

Quality of working life research: II. Personal quality of life

Søren Ventegodt,^{1,2,3,4,5} Niels Jørgen Andersen,⁴ Isack Kandel⁶ and Joav Merrick^{7,8,9}

¹Quality of Life Research Center, Classensgade 11C, 1 sal, DK-2100 Copenhagen O, and ²Research Clinic for Holistic Medicine and ³Nordic School of Holistic Medicine, Copenhagen, Denmark; ⁴Scandinavian Foundation for Holistic Medicine, Sandvika, Norway; ⁵Interuniversity College, Graz, Austria; ⁶Faculty of Social Sciences, Department of Behavioral Sciences, Ariel University Center, Samaria, Ariel, and ⁷National Institute of Child Health and Human Development, ⁸Office of the Medical Director, Division for Mental Retardation, Ministry of Social Affairs, Jerusalem, Israel; and ⁹Kentucky Children's Hospital, University of Kentucky, Lexington, United States

Abstract: Our viability and vigor in general derives from our state of well-being and life as a whole. Some people are harmonious. They thrive and prosper and have the energy to solve all the problems they encounter. These people are ready and willing to communicate and they are alert and attentive to life. They represent resources to be drawn upon. Often they are very valuable to themselves—they love life and they are shown respect and appreciation. Human beings who communicate great joy in life and a reserve of strength are those who easily rise to the occasion and quickly adapt to getting on with other people. Quality of life is something inside you and it accompanies you wherever you go. Many people think that it is a matter of chance whether there is quality of life and surplus energy. Some people are born under a lucky star, they say, while others had a bad start. By chance some humans have better genes and by nature they are the chosen few, the beautiful, the talented and the marvelous, while the rest of us must accept the twists of nature and accept being plain, a bit boring not possessed of the most brilliant minds. But no. Human beings are to a much greater extent the masters of their good or bad lives. Quality of life implies that you know and accept yourself. This is not as simple as it may sound. But you can shape the good life yourself.

Keywords: Quality of Life, QOL, quality of working life, QWL, philosophy, human development, public health

Correspondence: Søren Ventegodt, MD, MMedSci, MSc, Director, Quality of Life Research Center, Classensgade 11C, 1 sal, DK-2100 Copenhagen O, Denmark. Tel: +45-33-141113; Fax: +45-33-141123; E-mail: ventegodt@livskvalitet.org

Submitted: July 01, 2007. **Revised:** October 02, 2007. **Accepted:** October 08, 2007.

INTRODUCTION

Peter feels best when he is on his own. It is as if other people are too much for him. He does not have the energy for them. When he is with people, he feels something jarring, though he cannot figure out what might be wrong. It is as if they hurt him, as if their existence makes him uncomfortable. At work, he easily flies into a temper, and he is not capable of withstanding the demands made upon him. It cannot be said that he is doing a poor job but he is not really good at it and he keeps blaming himself for repeating the same mistakes. It is difficult for him to make a decision and keep his promises. He does not seem to have the potential to realize his goals. One cannot make him out really, because he has talent and in many ways, he is a handsome man—tall and strong. However, there is something tormented about him that makes other people prefer doing their job without him, leaving him out of the joint efforts. It is as if Peter's life will not allow him to succeed.

FEELING REASONABLY AT EASE

Henrik is content with his work. He feels fine about his wife and children. In general, he is a happy man. He works well and he is reasonably good at his job. He functions well on all fronts. But Henrik tends to become bored. He is 45 years old and has the feeling that life has slowed down a bit too much. His love life has become a routine; it is not bad, but the excitement has gone. The work is good and that is it. The children are almost grown up—too grown up in fact, as if they are growing away from him. Of course, they are about to live their own lives, but still he often feels a stranger even though they are only 13 and 15. How will it be when they grow older?

Anyway, Henrik is happy about life. He wakes up in the morning and looks forward to his newspaper and the smell of fresh coffee. But in idle moments he wonders what is missing. His life has lost its nerve, its spirit, and its passion. It is as if life has more in store for him but he cannot grasp that 'more'.

FEELING GREAT ABOUT ONESELF

Kristian cannot help being in high spirits. His humor without any vulgarity follows him everywhere. To put it plainly, he is always in a good mood. He always has a twinkle in his eye and he makes people smile. They cannot help it. Kristian feels fine. He does not feel superior or in any way put on airs. On the contrary, he is humble and has a modest bearing. He is well liked and supported by his fellow beings.

