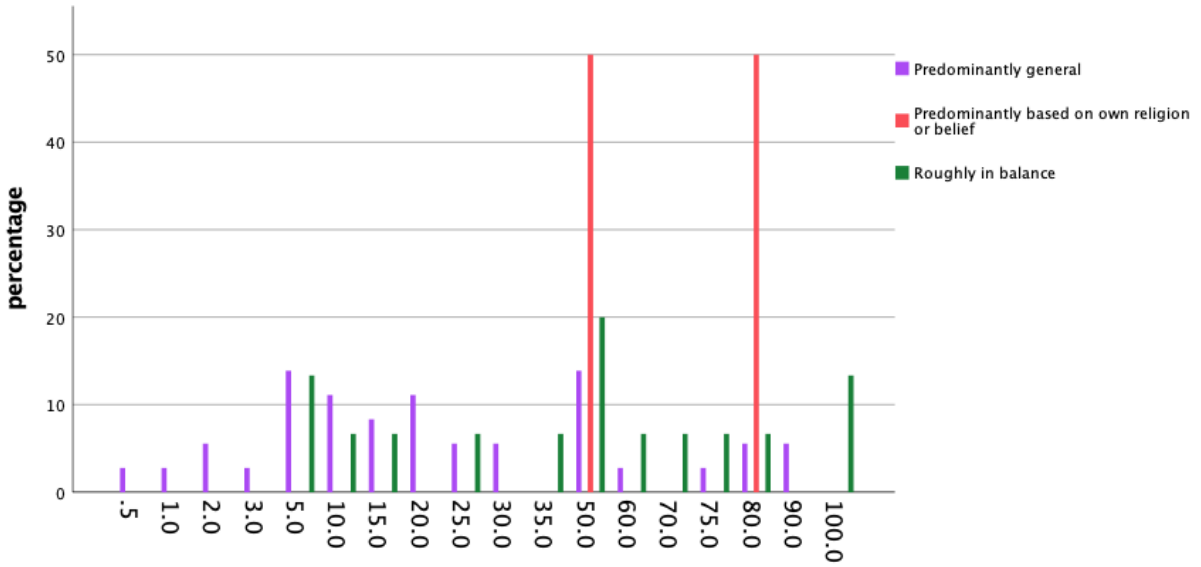
			Value
Nominal by Interval	Eta	In what percentage of the conversations you have with clients would you say you make use of focusing? Dependent	.353
		Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background? Dependent	.568

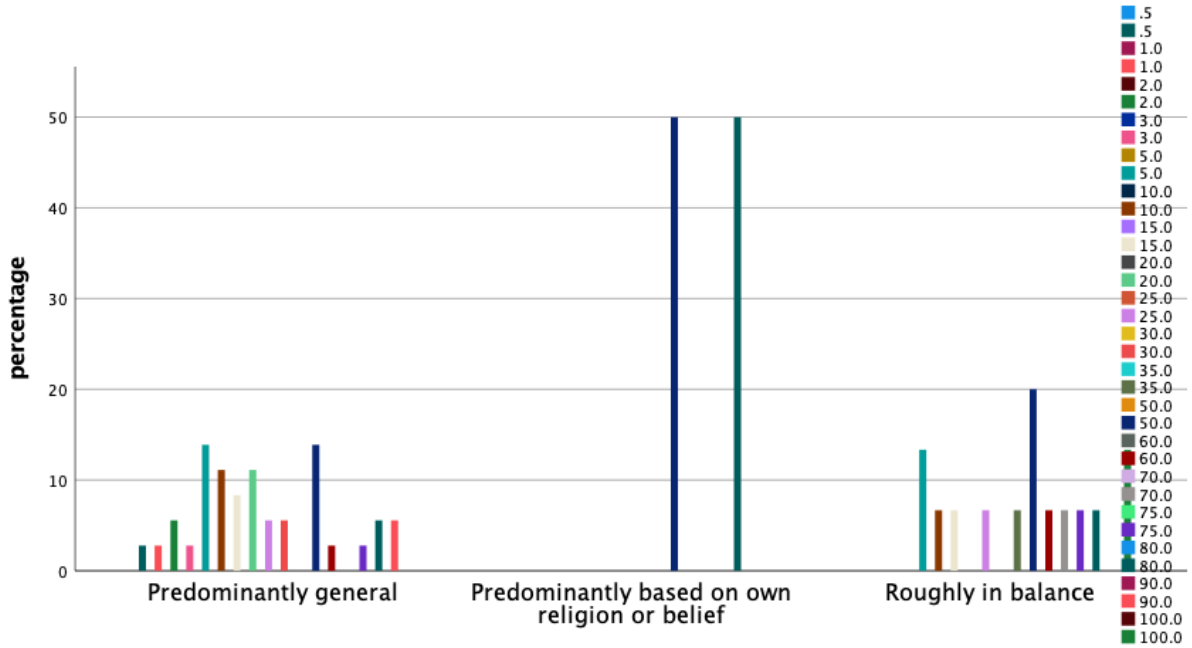
Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.685	.874
	Cramer's V	.484	.874
N of Valid Cases		53	


Count
0
1
2
3
4
5
.5
1.0
2.0
3.0
5.0
10.0
15.0
20.0
25.0
30.0
35.0
50.0
60.0
70.0
75.0
80.0
90.0
100.0
Predominantly general
Predominantly based on own religion or belief
Roughly in balance


Count
0
1
2
3
4
5
Predominantly general
Predominantly based on own religion or belief
Roughly in balance
.5
1.0
2.0
3.0
5.0
10.0
15.0
20.0
25.0
30.0
35.0
50.0
60.0
70.0
75.0
80.0
90.0
100.0


percentage
50
40
30
20
10
0
.5
1.0
2.0
3.0
5.0
10.0
15.0
20.0
25.0
30.0
35.0
50.0
60.0
70.0
75.0
80.0
90.0
100.0
Predominantly general
Predominantly based on own religion or belief
Roughly in balance


percentage
50
40
30
20
10
0
Predominantly general
Predominantly based on own religion or belief
Roughly in balance
.5
.5
1.0
1.0
2.0
2.0
3.0
3.0
5.0
5.0
10.0
10.0
15.0
15.0
20.0
20.0
25.0
25.0
30.0
30.0
35.0
35.0
50.0
50.0
60.0
60.0
70.0
70.0
75.0
75.0
80.0
80.0
90.0
90.0
100.0
100.0

Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?
*** Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?**

			Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?			
			Predominantly general	Predominantly based on own religion or belief	Roughly in balance	Total
Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?	N.A.	Count	74	6	45	125
		% within Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?	59.2%	4.8%	36.0%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	67.3%	75.0%	75.0%	70.2%
		% of Total	41.6%	3.4%	25.3%	70.2%
	More frequently	Count	13	1	9	23
		% within Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?	56.5%	4.3%	39.1%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	11.8%	12.5%	15.0%	12.9%
		% of Total	7.3%	0.6%	5.1%	12.9%
	Less frequently	Count	3	0	1	4
		% within Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?	75.0%	0.0%	25.0%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	2.7%	0.0%	1.7%	2.2%
		% of Total	1.7%	0.0%	0.6%	2.2%

	About the same frequency	Count	20	1	5	26
		% within Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?	76.9%	3.8%	19.2%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	18.2%	12.5%	8.3%	14.6%
		% of Total	11.2%	0.6%	2.8%	14.6%
Total		Count	110	8	60	178
		% within Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?	61.8%	4.5%	33.7%	100.0%
		% within Is the spiritual care you provide predominantly general or predominantly based on your own religion or spiritual background?	100.0%	100.0%	100.0%	100.0%
		% of Total	61.8%	4.5%	33.7%	100.0%

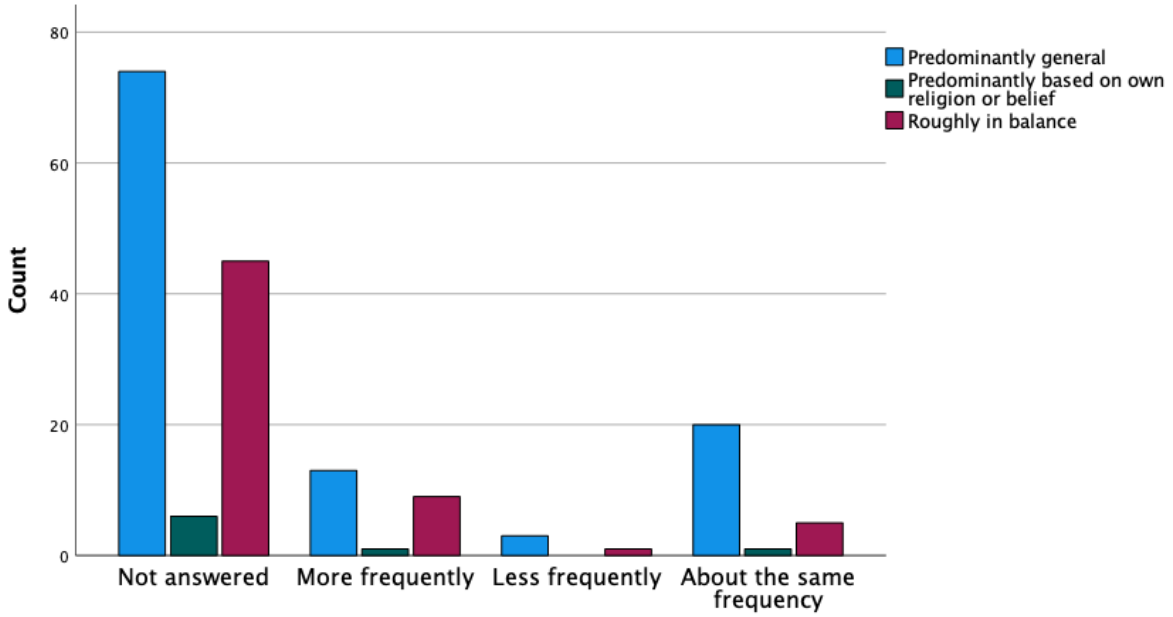
Chi-Square Tests

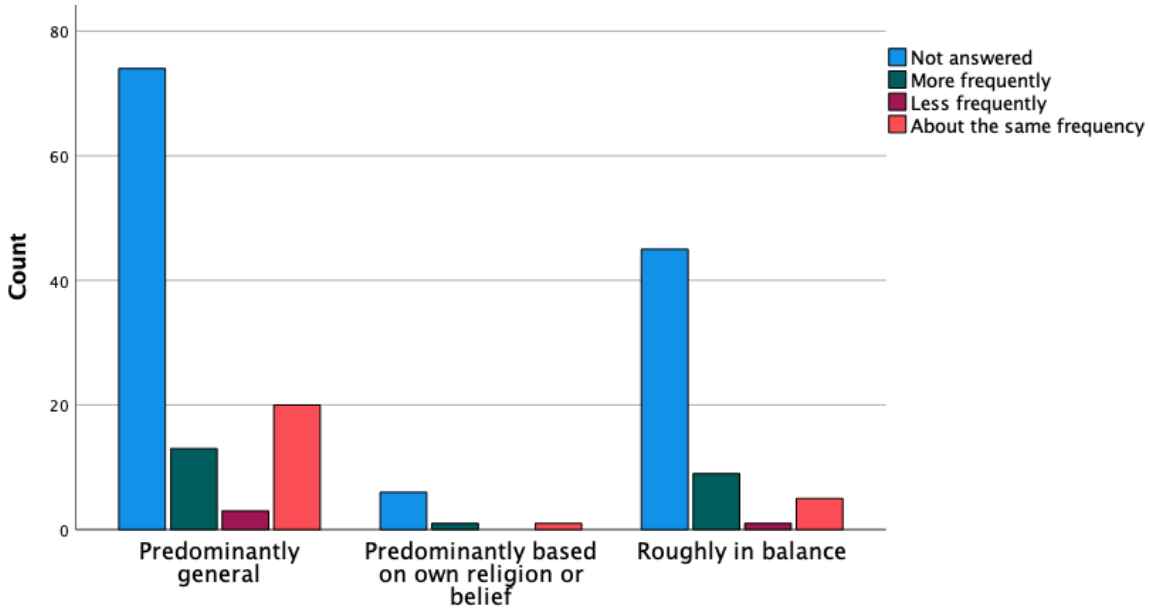
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	3.649[a]	6	.724
Likelihood Ratio	4.051	6	.670
Linear-by-Linear Association	2.757	1	.097
N of Valid Cases	178		

a. 5 cells (41.7%) have expected count less than 5. The minimum expected count is .18.

Symmetric Measures

		Value	Approximate Significance
Nominal by Nominal	Phi	.143	.724
	Cramer's V	.101	.724
N of Valid Cases		178	


Count
80
60
40
20
0
Not answered
More frequently
Less frequently
About the same frequency
Predominantly general
Predominantly based on own religion or belief
Roughly in balance


Count
80
60
40
20
0
Predominantly general
Predominantly based on own religion or belief
Roughly in balance
Not answered
More frequently
Less frequently
About the same frequency

27. WHAT PROVINCE(S) *versus* Use of focusing

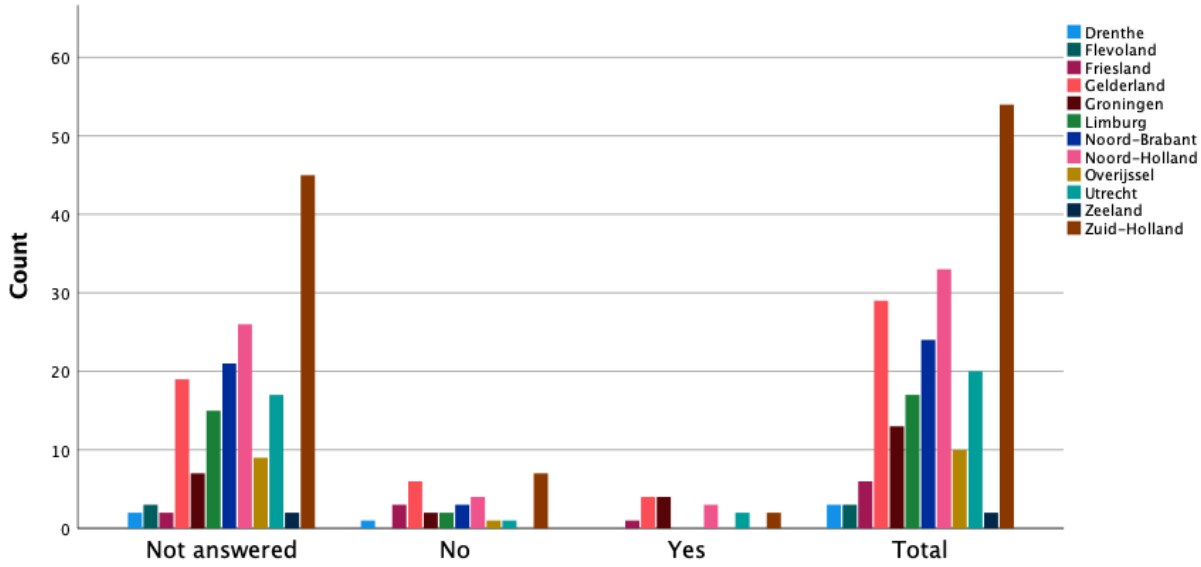
In what province(s) do you operate as a spiritual caregiver? * In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?

