

# **WholeLife Community: Holistic Paradigms for the Treatment of Substance Use Disorder and their Comorbidities**

Alan Kovin

Founder of WholeLife Community (USA and Philippines)

Malaysia Phone: 60 11 69592165

Philippines Phone and Whatsapp: 63 968 8762231

US VOIP: 602-477-9562

[alankovin@gmail.com](mailto:alankovin@gmail.com)

## **Abstract**

WholeLife represents a set of Paradigms that address integrative and holistically, best practices for SUD treatment protocols. The essence of this treatment philosophy is to address our multiple domains of function (physical, emotional, spiritual, vocational, community, passion development). Inclusive in this approach are the following, (which can be found in our WholeLife Manifesto): 1. Supporting non-judgmentalism--meeting clients where they are; 2. accepting that clients are all different, thus providing opportunities for Multiple Pathways of Recovery. This includes both Allopathic and Holistic integrated tools such as Harm Reduction, Mindfulness, Breathing Exercises, CBT, MI, Yoga, Passion Development, Meditation, etc; 3. Supporting the nurturing and training of Peer Support Specialists (those individuals with lived experience of addiction); 4. Utilizing the power of community, and recognizing that a loss of community bonds and resources can be a major factor in addiction and other mental illness; 5. Supporting and fostering recreation, fun, the arts, and hobbies, as significant tools for addressing the challenges of addiction. These include groups, classes, and activities in all varieties of music (education, music production, recording arts, instrumental classes, songwriting, internet radio production), writing, video, media production and other passion development activities; 6. Supporting and fostering a diverse program of groups, interventions and classes that address our multiple domains of function, including Peer Recovery Support, Counseling and other groups which address our shared life challenges. These can certainly include access to Vocational Options, Spiritual Options and Community/Relationship Options. Inclusive in our paper are recommendations from our Executive Summary for a WholeLife Community. The overall goal is to create a sustainable, self-supporting community based enterprise which provides the fore-mentioned approaches, creating opportunities for client(s) re-entry. This author's vision includes a Physical Community Center, providing these resources (classes, media resources, etc) both to clients, and to the community at large.

## **Introduction**

The techniques, treatment protocols and methodologies for the treatment of Substance Use Disorder (SUD) have arisen from both empirical, as well as holistic and anecdotal resources. Cognitive Behavioral Therapy (CBT), Motivational Interviewing (MI), Intensive Outpatient Programs (IOP), and Group Therapy, have had extensive research studies demonstrating their effectiveness and success in aspects of talk therapy. Harm Reduction such as the use of methadone, suboxone, cannabis, and even

nicotine patches are mainstream palliatives from the allopathic world. Peer Support and 12-step programs such as Alcoholics Anonymous (AA) and Narcotics Anonymous (NA) have flourished worldwide, in the Recovery Community—initiated by the notion, that lived experience can be a powerful tool in making human and spiritual connection. Holistic tools, for the treatment of SUD are plentiful and inclusive in physical, mental/emotional and spiritual domains. Herbs such as ashwaghandha and tulsi (adaptogens), can be very effective in the treatment of anxiety and depression, comorbidities seen in Recovery. Other holistic activities include the practices of yoga, yoga nidra, mudras, qigong, tapping, intentional breathing, mindfulness, exercise-body building, meditation, arts/music therapy, and spiritual-religious practice, etc. In fact, *any* activity, including positive addictions (Glasser, W. 1976), that can distract, replace or ameliorate physical/mental cravings for substances can and should be considered a treatment. This especially mirrors and utilizes what Marlatt (Marlatt, 1985) and Bowen (Bowen, 2009) refers to as ‘Urge Surfing’. As our WholeLife Manifesto theorizes, these activities occur within our domains of function: Mental/Emotional, Physical, Community, Passion Development, Spiritual, Vocational, (add your own). Here I will share some personal background to help bring home this idea:

### *Personal Background*

In the turbulent late 60’s, this author was a member of that esteemed group of counter-culture folks know as Hippies. I lived the lifestyle and of course, partook in the consciousness-enhancing goodies of the 60’s: Pot, LSD (Acid), Mescaline, and sadly, IV Methamphetamine. Well as you might expect, this experience did not end particularly well for yours truly (although it did happily, create my catharsis). In late 69, at popular Morse Beach in Chicago, I overdosed (OD’d) on a mixture of Meth and Acid. After getting ER treatment at the local hospital, I woke up to the reality that I needed help. Thankfully, (and gratefully), I was able to get into a wonderful therapeutic community<sup>1</sup> called Gateway House. (I am still a fervent fan of this type of ‘in-patient’ therapy). During my stay, one of my fellow residents gave me a harmonica and said, this helped him to take his mind off of his ‘jones’ (cravings). I started playing that harmonica, as often as I could, and 50 years later, am still playing it, as well as several other instruments. For me, music was my ticket, my gateway to Recovery. For others it could be any number of activities, skills, or endeavors, taking place within our vast domains of function.

### **Holistic Practices for Recovery**

SAMHSA (Substance Abuse and Mental Health Services Administration), a major US government agency, has provided evidence that by addressing our domains of function, a holistic impact creates a synergistic effect, which can reduce relapse and foster long term Recovery<sup>2</sup>. Some of the holistic practices that this author-therapist uses both personally and in practice include Positive Addictions, Meditation, Mindfulness, and Arts Therapy.

### *Positive addictions*

Positive addictions, first theorized by Glasser (1976), is characterized by being engaged in creative, healthful, fun, and joyful activities and pursuits, even to the point of being considered ‘addictive’. Positive addictions can include, but are not limited to activities such as yoga, exercise,

breathwork, running, writing, playing music, painting, doing crossword puzzles, etc. In essence, by displacing cravings for substances with these activities, we shift our life focus to more productive and less harmful activities. Physiologically, these activities stimulate dopamine release, not attributed to chemicals. One might even think of positive addictions as a form of harm reduction. Positive addictions can include activities of *passion development*. Since we are all unique beings, with our unique genetic and life histories, there are limitless activities that could be included in the category of positive addictions. When doing an initial assessment of a new client, it would be valuable to include an inventory of potential activities that could be designated as passion development/positive addictions. (See Appendix A)

### *Meditation*

Meditation, has long been recognized as a healing and healthful mental/emotional activity. It is a mainstay of several spiritual practices including Buddhism, Islam (tafakkur/contemplation, dhikr/remembrance), Hinduism and Christianity. Meditation can take several forms including Transcendental Meditation (TM), where a mantra is repeated, mindfulness meditation, watching the breath, and guided meditation. Meditation is a powerful tool for promoting relaxation, reducing stress, and enhancing cognitive functions. It has been demonstrated by several researchers including Marlatt, Dakwar, Levin, Zgierska, Rabago, Chawla, Kushner, and Koehler, that when practiced, it decreases substance use and increases relapse prevention<sup>3</sup>.

### *Mindfulness*

In 1979, Jon Kabat-Zinn established the Stress Reduction Clinic at the University of Massachusetts Medical School. This was based on his Mindfulness-Based Stress Reduction (MBSR) program. The program was initially developed for chronically ill patients, that had challenges with conventional, allopathic medical treatments. Mindfulness involves the conscious, non-judgmental awareness of the present moment. This awareness can be both a mainstay of our thinking patterns, and/or enveloped into mindfulness meditation. The habit of mindfulness, as demonstrated by Bowen, Witkiewitz, Clifasefi can assist in the amelioration of cravings as well as modulate affective, cognitive and self-regulation processes<sup>4</sup>. This author also theorizes that side benefits of mindfulness could include increased safety, security, and better decision making, by being more present in our cognition. Mindfulness is an important part of Buddhist practices. Thich Nhat Hanh (1926-2022), the well known Vietnamese Buddhist monk and founder of Plum Village, was very active in promoting the practice of mindfulness in our daily life, as well as his work promoting non-violence and peace.