Kristian understands how to live as well as getting the best out of almost any situation. He is like a breath of fresh air wherever he goes, with a scent of the forest, the pines, the resin, and the magic secrets. He understands, he has the energy to lend others an ear. And his words are useful to others. Not that he is very talkative. But what he says makes sense. Kristian knows how to share his words in whatever situation he finds himself.

QUALITY OF LIFE

Our viability and vigor in general is derived from our state of well-being and life as a whole (1-22). Some people are harmonious. They thrive and prosper and have the energy to solve all the problems they encounter. These people are ready and willing to communicate and they are alert and attentive to life. They represent resources to be drawn upon. Often they are very valuable to themselves—they love life—and they are shown respect and appreciation. Human beings who communicate great joy in life and a reserve of strength are those who easily rise to the occasion and quickly adapt to getting on with other people. Quality of life is something inside you and it accompanies you wherever you go.

If you want to check on your quality of life, the following questions are relevant:

- Are you where you should be in your life?
- Are you happy with the conditions of your life, including your work, your friends and your family life?
- Are your needs satisfied, including what you understand as a meaningful occupation?
- Do you feel happy and strong and free in your life as a whole and when at work?
- Do you feel fine - when it comes to the essentials?
- Is your life as such OK? Are you OK with your lover? Your friends? Your children? Yourself? Your surroundings?
- Do good experiences occur to you weekly that make you recover and renew yourself, at work and away from work?

- Do you know what to do with your life and are you willing to fight to realize your dreams?

Many people think that it is a matter of chance whether or not there is quality of life and surplus energy. Some people are born under a lucky star, they say, while others had a bad start. By chance some humans have better genes and by nature they are the chosen few, the beautiful, the talented and the marvelous, while the rest of us must accept the twists of nature and accept being plain, a bit boring, not possessed of the most brilliant minds.

But no. Human beings are to a much greater extent the masters of their own good or bad lives—maybe best exemplified by the possibility of the human being to influence on his own good or bad health (23-43). There are a number of reasons why some people have good quality of life while others squander it and we can go a long way in the influence we exert on these causes.

- You can shape the good life by:
 - Respecting life
 - Having good values
 - Knowing what you want
 - Listening to your inner wants and dreams
 - Not wasting your energy
 - Knowing that time is short and go for a life
 - Taking responsibility

RESPECTING LIFE

Quality of life implies that you know and accept yourself. This is not as simple as it may sound. Who are we and what are we really? If you ask people what and who they are, it is difficult to wrest from them anything but something like: Peter Jorgensen, Principal, 48 years old, married, two children, and principal shareholder in Good Cucumbers Ltd. But we are not Peter Jorgensen or whatever our parents have chosen to call us. It is just a name, a label, so to speak. We are infinitely more than that.

First and foremost, we are alive. We are living creatures with billions of years behind us, ancient beings from of old because life has been here almost endlessly and because the wisdom of life is passed on from one generation to the next. In common with all other beings, life is inherent in us, e.g. the happiness of living. We are in possession of intuitive knowledge of everything from sex and love via friendship and community to language and the intelligent use of tools. By nature we are magnificent creatures. Life has its own enchanting magic. If every single one of us does not feel alive and brilliant, it is because the magic has vanished

and our life has become weak and fragile. We have stopped listening to it. We have stopped asking ourselves what to do with life and what it is about. Existentially, we have fallen into a deep dreamless sleep and we have failed to look for the meaning of it all. To respect life means to know as a human being that you are, first and foremost, alive and that life has its own deep regularities with which we must identify and to which we must conform. We have to give life space. If we do not, it will be strangled in common sense and formalities, vouchers, bad habits and every day routines. Discover the feeling of being alive. That is the first and crucial condition to be valuable to yourself and others.

HAVING GOOD VALUES

Each of us has a set of values that consciously or unconsciously guides our actions and choices. The values are what we like, what we are looking for, what we consider serious, valuable, and attractive. The values are the small number of central concepts that are our guiding principles. In our culture the important values are often extremely material, be it in the public or the political sphere. In short, we go for money, a residence, clothes, food, consumer goods, a 'good' education and security. A minority group adds to this picture some confidence in a long life on earth because of a healthy life style.