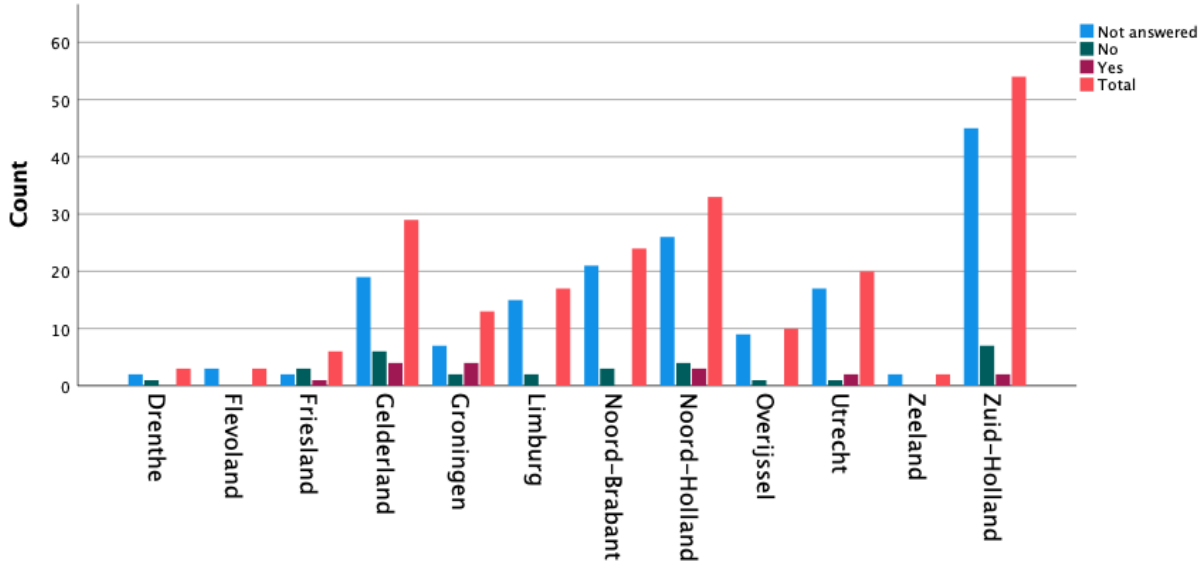
			In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?			
			N.A.	No	Yes	Total
Provinces[a]	Drenthe	Count	2	1	0	3
		% within Provinces	66.7%	33.3%	0.0%	
		% within Use_focusing_Gendlin_steps	1.5%	3.8%	0.0%	
		% of Total	1.1%	0.6%	0.0%	1.7%
	Flevoland	Count	3	0	0	3
		% within Provinces	100.0%	0.0%	0.0%	
		% within Use_focusing_Gendlin_steps	2.2%	0.0%	0.0%	
		% of Total	1.7%	0.0%	0.0%	1.7%
	Friesland	Count	2	3	1	6
		% within Provinces	33.3%	50.0%	16.7%	
		% within Use_focusing_Gendlin_steps	1.5%	11.5%	6.7%	
		% of Total	1.1%	1.7%	0.6%	3.4%
	Gelderland	Count	19	6	4	29
		% within Provinces	65.5%	20.7%	13.8%	
		% within Use_focusing_Gendlin_steps	13.9%	23.1%	26.7%	
		% of Total	10.7%	3.4%	2.2%	16.3%
	Groningen	Count	7	2	4	13
		% within Provinces	53.8%	15.4%	30.8%	
		% within Use_focusing_Gendlin_steps	5.1%	7.7%	26.7%	
		% of Total	3.9%	1.1%	2.2%	7.3%
	Limburg	Count	15	2	0	17
		% within Provinces	88.2%	11.8%	0.0%	
		% within Use_focusing_Gendlin_steps	10.9%	7.7%	0.0%	
		% of Total	8.4%	1.1%	0.0%	9.6%
	Noord-Brabant	Count	21	3	0	24
		% within Provinces	87.5%	12.5%	0.0%	
		% within Use_focusing_Gendlin_steps	15.3%	11.5%	0.0%	
		% of Total	11.8%	1.7%	0.0%	13.5%
	Noord-Holland	Count	26	4	3	33
		% within Provinces	78.8%	12.1%	9.1%	
		% within Use_focusing_Gendlin_steps	19.0%	15.4%	20.0%	
		% of Total	14.6%	2.2%	1.7%	18.5%

	Overijssel	Count	9	1	0	10
		% within Provinces	90.0%	10.0%	0.0%	
		% within Use_focusing_Gendlin_steps	6.6%	3.8%	0.0%	
		% of Total	5.1%	0.6%	0.0%	5.6%
	Utrecht	Count	17	1	2	20
		% within Provinces	85.0%	5.0%	10.0%	
		% within Use_focusing_Gendlin_steps	12.4%	3.8%	13.3%	
		% of Total	9.6%	0.6%	1.1%	11.2%
	Zeeland	Count	2	0	0	2
		% within Provinces	100.0%	0.0%	0.0%	
		% within Use_focusing_Gendlin_steps	1.5%	0.0%	0.0%	
		% of Total	1.1%	0.0%	0.0%	1.1%
	Zuid-Holland	Count	45	7	2	54
		% within Provinces	83.3%	13.0%	3.7%	
		% within Use_focusing_Gendlin_steps	32.8%	26.9%	13.3%	
		% of Total	25.3%	3.9%	1.1%	30.3%
Total		Count	137	26	15	178
		% of Total	77.0%	14.6%	8.4%	100.0%

Percentages and totals are based on respondents.

a. Dichotomy group tabulated at value 1.


Count
60
50
40
30
20
10
0
Not answered
No
Yes
Total
Drenthe
Flevoland
Friesland
Gelderland
Groningen
Limburg
Noord-Brabant
Noord-Holland
Overijssel
Utrecht
Zeeland
Zuid-Holland


Count
60
50
40
30
20
10
0
Drenthe
Flevoland
Friesland
Gelderland
Groningen
Limburg
Noord-Brabant
Noord-Holland
Overijssel
Utrecht
Zeeland
Zuid-Holland
Not answered
No
Yes
Total

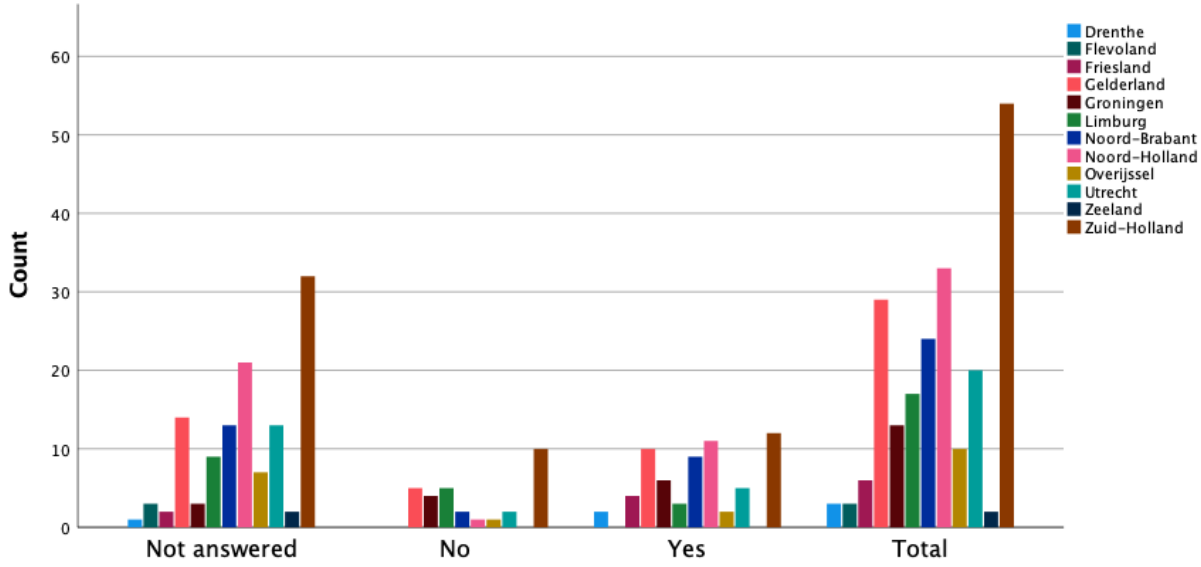
**In what province(s) do you provide spiritual care?
* In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?**

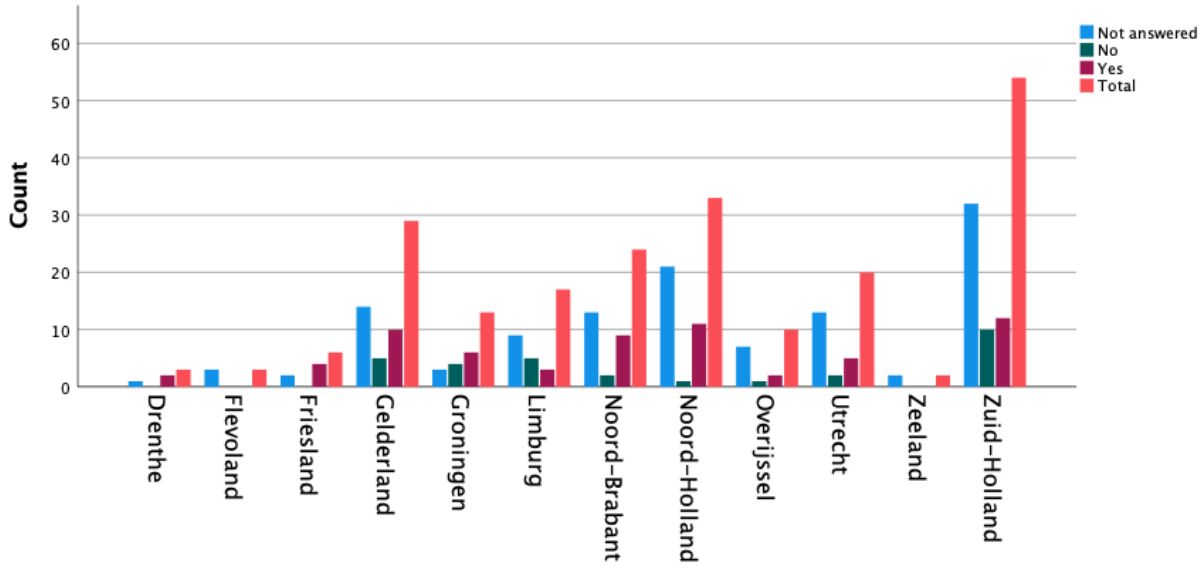
			In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?			
			N.A.	No	Yes	Total
Provinces[a]	Drenthe	Count	1	0	2	3
		% within Provinces	33.3%	0.0%	66.7%	
		% within Use_focusing_any_type	1.1%	0.0%	3.6%	
		% of Total	0.6%	0.0%	1.1%	1.7%
	Flevoland	Count	3	0	0	3
		% within Provinces	100.0%	0.0%	0.0%	
		% within Use_focusing_any_type	3.2%	0.0%	0.0%	
		% of Total	1.7%	0.0%	0.0%	1.7%
	Friesland	Count	2	0	4	6
		% within Provinces	33.3%	0.0%	66.7%	
		% within Use_focusing_any_type	2.1%	0.0%	7.3%	
		% of Total	1.1%	0.0%	2.2%	3.4%
	Gelderland	Count	14	5	10	29
		% within Provinces	48.3%	17.2%	34.5%	
		% within Use_focusing_any_type	14.7%	17.9%	18.2%	
		% of Total	7.9%	2.8%	5.6%	16.3%
	Groningen	Count	3	4	6	13
		% within Provinces	23.1%	30.8%	46.2%	
		% within Use_focusing_any_type	3.2%	14.3%	10.9%	
		% of Total	1.7%	2.2%	3.4%	7.3%
	Limburg	Count	9	5	3	17
		% within Provinces	52.9%	29.4%	17.6%	
		% within Use_focusing_any_type	9.5%	17.9%	5.5%	
		% of Total	5.1%	2.8%	1.7%	9.6%
	Noord-Brabant	Count	13	2	9	24
		% within Provinces	54.2%	8.3%	37.5%	
		% within Use_focusing_any_type	13.7%	7.1%	16.4%	
		% of Total	7.3%	1.1%	5.1%	13.5%
	Noord-Holland	Count	21	1	11	33
		% within Provinces	63.6%	3.0%	33.3%	
		% within Use_focusing_any_type	22.1%	3.6%	20.0%	
		% of Total	11.8%	0.6%	6.2%	18.5%
	Overijssel	Count	7	1	2	10
		% within Provinces	70.0%	10.0%	20.0%	
		% within Use_focusing_any_type	7.4%	3.6%	3.6%	
		% of Total	3.9%	0.6%	1.1%	5.6%

	Utrecht	Count	13	2	5	20
		% within Provinces	65.0%	10.0%	25.0%	
		% within Use_focusing_any_type	13.7%	7.1%	9.1%	
		% of Total	7.3%	1.1%	2.8%	11.2%
	Zeeland	Count	2	0	0	2
		% within Provinces	100.0%	0.0%	0.0%	
		% within Use_focusing_any_type	2.1%	0.0%	0.0%	
		% of Total	1.1%	0.0%	0.0%	1.1%
	Zuid-Holland	Count	32	10	12	54
		% within Provinces	59.3%	18.5%	22.2%	
		% within Use_focusing_any_type	33.7%	35.7%	21.8%	
		% of Total	18.0%	5.6%	6.7%	30.3%
Total		Count	95	28	55	178
		% of Total	53.4%	15.7%	30.9%	100.0%

Percentages and totals are based on respondents.

a. Dichotomy group tabulated at value 1.