### *Art Therapy*

Art Therapy provides the opportunities to express emotion, process trauma, build self-esteem, as well as providing a creative outlet for releasing stress and producing Dopamine, the neurotransmitter associated with pleasure and motivation. Arts-based activities (music, visual arts, dance and movement, drama, computer graphics and games, etc) have been demonstrated to reduce relapse, substance cravings, and to foster all important self-purpose and identity. Music Therapy, one of the most prominent arts therapy treatments, is used to treat an impressive scope of disorders including

anxiety, depression, PTSD, schizophrenia, dementia, in addition to addiction. Many countries and US states have specific curricula for the Arts Therapy specialization. In my own background, as a long-time musician and producer, I have created a series of mini-classes, which include instruction in instruments, music appreciation, music performance, utilizing the latest digital audio workstation (DAW), and even audio fundamentals such as the science of music and audio. (Appendix B).

### *Qigong*

Qigong represents a series of traditional exercises, originating in China. It encompasses meditation, controlled breathing, gentle movements, and tapping on various nerve centers, muscles and bone and joint areas. It promotes mental clarity, relaxation, emotional balance, and has shown to aid in neuroplasticity and Recovery<sup>5</sup>.

### *Breathwork*

Breathwork has long been recognized as a significant therapy by many spiritual practices, as well as from holistic practitioners. Fundamentally, it represents a most important tool of regulating and controlling our parasympathetic system, especially when there is a challenge in Cortisol production. According to Breathless Expeditions<sup>6</sup>, breath work was an important part of ancient Yogic and Ayurvedic practices and traditions. Its origins are spiritual, meant to cleanse both body and mind, while helping to nurture peace, equilibrium and a union with the cosmos. Wim Hof brought this practice to the masses with his YouTube videos, joining many other very able teachers, with well-developed breathing routines.

### **WholeLife Manifesto**

Grok<sup>7</sup>, an AI tool used in this paper, has made a great description of the WholeLife Manifesto, the base philosophy of the WholeLife Community: “The WholeLife Manifesto is a holistic, integrative framework for SUD treatment, emphasizing the interconnectedness of physical, mental/emotional, spiritual, passion development, community, and vocational domains to foster recovery and well-being. It draws from biopsychosocial-spiritual models, positive psychology, and recovery-oriented systems of care, aiming to replace maladaptive behaviors with positive, sustainable practices. Recovery is a lifelong process that requires addressing all domains of function to achieve a balanced, fulfilling life”.

The WholeLife Manifesto is meant to be a living, breathing and flexible document, eluding to the importance of addressing our lives, our health, our well-being, and our community, holistically and integrative. My wish is that it evolves to not only addressing the challenges of mental health, but serves as a blueprint for improving the living conditions of any community. Obviously, cultural competence must prevail in its interpretation; this initial iteration was created in the United States. I invite the reader to insert their own comments, make additions, correct for cultural competence, and forward your contribution to my email address. Herein is the current rendition of the WholeLife Manifesto:

- We support and foster non-judgmentalism, meeting clients where they are at, utilizing harm reduction, and multiple pathways of recovery;