What made us choose these values? Could we not prioritize in favor of love and friendship, joint efforts, nature or the experience of feeling really alive while we are on this earth? We could have chosen otherwise but we did not. Typically, we ask for materialism, which is not positively related to quality of life, annual income, educational level, housing, exercise, diet, and so forth. However, we spend amazingly little time and energy on what could relate most fully to quality of life, namely the quality of our relationship to ourselves, our lover, friends, children, colleagues, the community, nature, etc. The values that we rate so highly today, as individuals and jointly, have little to do with quality of life. On the contrary, they are about money and things.

With these kinds of values, we set up for ourselves a life without *joie de vivre*, happiness, and purpose. We fail to take account of our inner lives, and, in the long run, risk devastating effects on our health. This ought to shock us but it does not, because we know that it is so. Too often, we are just too lazy to do something about it. We make a point of being tolerant with regard to others' values. 'All values are equal and everyone is free to choose', is our democratic line. Yet we know deep down inside of us that this is not true. Life has its own deep

values that provide the key to the good life. We have an obligation to love life and live accordingly. We have an obligation to seek those values that accompany life: friendship, love, togetherness and to shun those values that are detrimental to life, for instance superfluous materialism, vanity, and power without any purpose.

KNOWING WHAT YOU WANT

We create our lives by making our dreams come true. Not knowing what we want makes us lose our lives. Most people walk around in a daze, not knowing what their lives are about. Not until death is near, do people wake up. By then it is often too late.

Life is an arrow that points toward the future as well as toward death. We can do what we want if we are smart, ingenious, and strategic—as well as efficient—for life is short. We have to be goal-oriented, energetic, and persevering. We are offered such a wide range of possibilities to succeed but this necessitates us to be conscious of 'what' it is about.

When you dream your life dream, it may be difficult to imagine it coming true. But, if you show perseverance and patience, the right opportunity will present itself some day. The opening will present itself; you will see the way forward. The problem is not that the world does not offer any possibilities—there are many possibilities. The problem is rather that we do not know what we want. We make no demands. We are content with almost nothing. Right from the beginning, we reject possibilities that seem, at first glance, to be out of our reach. We prefer to live with the smoldering pain of suppressed yearning rather than the clear and obvious pain from dissatisfaction with the present state of things, which is, in fact, a prerequisite for change.

It is not that difficult to find out what to do with your life. What is difficult is to live up to that knowledge because what is ahead of you is the difficulty of cultivating and refining your spirit; the pain of living with a feeling of yearning and loss; the strictness of waiting with patience; the harshness of living strategically, practicing control, and discipline. The knowledge of the meaning of life demands from you that you dust your morale and start fighting yourself for your life—against your apathy, ignorance, laziness, and indolence to reconquer your life gradually.

PAYING ATTENTION TO YOUR INNER WANTS AND DREAMS

How do you find out what you really want? Listen to your longings and dreams. Trust yourself and listen to your heart. We all have frustrated dreams from the

beginning of our adult lives. Dreams about friendship, about the love of your life, about the great job that will absorb us for years to come. About achieving something extraordinary in life.

The color of adult life is not a flashy one, but that is no excuse for throwing away all the dreams of your life and just resigning yourself and adapting to whatever comes your way.

A typical feature of our greatest dreams is the happiness when the dream comes true. In your working life, you may experience a strange kind of happiness after a real effort. You may gain the experience that life at this point is a success. You may experience that you are where you want to be and where you belong, that is to say that the higher meaning of your life is to do exactly what you are doing.

Great professional accomplishments may be achieved. It is within your reach to achieve mastery. You may experience that the distance between what you do and what you are vanishes. You may reach the most intense and joyful state of mind—when you accept the greatest challenges and resolve the most trying problems.

It starts with your life's dream. In the midst of a fantastic working-life—you do not find yourself, just like that. First, you must find your vision and your imaginative concept of good work. Then, in the following thereof you materialize it by working laboriously through changes and adjustments taught by reality.

Life is shaped by your self-expression. It is all there inside of us in the form of opportunities and potentials to be realized. When that happens, we see our life blossoming. The potential reaches us in a strange and magic way, like a vision, an unexpected and surprising idea. But, without our true/proper inner spirit being involved, things will not work for us. The right spirit is the ability to sense the deeper meaning of life's way of being with us - to sense life's deepest purpose with us.

AVOIDING WASTING ENERGY

Shaping your own life needs energy (1-22). Where does this energy come from? From inside of us. Life is full of energy because life itself is the source of its inner meaning. The energy is drawn from life experienced as significance, by love, by importance. Those who really know what they want are willing to fight like lions to make their dreams come true. The world appears soft and malleable when we are in control of our selves and our personal energies.