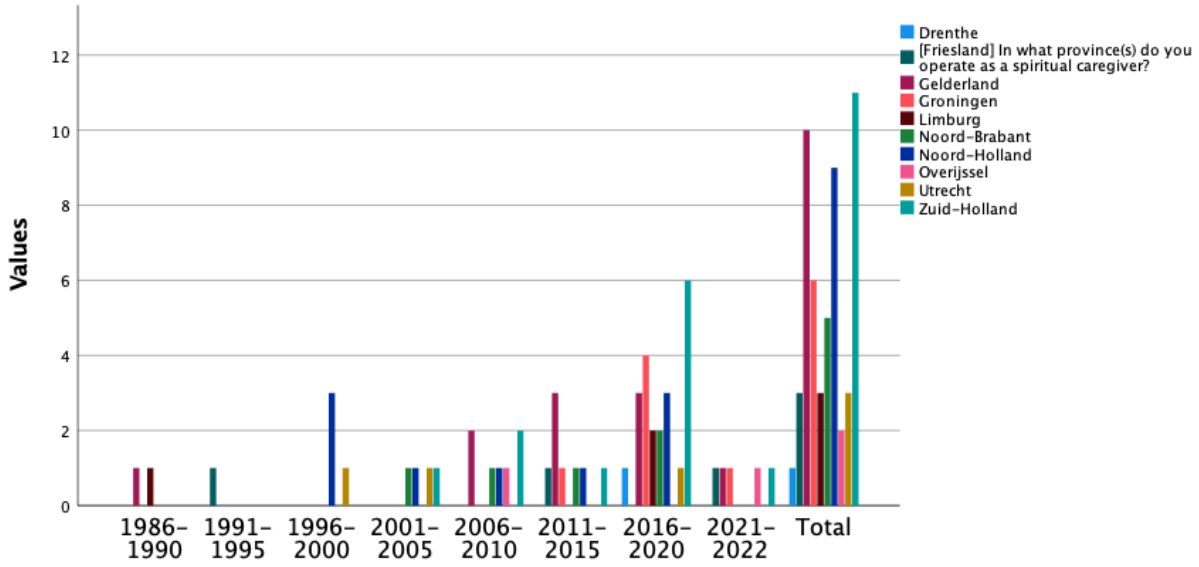

Count
60
50
40
30
20
10
0
Not answered
No
Yes
Total
Drenthe
Flevoland
Friesland
Gelderland
Groningen
Limburg
Noord-Brabant
Noord-Holland
Overijssel
Utrecht
Zeeland
Zuid-Holland

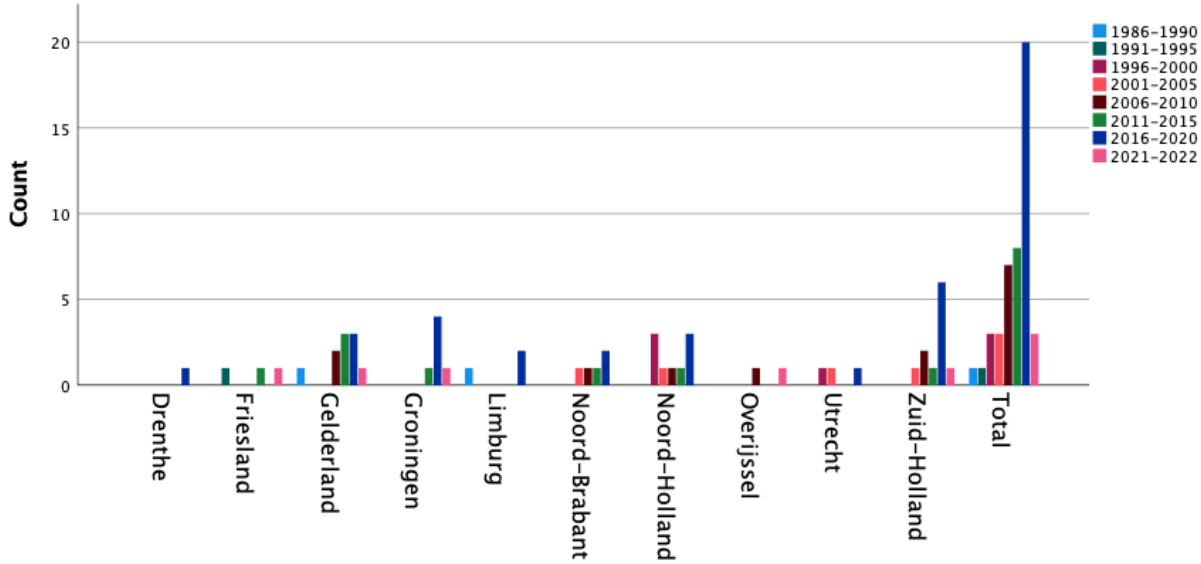

Count
60
50
40
30
20
10
0
Drenthe
Flevoland
Friesland
Gelderland
Groningen
Limburg
Noord-Brabant
Noord-Holland
Overijssel
Utrecht
Zeeland
Zuid-Holland
Not answered
No
Yes
Total

In what province(s) do you provide spiritual care
*** Since when in your work as a spiritual caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?**

			Since when in your work as a spirituala caregiver have you been making use of the focusing method as developed by Gendlin, a variation hereof or elements from it?								
			1986-1990	1991-1995	1996-2000	2001-2005	2006-2010	2011-2015	2016-2020	2021-2022	Total
Provinces[a]	Drenthe	Count	0	0	0	0	0	0	1	0	1
		% within Provinces	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	
		% within Since_when_focusing	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	5.0%	0.0%	
		% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	2.2%	0.0%	2.2%
	Friesland	Count	0	1	0	0	0	1	0	1	3
		% within Provinces	0.0%	33.3%	0.0%	0.0%	0.0%	33.3%	0.0%	33.3%	
		% within Since_when_focusing	0.0%	100.0%	0.0%	0.0%	0.0%	12.5%	0.0%	33.3%	
		% of Total	0.0%	2.2%	0.0%	0.0%	0.0%	2.2%	0.0%	2.2%	6.5%
	Gelderland	Count	1	0	0	0	2	3	3	1	10
		% within Provinces	10.0%	0.0%	0.0%	0.0%	20.0%	30.0%	30.0%	10.0%	
		% within Since_when_focusing	100.0%	0.0%	0.0%	0.0%	28.6%	37.5%	15.0%	33.3%	
		% of Total	2.2%	0.0%	0.0%	0.0%	4.3%	6.5%	6.5%	2.2%	21.7%
	Groningen	Count	0	0	0	0	0	1	4	1	6
		% within Provinces	0.0%	0.0%	0.0%	0.0%	0.0%	16.7%	66.7%	16.7%	
		% within Since_when_focusing	0.0%	0.0%	0.0%	0.0%	0.0%	12.5%	20.0%	33.3%	
		% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	2.2%	8.7%	2.2%	13.0%
	Limburg	Count	1	0	0	0	0	0	2	0	3
		% within Provinces	33.3%	0.0%	0.0%	0.0%	0.0%	0.0%	66.7%	0.0%	
		% within Since_when_focusing	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	10.0%	0.0%	
		% of Total	2.2%	0.0%	0.0%	0.0%	0.0%	0.0%	4.3%	0.0%	6.5%
	Noord-Brabant	Count	0	0	0	1	1	1	2	0	5
		% within Provinces	0.0%	0.0%	0.0%	20.0%	20.0%	20.0%	40.0%	0.0%	
		% within Since_when_focusing	0.0%	0.0%	0.0%	33.3%	14.3%	12.5%	10.0%	0.0%	
		% of Total	0.0%	0.0%	0.0%	2.2%	2.2%	2.2%	4.3%	0.0%	10.9%
	Noord-Holland	Count	0	0	3	1	1	1	3	0	9
		% within Provinces	0.0%	0.0%	33.3%	11.1%	11.1%	11.1%	33.3%	0.0%	
		% within Since_when_focusing	0.0%	0.0%	100.0%	33.3%	14.3%	12.5%	15.0%	0.0%	
		% of Total	0.0%	0.0%	6.5%	2.2%	2.2%	2.2%	6.5%	0.0%	19.6%
	Overijssel	Count	0	0	0	0	1	0	0	1	2
		% within Provinces	0.0%	0.0%	0.0%	0.0%	50.0%	0.0%	0.0%	50.0%	
		% within Since_when_focusing	0.0%	0.0%	0.0%	0.0%	14.3%	0.0%	0.0%	33.3%	
		% of Total	0.0%	0.0%	0.0%	0.0%	2.2%	0.0%	0.0%	2.2%	4.3%
	Utrecht	Count	0	0	1	1	0	0	1	0	3
		% within Provinces	0.0%	0.0%	33.3%	33.3%	0.0%	0.0%	33.3%	0.0%	
		% within Since_when_focusing	0.0%	0.0%	33.3%	33.3%	0.0%	0.0%	5.0%	0.0%	
		% of Total	0.0%	0.0%	2.2%	2.2%	0.0%	0.0%	2.2%	0.0%	6.5%
	Zuid-Holland	Count	0	0	0	1	2	1	6	1	11
		% within Provinces	0.0%	0.0%	0.0%	9.1%	18.2%	9.1%	54.5%	9.1%	
		% within Since_when_focusing	0.0%	0.0%	0.0%	33.3%	28.6%	12.5%	30.0%	33.3%	
		% of Total	0.0%	0.0%	0.0%	2.2%	4.3%	2.2%	13.0%	2.2%	23.9%
Total		Count	1	1	3	3	7	8	20	3	46
		% of Total	2.2%	2.2%	6.5%	6.5%	15.2%	17.4%	43.5%	6.5%	100.0%

Percentages and totals are based on respondents.
a. Dichotomy group tabulated at value 1.


Values
12
10
8
6
4
2
0
1986-1990
1991-1995
1996-2000
2001-2005
2006-2010
2011-2015
2016-2020
2021-2022
Total
Drenthe
[Friesland] In what province(s) do you operate as a spiritual caregiver?
Gelderland
Groningen
Limburg
Noord-Brabant
Noord-Holland
Overijssel
Utrecht
Zuid-Holland

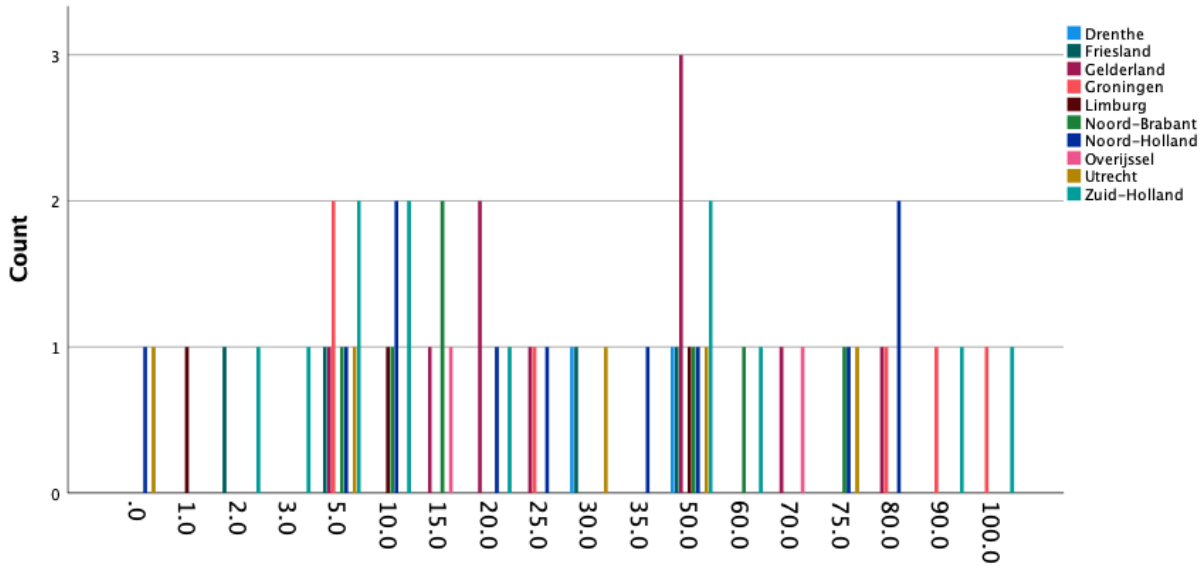

Count
20
15
10
5
0
Drenthe
Friesland
Gelderland
Groningen
Limburg
Noord-Brabant
Noord-Holland
Overijssel
Utrecht
Zuid-Holland
Total
1986-1990
1991-1995
1996-2000
2001-2005
2006-2010
2011-2015
2016-2020
2021-2022

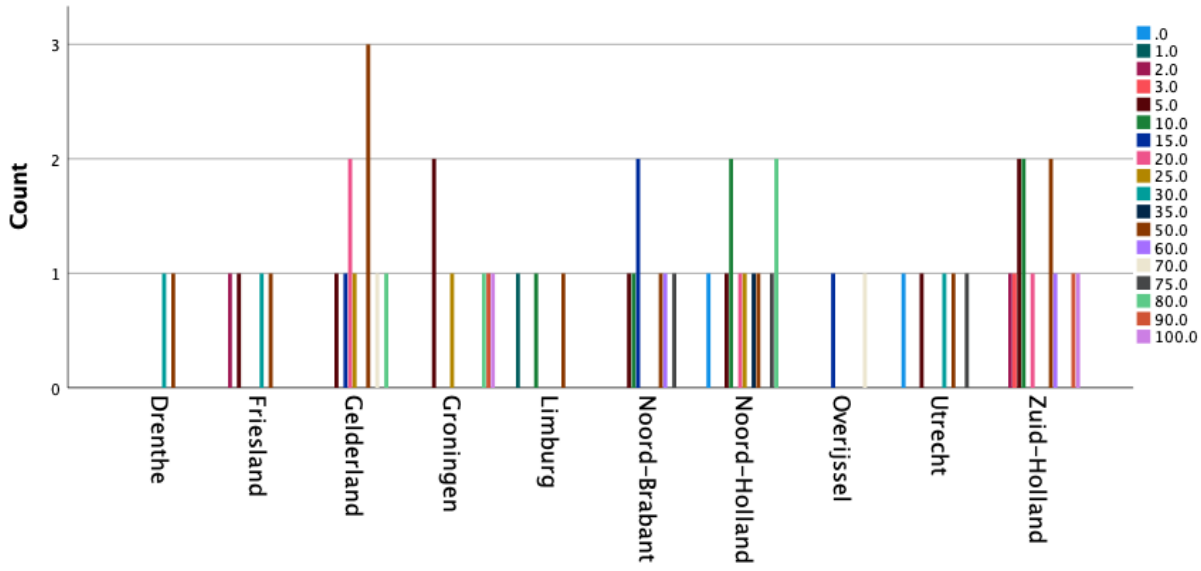
In what percentage of the conversations you have with clients would you say you make use of focusing? * In what province(s) do you provide spiritual care?