- We support and foster holistic and integrated, interventions, efforts, and activities. This is best represented by functionally addressing our multiple domains of function. We believe that allopathic medicine and pharmacology/psycho-trophic medications should not be the sole alternative for our physical and behavioral health, and in fact, a holistic and integrated approach to health and wellness is much preferred;
- We believe in the power of Peers, those individuals with learned experience. They can be amongst the best ambassadors for recovery;
- We believe in the power of Community, and that a loss of community bonds and resources can be a major factor in addiction, as well as other mental illness. To that end, it will be a priority for the Community to provide and/or be instrumental in creating and supporting community activities and events, as well as supporting re-entry activities;
- We believe that it is most important for the individual to define what Recovery means for them, and that any strategies or pathways used, should be helpful in supporting long-term recovery;
- We support and foster recreation, fun, the arts, hobbies, etc. They can be significant tools for addressing the challenges of addiction. These can include groups, classes, and activities in all varieties of music education, music production, recording arts, instrumental classes, songwriting, internet radio production, writing and video and media production, and the visual arts, such as painting, graphic arts, and computer graphics;
- We believe that appropriate and stimulating work/vocation can significantly aid in Recovery. A goal of a future WholeLife Community should include the support and creation of Business Incubators and Employee owned Co-ops, which will aid both our clients, as well as support our sustainability as a self-supporting entity;
- We believe that individuals should have the freedom and choice to utilize multiple pathways of recovery including abstinence only, harm reduction, moderation management, as well as medically assisted treatment (MAT);
- We support and foster a diverse program of groups, interventions and classes that address the multiple domains of function towards Recovery, and that these groups would integrate with passion development activities, ongoing peer recovery support and counseling groups.
- We believe that Recovery is possible, and that we can control our own destiny. We believe that there are many different spiritual pathways that support Recovery and a positive way of life. We align ourselves with a variety of organizations and individuals whose philosophies of Recovery bring hope, fresh insights, and newer perspectives to the Recovery Movement.

## **The Landscape of Mental Illness in Malaysia today**

### *Addiction and Comorbidities*

The landscape of mental illness in Malaysia, encompassing addiction, depression and anxiety is characterized by rising prevalence, cultural stigmas and systemic challenges. We have seen steadily rising increases in mental disorders, with close to 1 in 3 Malaysians, above the age of 16, experiencing some mental health challenges. The National Health and Morbidity Survey (NHMS) reported, that in 2023, at least 8-12% of the population Malaysians suffered from severe depression, and a significant

number of Malaysians exhibited impulses for suicide and self-harm. Factors such as the cost of living and relationship issues are responsible for a significant percentage of KL residents suffering from anxiety and depression. The states of Perlis, Kedah, Kelantan and Terengganu reported the highest rates of substance abuse per capita--drug addiction cases increased by 27% in the first six months of 2023. Commonly abused substances include opioids, methamphetamine, and prescription medications like ADHD drugs or cough medicines containing dextromethorphan<sup>8</sup>.

### *Smoking*

Smoking is another serious medical and addiction problem in Malaysia. According to the National Strategic Plan for Non-Communicable Diseases and Grok, '22.8% of Malaysians aged 15 and above are current smokers, with a stark gender disparity: 43% of adult males and 1.4% of adult females smoke. In 2022, there were an estimated 6 million tobacco product users in Malaysia'. Clearly, the tobacco companies are winning the war for revenue, and Malaysians are continuing to endanger their health. Tobacco accounts for the third highest cause of death and disability in Malaysia. It is a key causal agent for ischemic heart disease, stroke, lung cancer and chronic obstructive pulmonary disease. Furthermore, the vaping industry is making head roads with their toxic product offerings.

### *Metabolic Disease/Sugar Addiction*

A search using AI Deepseek uncovered the following information about metabolic disease in Malaysia. According to the National Health and Morbidity Survey (NHMS) 2019 (6 years ago), over 50% of adults were either overweight or obese, with the incidence of children being almost 15%. Over 18% of adults have been diagnosed with Diabetes Mellitus, and another 14% with pre-diabetes. Metabolic syndrome affects 25-30% of adults, with symptoms including high blood sugar, hypertension, and dyslipidemia (unhealthy lipid levels in the blood). The food mania here in Malaysia has obviously contributed to some un-wellness in the population, metabolic disease should be considered a major health hazard, as well as a major addictive disorder. Lastly and sadly, in Malaysia and elsewhere, this metabolic syndrome is likely contributing to increased incidence of vascular cognitive impairment, dementia and Alzheimer<sup>9</sup>. In this author's opinion, this should be considered a national emergency.

### *Social Media Addiction*

Social Media Addiction has contributed not only to mental health challenges—it has challenged the norms of human behavior and human communication. I have coined the phrase PSA (Phone Separation Anxiety), for that behavior which is characterized by a lost and misplaced phone. All one has to do is look around at our population at various gathering spots and note the phone linked compulsive behaviors, even among infants, which this author has seen oftentimes watching video images on Mom's large screen. Young people, even on dates, spend copious amounts of time, texting and viewing, while ignoring their partners, and opportunities for true communication and intimacy.