			Provinces[a]										
			Drenthe	Friesland	Gelderland	Groningen	Limburg	Noord-Brabant	Noord-Holland	Overijssel	Utrecht	Zuid-Holland	Total
In what percentage of the conversations you have with clients would you say you make use of focusing?	.0	Count	0	0	0	0	0	0	1	0	1	0	1
		% within Percentage of conversations	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	100.0%	0.0%	
		% within Provinces	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	9.1%	0.0%	20.0%	0.0%	
		% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	1.9%	0.0%	1.9%	0.0%	1.9%
	1.0	Count	0	0	0	0	1	0	0	0	0	0	1
		% within Percentage of conversations	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	
		% within Provinces	0.0%	0.0%	0.0%	0.0%	33.3%	0.0%	0.0%	0.0%	0.0%	0.0%	
		% of Total	0.0%	0.0%	0.0%	0.0%	1.9%	0.0%	0.0%	0.0%	0.0%	0.0%	1.9%
	2.0	Count	0	1	0	0	0	0	0	0	0	1	2
		% within Percentage of conversations	0.0%	50.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	50.0%	
		% within Provinces	0.0%	25.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	8.3%	
		% of Total	0.0%	1.9%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	1.9%	3.8%
	3.0	Count	0	0	0	0	0	0	0	0	0	1	1
		% within Percentage of conversations	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	
		% within Provinces	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	8.3%	
		% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	1.9%	1.9%
	5.0	Count	0	1	1	2	0	1	1	0	1	2	7
		% within Percentage of conversations	0.0%	14.3%	14.3%	28.6%	0.0%	14.3%	14.3%	0.0%	14.3%	28.6%	
		% within Provinces	0.0%	25.0%	10.0%	33.3%	0.0%	14.3%	9.1%	0.0%	20.0%	16.7%	
		% of Total	0.0%	1.9%	1.9%	3.8%	0.0%	1.9%	1.9%	0.0%	1.9%	3.8%	13.2%
	10.0	Count	0	0	0	0	1	1	2	0	0	2	5
		% within Percentage of conversations	0.0%	0.0%	0.0%	0.0%	20.0%	20.0%	40.0%	0.0%	0.0%	40.0%	
		% within Provinces	0.0%	0.0%	0.0%	0.0%	33.3%	14.3%	18.2%	0.0%	0.0%	16.7%	
		% of Total	0.0%	0.0%	0.0%	0.0%	1.9%	1.9%	3.8%	0.0%	0.0%	3.8%	9.4%
	15.0	Count	0	0	1	0	0	2	0	1	0	0	4
		% within Percentage of conversations	0.0%	0.0%	25.0%	0.0%	0.0%	50.0%	0.0%	25.0%	0.0%	0.0%	
		% within Provinces	0.0%	0.0%	10.0%	0.0%	0.0%	28.6%	0.0%	50.0%	0.0%	0.0%	
		% of Total	0.0%	0.0%	1.9%	0.0%	0.0%	3.8%	0.0%	1.9%	0.0%	0.0%	7.5%
	20.0	Count	0	0	2	0	0	0	1	0	0	1	4
		% within Percentage of conversations	0.0%	0.0%	50.0%	0.0%	0.0%	0.0%	25.0%	0.0%	0.0%	25.0%	
		% within Provinces	0.0%	0.0%	20.0%	0.0%	0.0%	0.0%	9.1%	0.0%	0.0%	8.3%	
		% of Total	0.0%	0.0%	3.8%	0.0%	0.0%	0.0%	1.9%	0.0%	0.0%	1.9%	7.5%
	25.0	Count	0	0	1	1	0	0	1	0	0	0	3
		% within Percentage of conversations	0.0%	0.0%	33.3%	33.3%	0.0%	0.0%	33.3%	0.0%	0.0%	0.0%	
		% within Provinces	0.0%	0.0%	10.0%	16.7%	0.0%	0.0%	9.1%	0.0%	0.0%	0.0%	
		% of Total	0.0%	0.0%	1.9%	1.9%	0.0%	0.0%	1.9%	0.0%	0.0%	0.0%	5.7%
	30.0	Count	1	1	0	0	0	0	0	0	1	0	2
		% within Percentage of conversations	50.0%	50.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	50.0%	0.0%	
		% within Provinces	50.0%	25.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	20.0%	0.0%	
		% of Total	1.9%	1.9%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	1.9%	0.0%	3.8%
	35.0	Count	0	0	0	0	0	0	1	0	0	0	1
		% within Percentage of conversations	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	0.0%	0.0%	
		% within Provinces	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	9.1%	0.0%	0.0%	0.0%	
		% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	1.9%	0.0%	0.0%	0.0%	1.9%
	50.0	Count	1	1	3	0	1	1	1	0	1	2	9
		% within Percentage of conversations	11.1%	11.1%	33.3%	0.0%	11.1%	11.1%	11.1%	0.0%	11.1%	22.2%	
		% within Provinces	50.0%	25.0%	30.0%	0.0%	33.3%	14.3%	9.1%	0.0%	20.0%	16.7%	
		% of Total	1.9%	1.9%	5.7%	0.0%	1.9%	1.9%	1.9%	0.0%	1.9%	3.8%	17.0%
	60.0	Count	0	0	0	0	0	1	0	0	0	1	2
		% within Percentage of conversations	0.0%	0.0%	0.0%	0.0%	0.0%	50.0%	0.0%	0.0%	0.0%	50.0%	
		% within Provinces	0.0%	0.0%	0.0%	0.0%	0.0%	14.3%	0.0%	0.0%	0.0%	8.3%	
		% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	1.9%	0.0%	0.0%	0.0%	1.9%	3.8%
	70.0	Count	0	0	1	0	0	0	0	1	0	0	1
		% within Percentage of conversations	0.0%	0.0%	100.0%	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	0.0%	
		% within Provinces	0.0%	0.0%	10.0%	0.0%	0.0%	0.0%	0.0%	50.0%	0.0%	0.0%	
		% of Total	0.0%	0.0%	1.9%	0.0%	0.0%	0.0%	0.0%	1.9%	0.0%	0.0%	1.9%
	75.0	Count	0	0	0	0	0	1	1	0	1	0	2
		% within Percentage of conversations	0.0%	0.0%	0.0%	0.0%	0.0%	50.0%	50.0%	0.0%	50.0%	0.0%	
		% within Provinces	0.0%	0.0%	0.0%	0.0%	0.0%	14.3%	9.1%	0.0%	20.0%	0.0%	
		% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	1.9%	1.9%	0.0%	1.9%	0.0%	3.8%
	80.0	Count	0	0	1	1	0	0	2	0	0	0	4
		% within Percentage of conversations	0.0%	0.0%	25.0%	25.0%	0.0%	0.0%	50.0%	0.0%	0.0%	0.0%	
		% within Provinces	0.0%	0.0%	10.0%	16.7%	0.0%	0.0%	18.2%	0.0%	0.0%	0.0%	
		% of Total	0.0%	0.0%	1.9%	1.9%	0.0%	0.0%	3.8%	0.0%	0.0%	0.0%	7.5%
	90.0	Count	0	0	0	1	0	0	0	0	0	1	2
		% within Percentage of conversations	0.0%	0.0%	0.0%	50.0%	0.0%	0.0%	0.0%	0.0%	0.0%	50.0%	
		% within Provinces	0.0%	0.0%	0.0%	16.7%	0.0%	0.0%	0.0%	0.0%	0.0%	8.3%	
		% of Total	0.0%	0.0%	0.0%	1.9%	0.0%	0.0%	0.0%	0.0%	0.0%	1.9%	3.8%
	100.0	Count	0	0	0	1	0	0	0	0	0	1	2
		% within Percentage of conversations	0.0%	0.0%	0.0%	50.0%	0.0%	0.0%	0.0%	0.0%	0.0%	50.0%	
		% within Provinces	0.0%	0.0%	0.0%	16.7%	0.0%	0.0%	0.0%	0.0%	0.0%	8.3%	
		% of Total	0.0%	0.0%	0.0%	1.9%	0.0%	0.0%	0.0%	0.0%	0.0%	1.9%	3.8%
Total		Count	2	4	10	6	3	7	11	2	5	12	53
		% of Total	3.8%	7.5%	18.9%	11.3%	5.7%	13.2%	20.8%	3.8%	9.4%	22.6%	100.0%

Percentages and totals are based on respondents.

a. Dichotomy group tabulated at value 1.


Count
0
1
2
3
.0
1.0
2.0
3.0
5.0
10.0
15.0
20.0
25.0
30.0
35.0
50.0
60.0
70.0
75.0
80.0
90.0
100.0
Drenthe
Friesland
Gelderland
Groningen
Limburg
Noord-Brabant
Noord-Holland
Overijssel
Utrecht
Zuid-Holland


Count
0
1
2
3
Drenthe
Friesland
Gelderland
Groningen
Limburg
Noord-Brabant
Noord-Holland
Overijssel
Utrecht
Zuid-Holland
.0
1.0
2.0
3.0
5.0
10.0
15.0
20.0
25.0
30.0
35.0
50.0
60.0
70.0
75.0
80.0
90.0
100.0

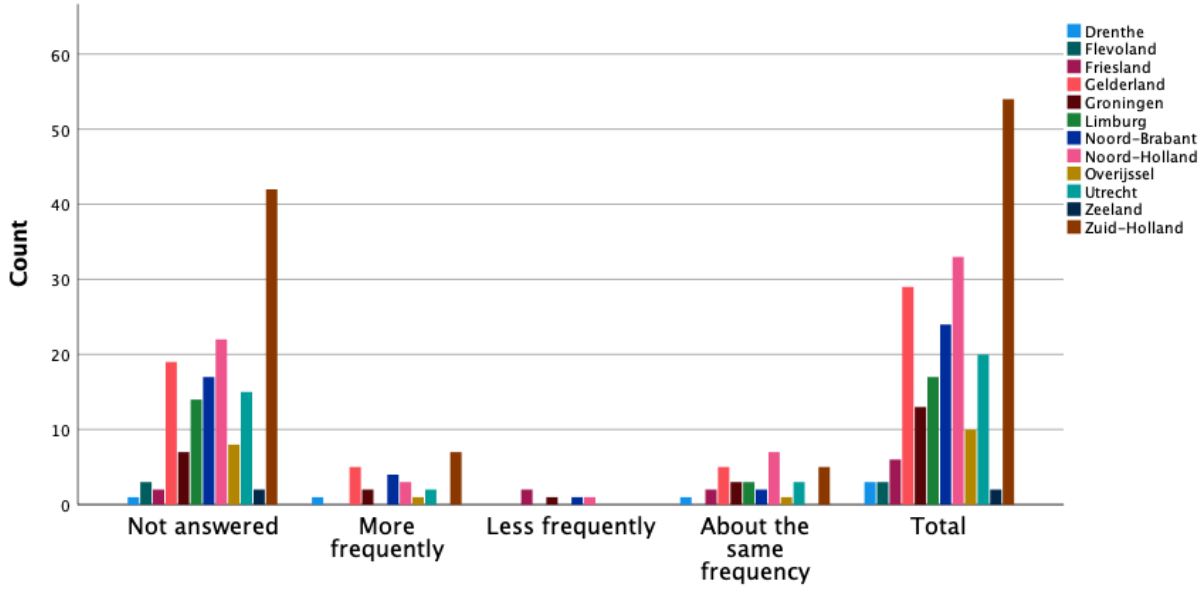
In what province(s) do you operate as a spiritual caregiver? * Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?

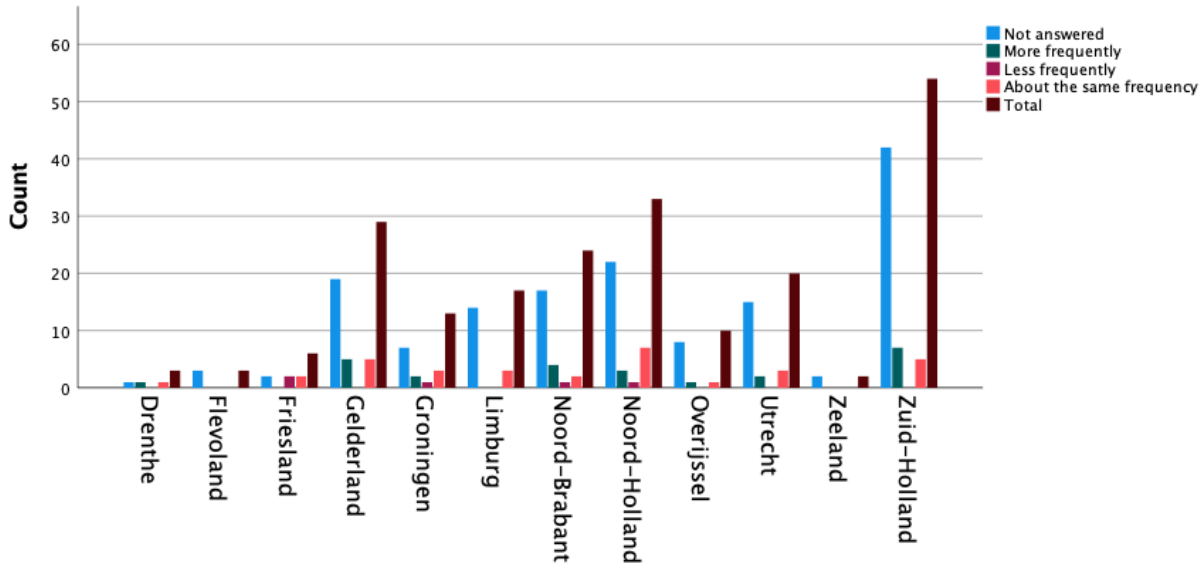
			Have you come to use any form of focusing more or less frequently in your work as a spiritual caregiver over time?				
			N.A.	More frequently	Less frequently	About the same frequency	Total
Provinces[a]	Drenthe	Count	1	1	0	1	3
		% within Provinces	33.3%	33.3%	0.0%	33.3%	
		% within More_or_less_frequently	0.8%	4.3%	0.0%	3.8%	
		% of Total	0.6%	0.6%	0.0%	0.6%	1.7%
	Flevoland	Count	3	0	0	0	3
		% within Provinces	100.0%	0.0%	0.0%	0.0%	
		% within More_or_less_frequently	2.4%	0.0%	0.0%	0.0%	
		% of Total	1.7%	0.0%	0.0%	0.0%	1.7%
	Friesland	Count	2	0	2	2	6
		% within Provinces	33.3%	0.0%	33.3%	33.3%	
		% within More_or_less_frequently	1.6%	0.0%	50.0%	7.7%	
		% of Total	1.1%	0.0%	1.1%	1.1%	3.4%
	Gelderland	Count	19	5	0	5	29
		% within Provinces	65.5%	17.2%	0.0%	17.2%	
		% within More_or_less_frequently	15.2%	21.7%	0.0%	19.2%	
		% of Total	10.7%	2.8%	0.0%	2.8%	16.3%
	Groningen	Count	7	2	1	3	13
		% within Provinces	53.8%	15.4%	7.7%	23.1%	
		% within More_or_less_frequently	5.6%	8.7%	25.0%	11.5%	
		% of Total	3.9%	1.1%	0.6%	1.7%	7.3%
	Limburg	Count	14	0	0	3	17
		% within Provinces	82.4%	0.0%	0.0%	17.6%	
		% within More_or_less_frequently	11.2%	0.0%	0.0%	11.5%	
		% of Total	7.9%	0.0%	0.0%	1.7%	9.6%
	Noord-Brabant	Count	17	4	1	2	24
		% within Provinces	70.8%	16.7%	4.2%	8.3%	
		% within More_or_less_frequently	13.6%	17.4%	25.0%	7.7%	
		% of Total	9.6%	2.2%	0.6%	1.1%	13.5%
	Noord-Holland	Count	22	3	1	7	33
		% within Provinces	66.7%	9.1%	3.0%	21.2%	
		% within More_or_less_frequently	17.6%	13.0%	25.0%	26.9%	
		% of Total	12.4%	1.7%	0.6%	3.9%	18.5%
	Overijssel	Count	8	1	0	1	10
		% within Provinces	80.0%	10.0%	0.0%	10.0%	
		% within More_or_less_frequently	6.4%	4.3%	0.0%	3.8%	
		% of Total	4.5%	0.6%	0.0%	0.6%	5.6%

	Utrecht	Count	15	2	0	3	20
		% within Provinces	75.0%	10.0%	0.0%	15.0%	
		% within More_or_less_frequently	12.0%	8.7%	0.0%	11.5%	
		% of Total	8.4%	1.1%	0.0%	1.7%	11.2%
	Zeeland	Count	2	0	0	0	2
		% within Provinces	100.0%	0.0%	0.0%	0.0%	
		% within More_or_less_frequently	1.6%	0.0%	0.0%	0.0%	
		% of Total	1.1%	0.0%	0.0%	0.0%	1.1%
	Zuid-Holland	Count	42	7	0	5	54
		% within Provinces	77.8%	13.0%	0.0%	9.3%	
		% within More_or_less_frequently	33.6%	30.4%	0.0%	19.2%	
		% of Total	23.6%	3.9%	0.0%	2.8%	30.3%
Total		Count	125	23	4	26	178
		% of Total	70.2%	12.9%	2.2%	14.6%	100.0%

Percentages and totals are based on respondents.

a. Dichotomy group tabulated at value 1.


Count
60
50
40
30
20
10
0
Not answered
More frequently
Less frequently
About the same frequency
Total
Drenthe
Flevoland
Friesland
Gelderland
Groningen
Limburg
Noord-Brabant
Noord-Holland
Overijssel
Utrecht
Zeeland
Zuid-Holland


Count
60
50
40
30
20
10
0
Drenthe
Flevoland
Friesland
Gelderland
Groningen
Limburg
Noord-Brabant
Noord-Holland
Overijssel
Utrecht
Zeeland
Zuid-Holland
Not answered
More frequently
Less frequently
About the same frequency
Total

PART FOUR: Additional cross-tabulations

28. FAMILIARITY WITH METHOD AS DESCRIBED *versus* Knowledge of term focusing

Are you in any way familiar with the method as described above? * Prior to this survey, did you already know that the term 'focusing' is being used for this?

			Prior to this survey, did you already know that the term 'focusing' is being used for this?			
			1	No	Yes	Total
Are you in any way familiar with the method as described above?	No	Count	94	0	0	94
		% within Are you in any way familiar with the method as described above?	100.0%	0.0%	0.0%	100.0%
		% within Prior to this survey, did you already know that the term 'focusing' is being used for this?	100.0%	0.0%	0.0%	52.8%
		% of Total	52.8%	0.0%	0.0%	52.8%
	Yes	Count	0	27	57	84
		% within Are you in any way familiar with the method as described above?	0.0%	32.1%	67.9%	100.0%
		% within Prior to this survey, did you already know that the term 'focusing' is being used for this?	0.0%	100.0%	100.0%	47.2%
		% of Total	0.0%	15.2%	32.0%	47.2%
Total		Count	94	27	57	178
		% within Are you in any way familiar with the method as described above?	52.8%	15.2%	32.0%	100.0%
		% within Prior to this survey, did you already know that the term 'focusing' is being used for this?	100.0%	100.0%	100.0%	100.0%
		% of Total	52.8%	15.2%	32.0%	100.0%

29. FAMILIARITY WITH THE METHOD AS DESCRIBED *versus* Knowledge of the name Gendlin

Are you in any way familiar with the method as described above? * Prior to this survey, did you already know the name Eugene Gendlin?

			recoded Prior to this survey, did you already know the name Eugene Gendlin?			
			N.A.	No	Yes	Total
Are you in any way familiar with the method as described above?	No	Count	1	88	5	94
		% within Are you in any way familiar with the method as described above?	1.1%	93.6%	5.3%	100.0%
		% within Prior to this survey, did you already know the name Eugene Gendlin?	100.0%	70.4%	9.6%	52.8%
		% of Total	0.6%	49.4%	2.8%	52.8%
	Yes	Count	0	37	47	84
		% within Are you in any way familiar with the method as described above?	0.0%	44.0%	56.0%	100.0%
		% within Prior to this survey, did you already know the name Eugene Gendlin?	0.0%	29.6%	90.4%	47.2%
		% of Total	0.0%	20.8%	26.4%	47.2%
Total		Count	1	125	52	178
		% within Are you in any way familiar with the method as described above?	0.6%	70.2%	29.2%	100.0%
		% within Prior to this survey, did you already know the name Eugene Gendlin?	100.0%	100.0%	100.0%	100.0%
		% of Total	0.6%	70.2%	29.2%	100.0%

30. FAMILIARITY WITH THE METHOD AS DESCRIBED *versus* association of the described method with Gendlin

Are you in any way familiar with the method as described above? * Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?

			Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?			
			N.A.	No	Yes	Total
Are you in any way familiar with the method as described above?	No	Count	94	0	0	94
		% within Are you in any way familiar with the method as described above?	100.0%	0.0%	0.0%	100.0%
		% within Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	71.8%	0.0%	0.0%	52.8%
		% of Total	52.8%	0.0%	0.0%	52.8%
	Yes	Count	37	8	39	84
		% within Are you in any way familiar with the method as described above?	44.0%	9.5%	46.4%	100.0%
		% within Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	28.2%	100.0%	100.0%	47.2%
		% of Total	20.8%	4.5%	21.9%	47.2%
Total		Count	131	8	39	178
		% within Are you in any way familiar with the method as described above?	73.6%	4.5%	21.9%	100.0%
		% within Prior to this survey, did you already associate the described focusing method with the name Eugene Gendlin?	100.0%	100.0%	100.0%	100.0%
		% of Total	73.6%	4.5%	21.9%	100.0%

31. FAMILIARITY WITH THE METHOD AS DESCRIBED *versus* Familiarity with Gendlin's focusing involving specific steps

Are you in any way familiar with the method as described above? * Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?

			recoded Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?			
			N.A.	No	Yes	Total
Are you in any way familiar with the method as described above?	No	Count	94	0	0	94
		% within Are you in any way familiar with the method as described above?	100.0%	0.0%	0.0%	100.0%
		% within Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?	98.9%	0.0%	0.0%	52.8%
		% of Total	52.8%	0.0%	0.0%	52.8%
	Yes	Count	1	42	41	84
		% within Are you in any way familiar with the method as described above?	1.2%	50.0%	48.8%	100.0%
		% within Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?	1.1%	100.0%	100.0%	47.2%
		% of Total	0.6%	23.6%	23.0%	47.2%
Total		Count	95	42	41	178
		% within Are you in any way familiar with the method as described above?	53.4%	23.6%	23.0%	100.0%
		% within Are you familiar with the fact that the focusing method as developed by Gendlin involves specific steps?	100.0%	100.0%	100.0%	100.0%
		% of Total	53.4%	23.6%	23.0%	100.0%

32. FAMILIARITY WITH THE METHOD AS DESCRIBED *versus* Familiarity with the actual specific steps

Are you in any way familiar with the method as described above?
*** Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?**

			Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?				
			N.A.	No	Yes	Somewhat	Total
Are you in any way familiar with the method as described above?	No	Count	94	0	0	0	94
		% within Are you in any way familiar with the method as described above?	100.0%	0.0%	0.0%	0.0%	100.0%
		% within Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?	68.6%	0.0%	0.0%	0.0%	52.8%
		% of Total	52.8%	0.0%	0.0%	0.0%	52.8%
	Yes	Count	43	5	13	23	84
		% within Are you in any way familiar with the method as described above?	51.2%	6.0%	15.5%	27.4%	100.0%
		% within Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?	31.4%	100.0%	100.0%	100.0%	47.2%
		% of Total	24.2%	2.8%	7.3%	12.9%	47.2%
Total		Count	137	5	13	23	178
		% within Are you in any way familiar with the method as described above?	77.0%	2.8%	7.3%	12.9%	100.0%
		% within Are you familiar with the actual specific steps involved in the focusing method as developed by Gendlin?	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	77.0%	2.8%	7.3%	12.9%	100.0%

33. FAMILIARITY WITH THE METHOD AS DESCRIBED *versus* Completion of any training program(s) in focusing

Are you in any way familiar with the method as described above? * Have you completed any training program(s) in the focusing method as developed by Gendlin?

			Have you completed any training program(s) in the focusing method as developed by Gendlin?			
			1	No	Yes	Total
Are you in any way familiar with the method as described above?	No	Count	94	0	0	94
		% within Are you in any way familiar with the method as described above?	100.0%	0.0%	0.0%	100.0%
		% within Have you completed any training program(s) in the focusing method as developed by Gendlin?	66.2%	0.0%	0.0%	52.8%
		% of Total	52.8%	0.0%	0.0%	52.8%
	Yes	Count	48	9	27	84
		% within Are you in any way familiar with the method as described above?	57.1%	10.7%	32.1%	100.0%
		% within Have you completed any training program(s) in the focusing method as developed by Gendlin?	33.8%	100.0%	100.0%	47.2%
		% of Total	27.0%	5.1%	15.2%	47.2%
Total		Count	142	9	27	178
		% within Are you in any way familiar with the method as described above?	79.8%	5.1%	15.2%	100.0%
		% within Have you completed any training program(s) in the focusing method as developed by Gendlin?	100.0%	100.0%	100.0%	100.0%
		% of Total	79.8%	5.1%	15.2%	100.0%

34. FAMILIARITY WITH THE METHOD AS DESCRIBED *versus* Receiving formal certification(s) in focusing

Are you in any way familiar with the method as described above?
*** Have you received any formal certification(s) for your training program(s) in focusing?**

			Have you received any formal certification(s) for your training program(s) in focusing?			
			N.A.	No	Yes	Total
Are you in any way familiar with the method as described above?	No	Count	94	0	0	94
		% within recoded Are you in any way familiar with the method as described above?	100.0%	0.0%	0.0%	100.0%
		% within recoded Have you received any formal certification(s) for your training program(s) in focusing?	62.3%	0.0%	0.0%	52.8%
		% of Total	52.8%	0.0%	0.0%	52.8%
	Yes	Count	57	15	12	84
		% within recoded Are you in any way familiar with the method as described above?	67.9%	17.9%	14.3%	100.0%
		% within recoded Have you received any formal certification(s) for your training program(s) in focusing?	37.7%	100.0%	100.0%	47.2%
		% of Total	32.0%	8.4%	6.7%	47.2%
Total		Count	151	15	12	178
		% within recoded Are you in any way familiar with the method as described above?	84.8%	8.4%	6.7%	100.0%
		% within recoded Have you received any formal certification(s) for your training program(s) in focusing?	100.0%	100.0%	100.0%	100.0%
		% of Total	84.8%	8.4%	6.7%	100.0%

35. COMPLETION OF ANY TRAINING PROGRAM(S) IN FOCUSING *versus* Receiving formal certification(s) in focusing

Have you completed any training program(s) in the focusing method as developed by Gendlin? * Have you received any formal certification(s) for your training program(s) in focusing?