What are the most significant contributing factors, leading to the proliferation of these challenges in Malaysia? The same ones present in any fast moving, technological, and capitalistic (predatory?) type society. Urbanization and financial pressures are omnipresent in society—as income

streams primarily reach restricted groups. The majority of the hoi polloi struggle with less, to provide for themselves and their families. We had a Covid pandemic which is still playing havoc with peoples' lives and livelihood. The social media revolution has substantially reduced opportunities for communication, community and culture, with potentially, unseen dangers in future programming and propaganda. In Malaysia, the stigma of suffering a mental health disorder is significant, often leading to suicidal ideation, and being cut off from friends, family and society. Lastly, the State priorities are lacking in the Mental Health arena. Although the Ministry of Health disseminates mental health and psycho-social support with programs like publishes resources on mental health and psychosocial support with programs such as Minda Sihat and Mentari, these initiatives are often not sufficient in providing solutions to cultural stigma, or addressing the mental illness challenges. In reality, it appears that there is a dearth of treatment facilities, more focus on allopathic treatments then spiritual and counseling, a lack of peer support, and a deficiency of holistic and integrated solutions which could utilize community and community interventions. Next we will discuss a potentially powerful intervention, which could address many of these aforementioned challenges, and provide ongoing, sustainable hope to the populations at risk.

### **WholeLife Community—A model**

The WholeLife Community (and sub-community, WholeLife Recovery Community), is the DBA of a US Based NGO, Arizona Creative Works. Initially formed, as a recovery community, WholeLife Community has expanded its vista, to be a self-sustainable, holistic, integrated therapeutic organization, purposed to form a physical community resource.

The concept of a WholeLife Community Center (WCC) was derived from our core philosophy and paradigms on our approaches to Recovery, which is easily extrapolated to the needs of the community and general population. Primarily these include (1) addressing our multiple domains of function, (2) optimizing the influence and importance of peers; and (3) harm reduction.

WholeLife refers to our domains of function as our physical health, mental emotional health, our spirituality, our resilience, passion development, educational/vocational and community/family. We know from nature and nurture, that we are all unique beings. Some of us are driven by knowledge, some by fun and recreation, some by our health and wellness (or lack of it), some by material wealth, some by our passions, and some by love, family and community. Thus, for different individuals, Recovery, as well as quality of life, is emphasized more or less within the various domains of function of individuals. Some are driven by the arts, some by our love of community, others by material wealth, and so on. Having resources that can help identify the important domains of function for our clients can be very helpful, especially when considering assessment, talk therapy and programming

### *Background*

In 2012, after Grad School and licensing, I started my new career as an Addiction Therapist. Although I studied well, and had significant focus on my coursework, I was not overly impressed with the curriculum and the direction in which Addiction Treatment had been progressing. My perception was that it essentially followed similar paradigms as allopathic medicine, by treating symptoms, ignoring significant etiologies, and limiting treatment options. Intensive Outpatient Programs (IOP) are essentially 1-3 groups a week, sometimes including family therapy and a weekly individual session.

Outside the IOP programs are , the well-established 12-Step programs--AA, NA and the like. As I started to practice, it became apparent that both of these processes had advantages and flaws. The IOP programs were limited by their lack of learned experience, the boredom factor, and in many cases, (especially in the case of criminal cases), a lack of motivation by the clients. On the other hand, the 12-Step programs, did oftentimes produce significant catharsis, but lacked the professional techniques that CBT (Cognitive Behavioral Therapy), Rogerian Therapy and Motivational Interviewing (MI) could provide. Seeing this phenomenon, I started to investigate avenues wherein motivated folks with learned experience could hone their communication skills and become more valuable (Peer Support Specialists). I discovered a wonderful organization, Faces and Voices of Recovery<sup>10</sup>, which is still a recognized authority for Peer Support. Through their resources, I did my training, receiving my 'Train the Trainer' certificate. (Appendix C)

### *Peer Support Specialists*

Peer Support Specialists represent a virtually untapped resource, not only in mental health, but in a variety of helping professions, such as CNAs, parenting skills, teaching, etc. Having the assistance of those with learned experience is vital to opening up communication, sharing common experiences, and most important of all, giving reassurances that Recovery is possible. In the US and elsewhere, Peers are recognized to be a most valuable member of the treatment team. Often times, a peer that has received some training such as MI, can be more effective than the counselor or clinical psychologist--he shares the experience of his client. I have attached collateral on training for Malaysian and Filipino populations. (Appendix D)

### *Harm Reduction: a new definition and direction*

Harm Reduction was initially defined as reducing harm to IV users. These activities, in the conventional definition include providing clean needles to addicts, making opiates available legally as methadone, suboxone, or heroin, providing safe places for injection, and other interventions which would prevent harm to addicts. WholeLife expands the meaning of harm reduction to refer to all activities which can reduce harm to our domains of function. For example, promoting holistic practices such as herbalism, passion development, breathwork, qigong, and yoga fit into that definition, as interventions that can provide wellness and better health. Teaching mindfulness can help someone in Recovery to live more in the present, in dealing with cravings. Providing nutrition education to the public could prevent diabetes. Stop-smoking clinics, along with low cost nicotine patch prescriptions might reduce the smoking epidemic here in Malaysia. Promoting the healthful teachings of Islam or Buddhism could enhance and spark clients' reentry and re-interest in their spirituality. Reducing harm can and should be the goal of all holistic and allopathic interventions, and quite frankly, should take precedence in the urban community. One revolutionary part of the WholeLife Community concept is to help support and administrate the formation of worker owned co-operatives. By allowing workers to control their own destiny and to own their own labor, could go a long way in optimizing their health and welfare.



## **WholeLife Community Center Activities, Classes, Events and Resources**

A WholeLife Community Center will offer a host of therapeutic, artistic/creative, recreational, and vocational resources to the community-at-large. Designed as a worker owned co-operative, most of the activities would be operated by individuals and community members who would be responsible for programming, and have a stake in outcomes. It would conform to cultural competent and community standards, wants and needs. Within its 10-15,000 sq. ft space we would observe a beehive of activities of interest to the community at large:

- Classrooms hosting a robust schedule of community activities, classes, trainings and workshops for vocation, literacy, the arts, recreation, holistic health and spirituality. These would include mini-classes in music, the arts, managing social media, and technology.
- Behavioral health groups including group therapy, family group, couples group, spirituality groups, peer support specialist training, and other therapeutic groups such as yoga, qigong, exercise, breathwork, etc. These would be part of a WholeLife Mental Health Clinic or Recovery Clinic or?
- Arts, music/recording, video, and other creative studios and production facilities, as well as performance resources, and hosting community based events. We could administrate a WholeLife Community Channel, which would produce beneficial media for the community, and interface with Universities, Civic Departments, and other organizations whose purpose is complementary.
- We have unlimited numbers of pharmacies in Malaysia, but nary any apothecaries. Apothecaries specialize in herbal remedies. The WCC would house an impressive selection of affordable herbs, tinctures, growing mediums, seeds, etc. Let's dream a little further and have a respectable sized community garden.

### *Business Incubators and Worker Owned Co-operatives*

Two of the most powerful tools we have as societies to combat inequality are experiential education (apprenticeships) and the creation of worker owned businesses and enterprises. A functioning WholeLife Community could include an administration which operates the activities of the Community Center, as well as distinct enterprises such as *WholeLife Mental Health Clinic*, *WholeLife Peer Academy*, *WholeLife Music*, *WholeLife Media*, *WholeLife Community Channel*, and the *WholeLife Apothecary*. WholeLife could also help to start up a variety of business incubators, fostering enterprises in construction, real estate/housing, and technology, as well as supporting and initiating partnerships, internships and apprenticeships with unions, training organizations, schools and neighborhood businesses, big and small. Best of all: this WholeLife Community Center can be sustainable and self-supporting from its activities and business incubators, given an adequate amount of start-up capital and solid administration.