			Have you received any formal certification(s) for your training program(s) in focusing?			
			1	Nee	Ja	Total
Have you completed any training program(s) in the focusing method as developed by Gendlin?	1	Count	142	0	0	142
		% within Have you completed any training program(s) in the focusing method as developed by Gendlin?	100.0%	0.0%	0.0%	100.0%
		% within Have you received any formal certification(s) for your training program(s) in focusing?	94.0%	0.0%	0.0%	79.8%
		% of Total	79.8%	0.0%	0.0%	79.8%
	No	Count	9	0	0	9
		% within Have you completed any training program(s) in the focusing method as developed by Gendlin?	100.0%	0.0%	0.0%	100.0%
		% within Have you received any formal certification(s) for your training program(s) in focusing?	6.0%	0.0%	0.0%	5.1%
		% of Total	5.1%	0.0%	0.0%	5.1%
	Yes	Count	0	15	12	27
		% within Have you completed any training program(s) in the focusing method as developed by Gendlin?	0.0%	55.6%	44.4%	100.0%
		% within Have you received any formal certification(s) for your training program(s) in focusing?	0.0%	100.0%	100.0%	15.2%
		% of Total	0.0%	8.4%	6.7%	15.2%
Total		Count	151	15	12	178
		% within Have you completed any training program(s) in the focusing method as developed by Gendlin?	84.8%	8.4%	6.7%	100.0%
		% within Have you received any formal certification(s) for your training program(s) in focusing?	100.0%	100.0%	100.0%	100.0%
		% of Total	84.8%	8.4%	6.7%	100.0%

36. USE OF GENDLIN'S STEP-BY-STEP METHOD *versus* Use of a variation of the focusing method

In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?
*** In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?**

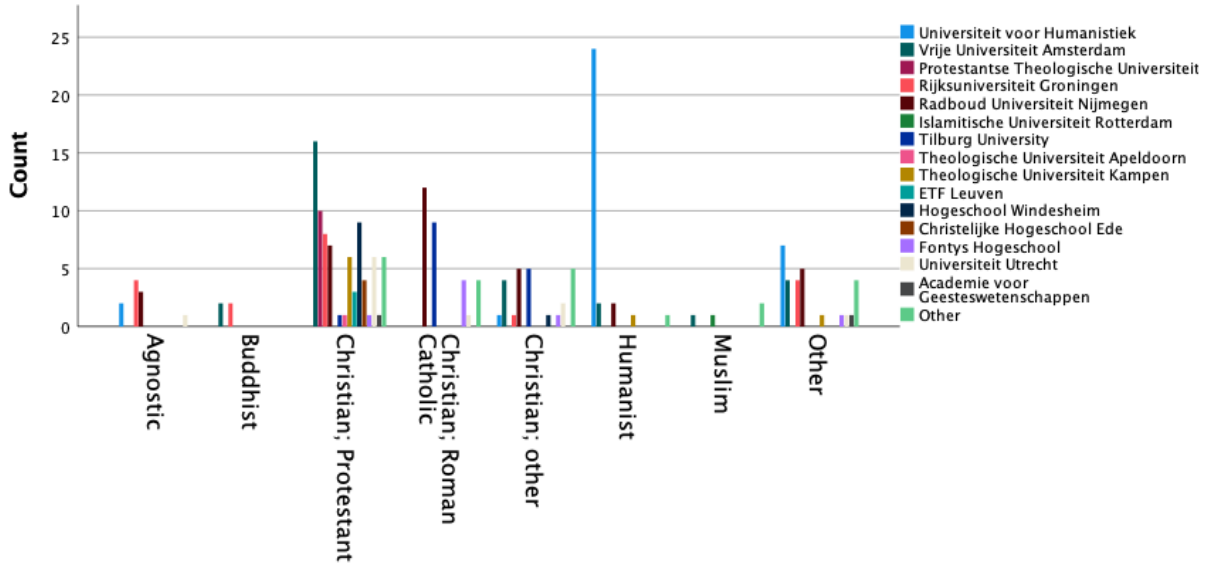
			In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?			
			N.A.	No	Yes	Total
In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?	1	Count	95	21	21	137
		% within In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?	69.3%	15.3%	15.3%	100.0%
		% within In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?	100.0%	75.0%	38.2%	77.0%
		% of Total	53.4%	11.8%	11.8%	77.0%
	No	Count	0	6	20	26
		% within In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?	0.0%	23.1%	76.9%	100.0%
		% within In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?	0.0%	21.4%	36.4%	14.6%
		% of Total	0.0%	3.4%	11.2%	14.6%
	Yes	Count	0	1	14	15
		% within In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?	0.0%	6.7%	93.3%	100.0%
		% within In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?	0.0%	3.6%	25.5%	8.4%
		% of Total	0.0%	0.6%	7.9%	8.4%
Total		Count	95	28	55	178
		% within In your work as a spiritual caregiver, do you yourself make use of the step-by-step focusing method as developed by Gendlin?	53.4%	15.7%	30.9%	100.0%
		% within In your work as a spiritual caregiver, do you make use of a variation on the focusing method or do you use elements of the method?	100.0%	100.0%	100.0%	100.0%
		% of Total	53.4%	15.7%	30.9%	100.0%

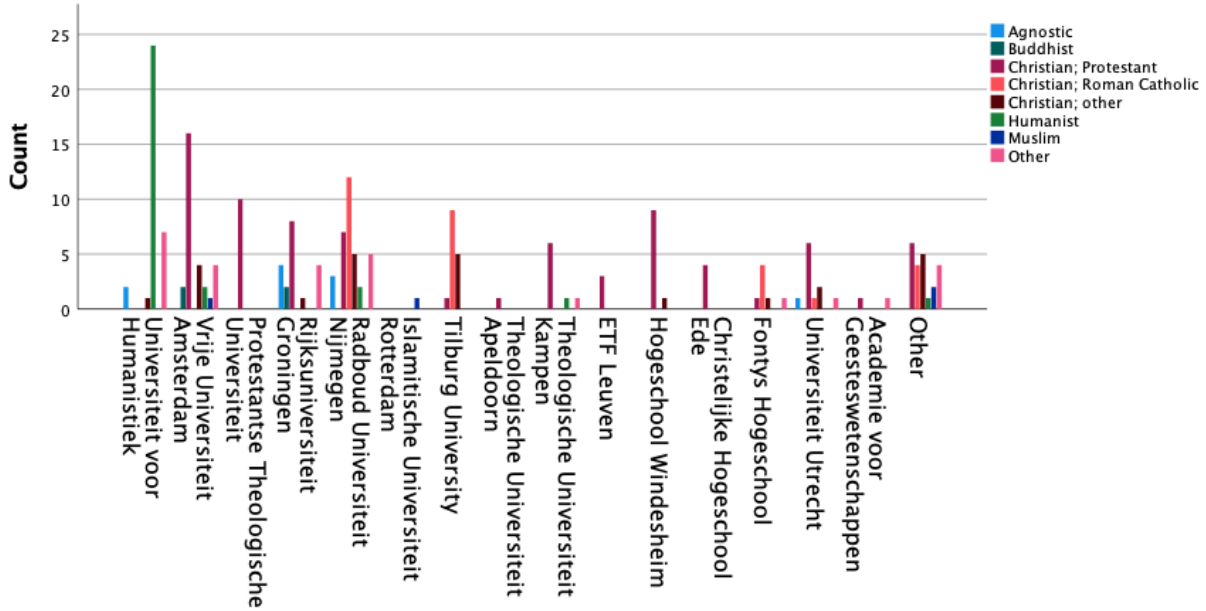
37. COLLEGE(S) OF EDUCATION *versus* Spiritual positioning

College of education *Spiritual positioning

			How would you position yourself spiritually or religiously?								
			Agnostic	Buddhist	Christian; Protestant	Christian; Roman Catholic	Christian; other	Humanist	Muslim	Other	Total
College[a]	Universiteit voor Humanistiek	Count	2	0	0	0	1	24	0	7	34
		% within College	5.9%	0.0%	0.0%	0.0%	2.9%	70.6%	0.0%	20.6%	
		% within Positioning	20.0%	0.0%	0.0%	0.0%	5.3%	88.9%	0.0%	28.0%	
		% of Total	1.1%	0.0%	0.0%	0.0%	0.6%	13.5%	0.0%	3.9%	19.1%
	Vrije Universiteit Amsterdam	Count	0	2	16	0	4	2	1	4	29
		% within College	0.0%	6.9%	55.2%	0.0%	13.8%	6.9%	3.4%	13.8%	
		% within Positioning	0.0%	66.7%	25.0%	0.0%	21.1%	7.4%	25.0%	16.0%	
		% of Total	0.0%	1.1%	9.0%	0.0%	2.2%	1.1%	0.6%	2.2%	16.3%
	Protestantse Theologische Universiteit	Count	0	0	10	0	0	0	0	0	10
		% within College	0.0%	0.0%	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	
		% within Positioning	0.0%	0.0%	15.6%	0.0%	0.0%	0.0%	0.0%	0.0%	
		% of Total	0.0%	0.0%	5.6%	0.0%	0.0%	0.0%	0.0%	0.0%	5.6%
	Rijksuniversiteit Groningen	Count	4	2	8	0	1	0	0	4	19
		% within College	21.1%	10.5%	42.1%	0.0%	5.3%	0.0%	0.0%	21.1%	
		% within Positioning	40.0%	66.7%	12.5%	0.0%	5.3%	0.0%	0.0%	16.0%	
		% of Total	2.2%	1.1%	4.5%	0.0%	0.6%	0.0%	0.0%	2.2%	10.7%
	Radboud Universiteit Nijmegen	Count	3	0	7	12	5	2	0	5	34
		% within College	8.8%	0.0%	20.6%	35.3%	14.7%	5.9%	0.0%	14.7%	
		% within Positioning	30.0%	0.0%	10.9%	46.2%	26.3%	7.4%	0.0%	20.0%	
		% of Total	1.7%	0.0%	3.9%	6.7%	2.8%	1.1%	0.0%	2.8%	19.1%
	Islamitische Universiteit Rotterdam	Count	0	0	0	0	0	0	1	0	1
		% within College	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	
		% within Positioning	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	25.0%	0.0%	
		% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.6%	0.0%	0.6%
	Tilburg University	Count	0	0	1	9	5	0	0	0	15
		% within College	0.0%	0.0%	6.7%	60.0%	33.3%	0.0%	0.0%	0.0%	
		% within Positioning	0.0%	0.0%	1.6%	34.6%	26.3%	0.0%	0.0%	0.0%	
		% of Total	0.0%	0.0%	0.6%	5.1%	2.8%	0.0%	0.0%	0.0%	8.4%
	Theologische Universiteit Apeldoorn	Count	0	0	1	0	0	0	0	0	1
		% within College	0.0%	0.0%	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	
		% within Positioning	0.0%	0.0%	1.6%	0.0%	0.0%	0.0%	0.0%	0.0%	
		% of Total	0.0%	0.0%	0.6%	0.0%	0.0%	0.0%	0.0%	0.0%	0.6%
	Theologische Universiteit Kampen	Count	0	0	6	0	0	1	0	1	8
		% within College	0.0%	0.0%	75.0%	0.0%	0.0%	12.5%	0.0%	12.5%	
		% within Positioning	0.0%	0.0%	9.4%	0.0%	0.0%	3.7%	0.0%	4.0%	
		% of Total	0.0%	0.0%	3.4%	0.0%	0.0%	0.6%	0.0%	0.6%	4.5%
	ETF Leuven	Count	0	0	3	0	0	0	0	0	3
		% within College	0.0%	0.0%	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	
		% within Positioning	0.0%	0.0%	4.7%	0.0%	0.0%	0.0%	0.0%	0.0%	
		% of Total	0.0%	0.0%	1.7%	0.0%	0.0%	0.0%	0.0%	0.0%	1.7%
	Hogeschool Windesheim	Count	0	0	9	0	1	0	0	0	10
		% within College	0.0%	0.0%	90.0%	0.0%	10.0%	0.0%	0.0%	0.0%	
		% within Positioning	0.0%	0.0%	14.1%	0.0%	5.3%	0.0%	0.0%	0.0%	
		% of Total	0.0%	0.0%	5.1%	0.0%	0.6%	0.0%	0.0%	0.0%	5.6%
	Christelijke Hogeschool Ede	Count	0	0	4	0	0	0	0	0	4
		% within College	0.0%	0.0%	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	
		% within Positioning	0.0%	0.0%	6.3%	0.0%	0.0%	0.0%	0.0%	0.0%	
		% of Total	0.0%	0.0%	2.2%	0.0%	0.0%	0.0%	0.0%	0.0%	2.2%
	Fontys Hogeschool	Count	0	0	1	4	1	0	0	1	7
		% within College	0.0%	0.0%	14.3%	57.1%	14.3%	0.0%	0.0%	14.3%	
		% within Positioning	0.0%	0.0%	1.6%	15.4%	5.3%	0.0%	0.0%	4.0%	
		% of Total	0.0%	0.0%	0.6%	2.2%	0.6%	0.0%	0.0%	0.6%	3.9%
	Universiteit Utrecht	Count	1	0	6	1	2	0	0	1	11
		% within College	9.1%	0.0%	54.5%	9.1%	18.2%	0.0%	0.0%	9.1%	
		% within Positioning	10.0%	0.0%	9.4%	3.8%	10.5%	0.0%	0.0%	4.0%	
		% of Total	0.6%	0.0%	3.4%	0.6%	1.1%	0.0%	0.0%	0.6%	6.2%
	Academie voor Geesteswetenschappen	Count	0	0	1	0	0	0	0	1	2
		% within College	0.0%	0.0%	50.0%	0.0%	0.0%	0.0%	0.0%	50.0%	
		% within Positioning	0.0%	0.0%	1.6%	0.0%	0.0%	0.0%	0.0%	4.0%	
		% of Total	0.0%	0.0%	0.6%	0.0%	0.0%	0.0%	0.0%	0.6%	1.1%
	Other	Count	0	0	6	4	5	1	2	4	22
		% within College	0.0%	0.0%	27.3%	18.2%	22.7%	4.5%	9.1%	18.2%	
		% within Positioning	0.0%	0.0%	9.4%	15.4%	26.3%	3.7%	50.0%	16.0%	
		% of Total	0.0%	0.0%	3.4%	2.2%	2.8%	0.6%	1.1%	2.2%	12.4%
Total		Count	10	3	64	26	19	27	4	25	178
		% of Total	5.6%	1.7%	36.0%	14.6%	10.7%	15.2%	2.2%	14.0%	100.0%

Percentages and totals are based on respondents.
a. Dichotomy group tabulated at value 1.


Count
25
20
15
10
5
0
Agnostic
Buddhist
Christian; Protestant
Christian; Roman Catholic
Christian; other
Humanist
Muslim
Other
Universiteit voor Humanistiek
Vrije Universiteit Amsterdam
Protestantse Theologische Universiteit
Rijksuniversiteit Groningen
Radboud Universiteit Nijmegen
Islamitische Universiteit Rotterdam
Tilburg University
Theologische Universiteit Apeldoorn
Theologische Universiteit Kampen
ETF Leuven
Hogeschool Windesheim
Christelijke Hogeschool Ede
Fontys Hogeschool
Universiteit Utrecht
Academie voor Geesteswetenschappen
Other


Count
25
20
15
10
5
0
Agnostic
Buddhist
Christian; Protestant
Christian; Roman Catholic
Christian; other
Humanist
Muslim
Other
Universiteit voor Humanistiek
Vrije Universiteit Amsterdam
Protestantse Theologische Universiteit
Rijksuniversiteit Groningen
Radboud Universiteit Nijmegen
Islamitische Universiteit Rotterdam
Tilburg University
Theologische Universiteit Apeldoorn
Theologische Universiteit Kampen
ETF Leuven
Hogeschool Windesheim
Christelijke Hogeschool Ede
Fontys Hogeschool
Universiteit Utrecht
Academie voor Geesteswetenschappen
Other

38. PROVINCE(S) *versus* Spiritual positioning

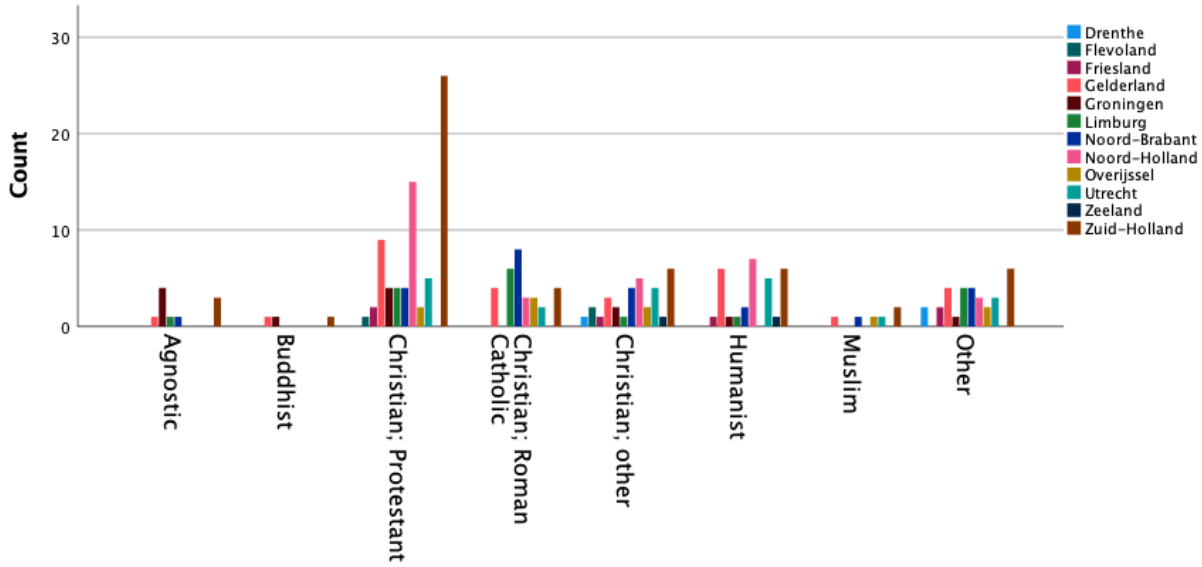
Provinces * Spiritual positioning

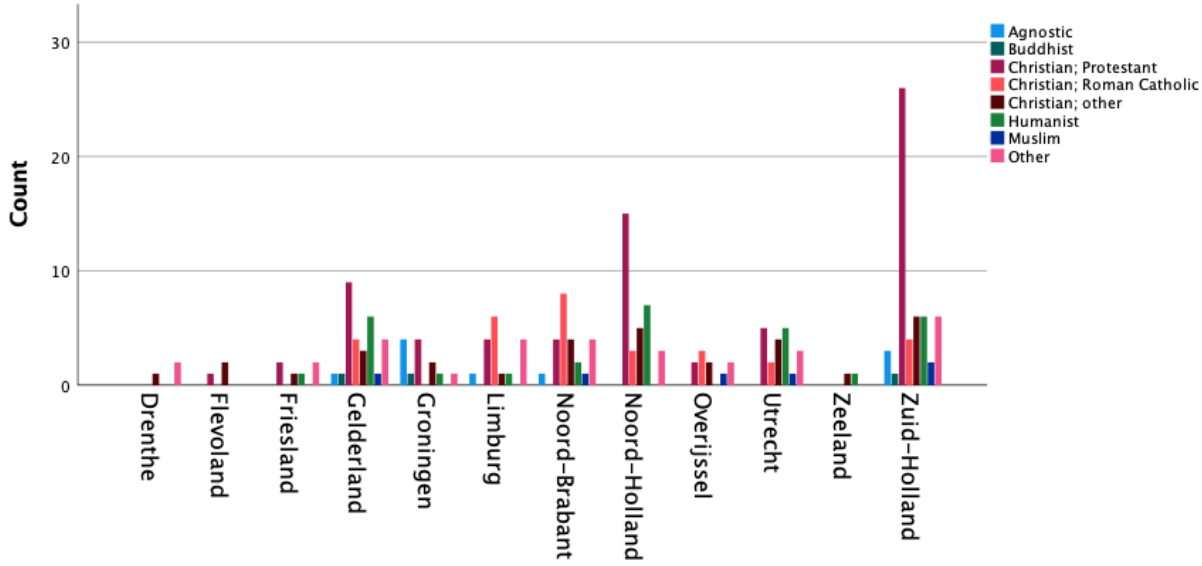
How would you position yourself spiritually or religiously?

			Agnostic	Buddhist	Christian; Protestant	Christian; Roman Catholic	Christian; other	Humanist	Muslim	Other	Total
Provinces[a]	Drenthe	Count	0	0	0	0	1	0	0	2	3
		% within Provinces	0.0%	0.0%	0.0%	0.0%	33.3%	0.0%	0.0%	66.7%	
		% within Positioning	0.0%	0.0%	0.0%	0.0%	5.3%	0.0%	0.0%	8.0%	
		% of Total	0.0%	0.0%	0.0%	0.0%	0.6%	0.0%	0.0%	1.1%	1.7%
	Flevoland	Count	0	0	1	0	2	0	0	0	3
		% within Provinces	0.0%	0.0%	33.3%	0.0%	66.7%	0.0%	0.0%	0.0%	
		% within Positioning	0.0%	0.0%	1.6%	0.0%	10.5%	0.0%	0.0%	0.0%	
		% of Total	0.0%	0.0%	0.6%	0.0%	1.1%	0.0%	0.0%	0.0%	1.7%
	Friesland	Count	0	0	2	0	1	1	0	2	6
		% within Provinces	0.0%	0.0%	33.3%	0.0%	16.7%	16.7%	0.0%	33.3%	
		% within Positioning	0.0%	0.0%	3.1%	0.0%	5.3%	3.7%	0.0%	8.0%	
		% of Total	0.0%	0.0%	1.1%	0.0%	0.6%	0.6%	0.0%	1.1%	3.4%
	Gelderland	Count	1	1	9	4	3	6	1	4	29
		% within Provinces	3.4%	3.4%	31.0%	13.8%	10.3%	20.7%	3.4%	13.8%	
		% within Positioning	10.0%	33.3%	14.1%	15.4%	15.8%	22.2%	25.0%	16.0%	
		% of Total	0.6%	0.6%	5.1%	2.2%	1.7%	3.4%	0.6%	2.2%	16.3%
	Groningen	Count	4	1	4	0	2	1	0	1	13
		% within Provinces	30.8%	7.7%	30.8%	0.0%	15.4%	7.7%	0.0%	7.7%	
		% within Positioning	40.0%	33.3%	6.3%	0.0%	10.5%	3.7%	0.0%	4.0%	
		% of Total	2.2%	0.6%	2.2%	0.0%	1.1%	0.6%	0.0%	0.6%	7.3%
	Limburg	Count	1	0	4	6	1	1	0	4	17
		% within Provinces	5.9%	0.0%	23.5%	35.3%	5.9%	5.9%	0.0%	23.5%	
		% within Positioning	10.0%	0.0%	6.3%	23.1%	5.3%	3.7%	0.0%	16.0%	
		% of Total	0.6%	0.0%	2.2%	3.4%	0.6%	0.6%	0.0%	2.2%	9.6%
	Noord-Brabant	Count	1	0	4	8	4	2	1	4	24
		% within Provinces	4.2%	0.0%	16.7%	33.3%	16.7%	8.3%	4.2%	16.7%	
		% within Positioning	10.0%	0.0%	6.3%	30.8%	21.1%	7.4%	25.0%	16.0%	
		% of Total	0.6%	0.0%	2.2%	4.5%	2.2%	1.1%	0.6%	2.2%	13.5%
	Noord-Holland	Count	0	0	15	3	5	7	0	3	33
		% within Provinces	0.0%	0.0%	45.5%	9.1%	15.2%	21.2%	0.0%	9.1%	
		% within Positioning	0.0%	0.0%	23.4%	11.5%	26.3%	25.9%	0.0%	12.0%	
		% of Total	0.0%	0.0%	8.4%	1.7%	2.8%	3.9%	0.0%	1.7%	18.5%
	Overijssel	Count	0	0	2	3	2	0	1	2	10
		% within Provinces	0.0%	0.0%	20.0%	30.0%	20.0%	0.0%	10.0%	20.0%	
		% within Positioning	0.0%	0.0%	3.1%	11.5%	10.5%	0.0%	25.0%	8.0%	
		% of Total	0.0%	0.0%	1.1%	1.7%	1.1%	0.0%	0.6%	1.1%	5.6%
	Utrecht	Count	0	0	5	2	4	5	1	3	20
		% within Provinces	0.0%	0.0%	25.0%	10.0%	20.0%	25.0%	5.0%	15.0%	
		% within Positioning	0.0%	0.0%	7.8%	7.7%	21.1%	18.5%	25.0%	12.0%	
		% of Total	0.0%	0.0%	2.8%	1.1%	2.2%	2.8%	0.6%	1.7%	11.2%
	Utrecht	Count	0	0	5	2	4	5	1	3	20
		% within Provinces	0.0%	0.0%	25.0%	10.0%	20.0%	25.0%	5.0%	15.0%	
		% within Positioning	0.0%	0.0%	7.8%	7.7%	21.1%	18.5%	25.0%	12.0%	
		% of Total	0.0%	0.0%	2.8%	1.1%	2.2%	2.8%	0.6%	1.7%	11.2%
	[Zeeland] In what province(s) do you operate as a spiritual caregiver?	Count	0	0	0	0	1	1	0	0	2
		% within Provinces	0.0%	0.0%	0.0%	0.0%	50.0%	50.0%	0.0%	0.0%	
		% within Positioning	0.0%	0.0%	0.0%	0.0%	5.3%	3.7%	0.0%	0.0%	
		% of Total	0.0%	0.0%	0.0%	0.0%	0.6%	0.6%	0.0%	0.0%	1.1%
	[Zuid-Holland] In what province(s) do you operate as a spiritual caregiver?	Count	3	1	26	4	6	6	2	6	54
		% within Provinces	5.6%	1.9%	48.1%	7.4%	11.1%	11.1%	3.7%	11.1%	
		% within Positioning	30.0%	33.3%	40.6%	15.4%	31.6%	22.2%	50.0%	24.0%	
		% of Total	1.7%	0.6%	14.6%	2.2%	3.4%	3.4%	1.1%	3.4%	30.3%
Total		Count	10	3	64	26	19	27	4	25	178
		% of Total	5.6%	1.7%	36.0%	14.6%	10.7%	15.2%	2.2%	14.0%	100.0%

Percentages and totals are based on respondents.

a. Dichotomy group tabulated at value 1.


Count
30
20
10
0
Agnostic
Buddhist
Christian; Protestant
Christian; Roman Catholic
Christian; other
Humanist
Muslim
Other
Drenthe
Flevoland
Friesland
Gelderland
Groningen
Limburg
Noord-Brabant
Noord-Holland
Overijssel
Utrecht
Zeeland
Zuid-Holland

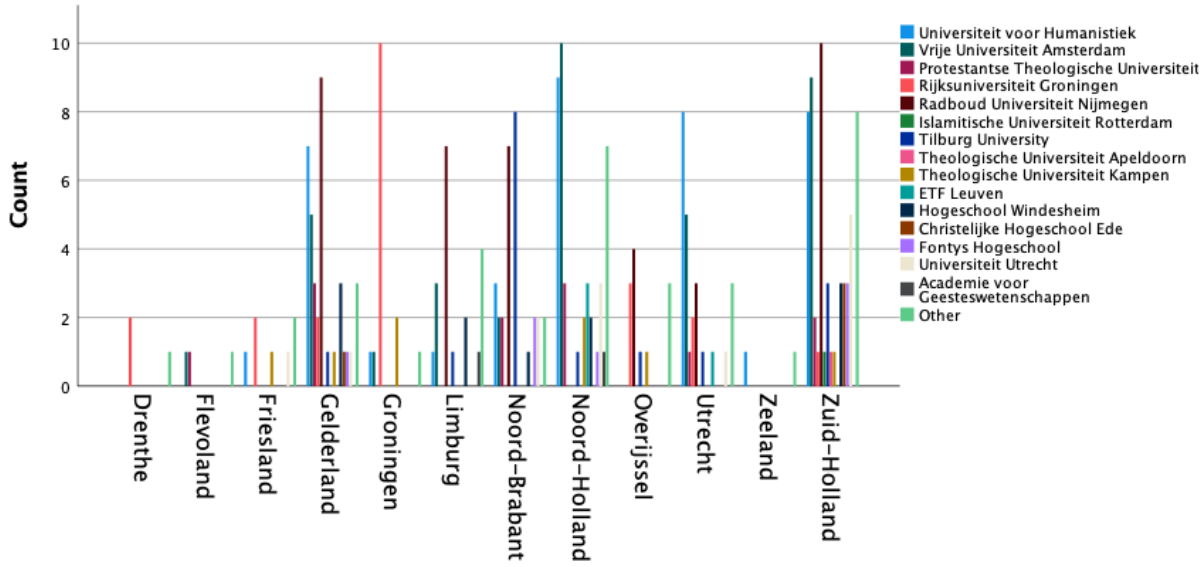

Count
30
20
10
0
Drenthe
Flevoland
Friesland
Gelderland
Groningen
Limburg
Noord-Brabant
Noord-Holland
Overijssel
Utrecht
Zeeland
Zuid-Holland
Agnostic
Buddhist
Christian; Protestant
Christian; Roman Catholic
Christian; other
Humanist
Muslim
Other