## Conclusion

Malaysia, it can be said, is a nation on the rise. It has rich and unique blend of Malay, Chinese and Indian cultures, as well as indigenous influences. The country boasts of a thriving arts scenes, beautiful beaches, lush rainforests, and diverse landscapes throughout the country. Its modern cities, like Kuala Lumpur are known for excellent infrastructure, well developed roads, excellent cuisine, and in general, the opportunity for its citizens to enjoy higher standards of living, especially when compared to its neighbor, the Philippines. Its success in embracing technology and its thriving economy should provide growth and continuing opportunities in the future. It also appears that the Government offices, with their heavily Islam influences, prioritize education and healthcare.

However, mental health in Malaysia is a growing public health concern, with depression, anxiety, and addiction affecting a significant portion of the population, exacerbated by the COVID-19 pandemic, cultural stigma, and systemic limitations. There is also the un-wellness epidemic present, manifested by high numbers of metabolic disease, and other chronic illness. While government initiatives, helplines, and private treatment centers provide some support, addressing the crisis requires increased funding, culturally sensitive interventions, and efforts to reduce stigma and improve access to care. The integration of digital tools and community-based programs offers promising avenues for progress, but sustained action is needed to meet the rising demand for mental health services.

This clinician believes that there has not been enough emphasis on holism and integration, and due to economic, political, and prejudicial science and propaganda, an uncomfortable reliance on allopathic medical solutions for wellness. This is not unusual in an advanced society such as Malaysia—the same challenges are in the US, and much exacerbated in the Philippines, where even the allopathic establishment is underwhelming, especially in the provinces.

This author has introduced a holistic and integrated model of a Community Center, that can address these challenges, and provide some concrete solutions. It embraces the need for the Community to be involved, and to be empowered. It provides an opportunity for the hoi polloi to take control of several aspects of their future, and it celebrates the human spirit. As envisioned by this writer, the WCC can provide a world of opportunity and communication to the community. In addition to its function as a mental health center, there will be ongoing classes, events, programs, videos, music, concerts, video channels, community get-togethers, and recreational opportunities available to the community. Having connections with colleges or universities would furthermore network students as well as provide up-to-date news and education. There are abundant areas for funding, generating revenue, and self-sustainability in a WCC. These include:

- Fee income from classes, workshops, conferences, concerts, lectures, honorariums, production services, production assets, events, and memberships;
- Corporate benefactors, spiritual partners, and government partners;
- Income from professional services from our mental health component;
- Income from the administration of business incubators and Worker-owned Co-ops;

Obviously, such a project like the WholeLife Community Center is not without its detractors and challenges. It will take capital, organization, community involvement, and champions who understand the enormous positive potential and possibilities that could occur after the first one is opened. The obvious job ahead will be to build an initial model, in a welcoming part of an urban or suburban center. With the help of Allah, Jesus, Yahwah, The Mystic Force, and Karma, perhaps all things are possible.

Appendix A: The WholeLife Counseling Assessment I used from 2019-2020. Note the questionnaire on passion development items.

Appendix B: Catalogue of Activities for a WholeLife Community for the US.

Appendix C: Train the Trainer flyer, Certificate, Training outline

Appendix D: Grok created Peer Support Specialist Curriculum

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APA Journals policy on generative AI: Additional guidanceGenerative artificial intelligence, specifically the kind based on Large Language Models (LLMs) like ChatGPT, has become a transformative force in many fields. Scholarly writing and publishing are no different, and generative AI has begun to have an impact on scholarly work.

In response to this impact, the APA Publications and Communications Board has approved policies regarding the use of generative AI in scholarly materials. These policies (as well as APA policies on other potential issues in scholarly publishing, and additional reading on the subject) can be found on the [APA Publishing Policies page](#) and will continue to develop as we gain a better understanding of the effects of generative AI on scholarly publishing. APA's current policies on generative AI are:

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