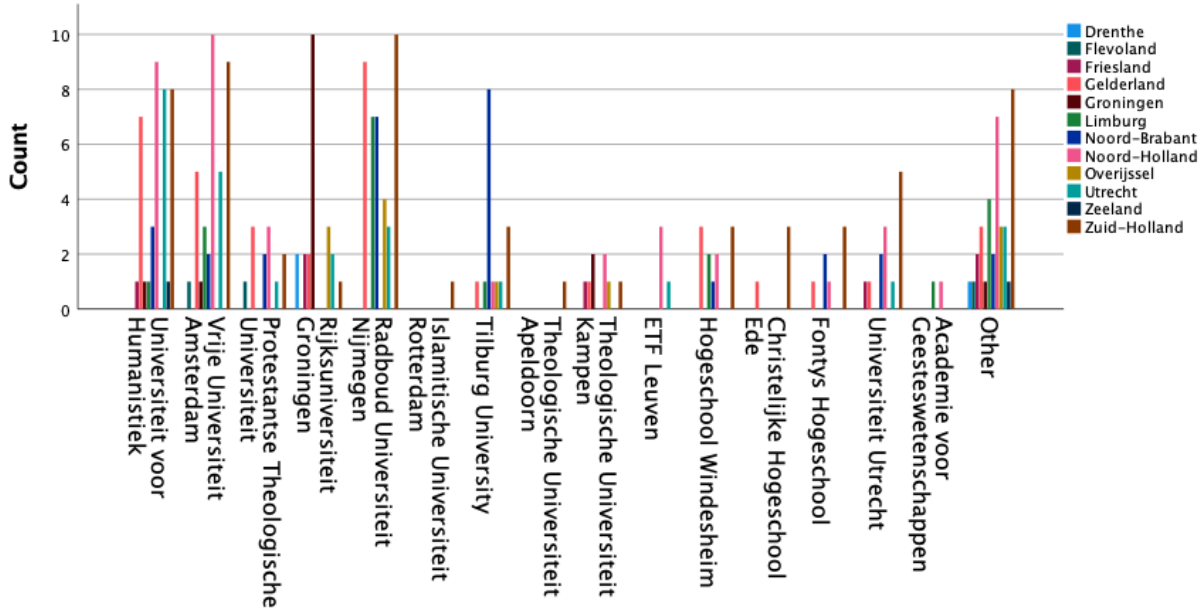
39. COLLEGE(S) OF EDUCATION *versus* Province(s)

College of education * Province

			Province[a]												
			Drenthe	Flevoland	Friesland	Gelderland	Groningen	Limburg	Noord-Brabant	Noord-Holland	Overijssel	Utrecht	Zeeland	Zuid-Holland	Total
College[a]	Universiteit voor Humanistiek	Count	0	0	1	7	1	1	3	9	0	8	1	8	34
		% within College	0.0%	0.0%	2.9%	20.6%	2.9%	2.9%	8.8%	26.5%	0.0%	23.5%	2.9%	23.5%	
		% within Province	0.0%	0.0%	16.7%	24.1%	7.7%	5.9%	12.5%	27.3%	0.0%	40.0%	50.0%	14.8%	
		% of Total	0.0%	0.0%	0.6%	3.9%	0.6%	0.6%	1.7%	5.1%	0.0%	4.5%	0.6%	4.5%	19.1%
	Vrije Universiteit Amsterdam	Count	0	1	0	5	1	3	2	10	0	5	0	9	29
		% within College	0.0%	3.4%	0.0%	17.2%	3.4%	10.3%	6.9%	34.5%	0.0%	17.2%	0.0%	31.0%	
		% within Province	0.0%	33.3%	0.0%	17.2%	7.7%	17.6%	8.3%	30.3%	0.0%	25.0%	0.0%	16.7%	
		% of Total	0.0%	0.6%	0.0%	2.8%	0.6%	1.7%	1.1%	5.6%	0.0%	2.8%	0.0%	5.1%	16.3%
	Protestantse Theologische Universiteit	Count	0	1	0	3	0	0	2	3	0	1	0	2	10
		% within College	0.0%	10.0%	0.0%	30.0%	0.0%	0.0%	20.0%	30.0%	0.0%	10.0%	0.0%	20.0%	
		% within Province	0.0%	33.3%	0.0%	10.3%	0.0%	0.0%	8.3%	9.1%	0.0%	5.0%	0.0%	3.7%	
		% of Total	0.0%	0.6%	0.0%	1.7%	0.0%	0.0%	1.1%	1.7%	0.0%	0.6%	0.0%	1.1%	5.6%
	Rijksuniversiteit Groningen	Count	2	0	2	2	10	0	0	0	3	2	0	1	19
		% within College	10.5%	0.0%	10.5%	10.5%	52.6%	0.0%	0.0%	0.0%	15.8%	10.5%	0.0%	5.3%	
		% within Province	66.7%	0.0%	33.3%	6.9%	76.9%	0.0%	0.0%	0.0%	30.0%	10.0%	0.0%	1.9%	
		% of Total	1.1%	0.0%	1.1%	1.1%	5.6%	0.0%	0.0%	0.0%	1.7%	1.1%	0.0%	0.6%	10.7%
	Radboud Universiteit Nijmegen	Count	0	0	0	9	0	7	7	0	4	3	0	10	34
		% within College	0.0%	0.0%	0.0%	26.5%	0.0%	20.6%	20.6%	0.0%	11.8%	8.8%	0.0%	29.4%	
		% within Province	0.0%	0.0%	0.0%	31.0%	0.0%	41.2%	29.2%	0.0%	40.0%	15.0%	0.0%	18.5%	
		% of Total	0.0%	0.0%	0.0%	5.1%	0.0%	3.9%	3.9%	0.0%	2.2%	1.7%	0.0%	5.6%	19.1%
	Islamitische Universiteit Rotterdam	Count	0	0	0	0	0	0	0	0	0	0	0	1	1
		% within College	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	
		% within Province	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	1.9%	
		% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.6%	0.6%
	Tilburg University	Count	0	0	0	1	0	1	8	1	1	1	0	3	15
		% within College	0.0%	0.0%	0.0%	6.7%	0.0%	6.7%	53.3%	6.7%	6.7%	6.7%	0.0%	20.0%	
		% within Province	0.0%	0.0%	0.0%	3.4%	0.0%	5.9%	33.3%	3.0%	10.0%	5.0%	0.0%	5.6%	
		% of Total	0.0%	0.0%	0.0%	0.6%	0.0%	0.6%	4.5%	0.6%	0.6%	0.6%	0.0%	1.7%	8.4%
	Theologische Universiteit Apeldoorn	Count	0	0	0	0	0	0	0	0	0	0	0	1	1
		% within College	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	
		% within Province	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	1.9%	
		% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.6%	0.6%
	Theologische Universiteit Kampen	Count	0	0	1	1	2	0	0	2	1	0	0	1	8
		% within College	0.0%	0.0%	12.5%	12.5%	25.0%	0.0%	0.0%	25.0%	12.5%	0.0%	0.0%	12.5%	
		% within Province	0.0%	0.0%	16.7%	3.4%	15.4%	0.0%	0.0%	6.1%	10.0%	0.0%	0.0%	1.9%	
		% of Total	0.0%	0.0%	0.6%	0.6%	1.1%	0.0%	0.0%	1.1%	0.6%	0.0%	0.0%	0.6%	4.5%
	ETF Leuven	Count	0	0	0	0	0	0	0	3	0	1	0	0	3
		% within College	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	33.3%	0.0%	0.0%	
		% within Province	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	9.1%	0.0%	5.0%	0.0%	0.0%	
		% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	1.7%	0.0%	0.6%	0.0%	0.0%	1.7%
	Hogeschool Windesheim	Count	0	0	0	3	0	2	1	2	0	0	0	3	10
		% within College	0.0%	0.0%	0.0%	30.0%	0.0%	20.0%	10.0%	20.0%	0.0%	0.0%	0.0%	30.0%	
		% within Province	0.0%	0.0%	0.0%	10.3%	0.0%	11.8%	4.2%	6.1%	0.0%	0.0%	0.0%	5.6%	
		% of Total	0.0%	0.0%	0.0%	1.7%	0.0%	1.1%	0.6%	1.1%	0.0%	0.0%	0.0%	1.7%	5.6%
	Christelijke Hogeschool Ede	Count	0	0	0	1	0	0	0	0	0	0	0	3	4
		% within College	0.0%	0.0%	0.0%	25.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	75.0%	
		% within Province	0.0%	0.0%	0.0%	3.4%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	5.6%	
		% of Total	0.0%	0.0%	0.0%	0.6%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	1.7%	2.2%
	Fontys Hogeschool	Count	0	0	0	1	0	0	2	1	0	0	0	3	7
		% within College	0.0%	0.0%	0.0%	14.3%	0.0%	0.0%	28.6%	14.3%	0.0%	0.0%	0.0%	42.9%	
		% within Province	0.0%	0.0%	0.0%	3.4%	0.0%	0.0%	8.3%	3.0%	0.0%	0.0%	0.0%	5.6%	
		% of Total	0.0%	0.0%	0.0%	0.6%	0.0%	0.0%	1.1%	0.6%	0.0%	0.0%	0.0%	1.7%	3.9%
	Universiteit Utrecht	Count	0	0	1	1	0	0	2	3	0	1	0	5	11
		% within College	0.0%	0.0%	9.1%	9.1%	0.0%	0.0%	18.2%	27.3%	0.0%	9.1%	0.0%	45.5%	
		% within Province	0.0%	0.0%	16.7%	3.4%	0.0%	0.0%	8.3%	9.1%	0.0%	5.0%	0.0%	9.3%	
		% of Total	0.0%	0.0%	0.6%	0.6%	0.0%	0.0%	1.1%	1.7%	0.0%	0.6%	0.0%	2.8%	6.2%
	Academie voor Geesteswetenschappen	Count	0	0	0	0	0	1	0	1	0	0	0	0	2
		% within College	0.0%	0.0%	0.0%	0.0%	0.0%	50.0%	0.0%	50.0%	0.0%	0.0%	0.0%	0.0%	
		% within Province	0.0%	0.0%	0.0%	0.0%	0.0%	5.9%	0.0%	3.0%	0.0%	0.0%	0.0%	0.0%	
		% of Total	0.0%	0.0%	0.0%	0.0%	0.0%	0.6%	0.0%	0.6%	0.0%	0.0%	0.0%	0.0%	1.1%
	Other	Count	1	1	2	3	1	4	2	7	3	3	1	8	22
		% within College	4.5%	4.5%	9.1%	13.6%	4.5%	18.2%	9.1%	31.8%	13.6%	13.6%	4.5%	36.4%	
		% within Province	33.3%	33.3%	33.3%	10.3%	7.7%	23.5%	8.3%	21.2%	30.0%	15.0%	50.0%	14.8%	
		% of Total	0.6%	0.6%	1.1%	1.7%	0.6%	2.2%	1.1%	3.9%	1.7%	1.7%	0.6%	4.5%	12.4%
Total		Count	3	3	6	29	13	17	24	33	10	20	2	54	178
		% of Total	1.7%	1.7%	3.4%	16.3%	7.3%	9.6%	13.5%	18.5%	5.6%	11.2%	1.1%	30.3%	100.0%

Percentages and totals are based on respondents.
a. Dichotomy group tabulated at value 1.


Count
0
2
4
6
8
10
Drenthe
Flevoland
Friesland
Gelderland
Groningen
Limburg
Noord-Brabant
Noord-Holland
Overijssel
Utrecht
Zeeland
Zuid-Holland
Universiteit voor Humanistiek
Vrije Universiteit Amsterdam
Protestantse Theologische Universiteit
Rijksuniversiteit Groningen
Radboud Universiteit Nijmegen
Islamitische Universiteit Rotterdam
Tilburg University
Theologische Universiteit Apeldoorn
Theologische Universiteit Kampen
ETF Leuven
Hogeschool Windesheim
Christelijke Hogeschool Ede
Fontys Hogeschool
Universiteit Utrecht
Academie voor Geesteswetenschappen
Other


Count
0
2
4
6
8
10
Drenthe
Flevoland
Friesland
Gelderland
Groningen
Limburg
Noord-Brabant
Noord-Holland
Overijssel
Utrecht
Zeeland
Zuid-Holland
Universiteit voor Humanistiek
Vrije Universiteit Amsterdam
Protestantse Theologische Universiteit
Rijksuniversiteit Groningen
Radboud Universiteit Nijmegen
Islamitische Universiteit Rotterdam
Tilburg University
Theologische Universiteit Apeldoorn
Theologische Universiteit Kampen
ETF Leuven
Hogeschool Windesheim
Christelijke Hogeschool Ede
Fontys Hogeschool
Universiteit Utrecht
Academie voor Geesteswetenschappen
Other

40. PROVINCE(S)
versus focusing training

$Provinces*Completed_training_steps Crosstabulation

			N.A.	No	Yes	Total
[a]	Drenthe	Count	2	0	1	3
		% within $Provinces	66.7%	0.0%	33.3%	
		% within Completed_training_steps	1.4%	0.0%	3.7%	
	Flevoland	Count	3	0	0	3
		% within $Provinces	100.0%	0.0%	0.0%	
		% within Completed_training_steps	2.1%	0.0%	0.0%	
	Friesland	Count	2	1	3	6
		% within $Provinces	33.3%	16.7%	50.0%	
		% within Completed_training_steps	1.4%	11.1%	11.1%	
	Gelderland	Count	22	3	4	29
		% within $Provinces	75.9%	10.3%	13.8%	
		% within Completed_training_steps	15.5%	33.3%	14.8%	
	Groningen	Count	7	1	5	13
		% within $Provinces	53.8%	7.7%	38.5%	
		% within Completed_training_steps	4.9%	11.1%	18.5%	
	Limburg	Count	15	0	2	17
		% within $Provinces	88.2%	0.0%	11.8%	
		% within Completed_training_steps	10.6%	0.0%	7.4%	
	Noord-Brabant	Count	21	0	3	24
		% within $Provinces	87.5%	0.0%	12.5%	
		% within Completed_training_steps	14.8%	0.0%	11.1%	
	Noord-Holland	Count	26	3	4	33
		% within $Provinces	78.8%	9.1%	12.1%	
		% within Completed_training_steps	18.3%	33.3%	14.8%	
	Overijssel	Count	9	0	1	10
		% within $Provinces	90.0%	0.0%	10.0%	
		% within Completed_training_steps	6.3%	0.0%	3.7%	
	Utrecht	Count	17	1	2	20
		% within $Provinces	85.0%	5.0%	10.0%	
		% within Completed_training_steps	12.0%	11.1%	7.4%	
	Zeeland	Count	2	0	0	2
		% within $Provinces	100.0%	0.0%	0.0%	
		% within Completed_training_steps	1.4%	0.0%	0.0%	
	Zuid-Holland	Count	47	1	6	54
		% within $Provinces	87.0%	1.9%	11.1%	
		% within Completed_training_steps	33.1%	11.1%	22.2%	
Total		Count	142	9	27	178

Percentages and totals are based on respondents.
a. Dichotomy group tabulated at value 1.