Right through the middle of our heart runs a 10,000-volt cable with unlimited energy on which to draw ad libitum. From here, we can get all the energy

needed. As long as we act in accordance with our love of life, there will be plenty of energy—until we have accomplished the measure of our days and death takes us away.

However, it is possible to waste the immense energy of life in various ways. For instance, by getting involved with matters that take more than they give. By quarrelling in vain. By frittering away our tasks and results due to lack of alertness to shortcomings. By expending our conserved energy on worthless entertainment.

Lotteries like the State Lottery, the Pools etc. are good examples of wasting time and money. First, you spend your money and energy on a ticket with artificially induced excitement and unrealistic hopes of winning a prize. The basic rules of profitability make it obvious that the lottery ticket is worth far less than the money paid for it. Many people apply this kind of lottery strategy as a common feature of their lives. 'With a bit of luck it works,' and so forth.

But, there is no such luck in life—and we hear all too often: "No luck this time." People who try to justify their unhappiness with a fatalistic attitude are typically irresponsible people. By using our vital energy properly, it is possible to conserve energy and consequently always have surplus energy. Quality of life will then be derived from our own efforts and wisdom, and we will not spend our time daydreaming about the quarter of a million prizes.

KNOWING THAT TIME IS SHORT AND LIVING ACCORDINGLY

Life is shorter than we expect. One reason is that we finish our professional careers long before we shuffle off this mortal coil. The few years of work we have left may prove to be our most significant chance of achieving something of lasting value in life. This is our chance to leave our mark on the world in more ways than just providing the requisite couple of children that nature stipulates (which can be managed before you are 18 without too much trouble).

Life is surprisingly short and time flies. The days come to an end too soon—one day ending the other. It is as if we are on a train. On board, all the more-or-less slow routines work according to the clock, signaling nothing unusual. But, seen from the outside, it is obvious that the speed of the train is 160/kph and the trip is soon over.

To grasp how short time and our working life is, it is necessary to take a look from the outside. Try to look through the windows of the train and watch the sluggish

and torpid passengers inside, cut off from the real beauty of life and quite complacent while slurping up coffee and eating pastry while they are entertained by movies on the television. Do not waste your life like that!

Time is far too short, and when you hear the voice of the engine driver telling you that your trip is coming to an end within a few minutes, it is too late to do anything about it.

ACCEPTING RESPONSIBILITY

Accepting responsibility means that you see to it that things become the way you want them to be, no less (9-15). We have far more freedom to shape our lives than is generally believed. When we start the fight for change the very first time, we often realize that the obstacles are not in the world out there but have their roots within us.

This is not to say that there will not be grumbles and complaints from your environment when you fail to live up to others' expectations and start making demands and being troublesome, but other people rarely constitute a real obstacle. If you understand how to communicate and explain your motives clearly, it is often possible to induce change.

To take responsibility for yourself means that you begin perceiving yourself as the acting cause of your life. It means that you realize how your words and actions have an impact on what your life is. Obviously, taking on responsibility is not tempting; it is like taking the first step into a cold shower. You are compelled to search out your personal attitudes to life in order to review your problematic situation. In general, it is far more appealing to pay attention to others' faults.

Accepting responsibility means changing your lifestyle and transforming yourself into a fighter. As a victim, you take things as you find them, as a fighter, you embark on a constant battle, fought with perseverance until you get what you want.

What if your boss is a hopeless case? Will he become less awful and idiotic as a result of your taking responsibility and treating him in a strategic manner? Not really. But your problem with your superior is not that he is an idiot. He can be that, as long as you do not suffer from it. If you think it your responsibility to educate all the idiots of this world, you will have your job cut out.

No, the moment you are in control of your attitude to the man as well as the way you treat him, he will start treating you far better in the future. Maybe he will even give you the freedom you so desperately want as a consequence of his sympathy for you as well as his

confidence in you. In such a process where you take on a responsibility and clean up your own house, so to speak, most people discover unpleasant truths. Actually it was not just my dislike of my superior—it was about superiors in general. And maybe there are good superiors around who will wish us the best and provide us with maximum support and working conditions, so that we may carry out our jobs in the best way possible?

Life appears to be like that all the way through. There are lots of excuses for leading a poor life but, at the end of the day, we may have to admit our own faults and prejudices. To take responsibility means trying to solve the problems.

DISCUSSION

Sense of coherence and health seems to be dependent on contributing and creating value in life. This could be the most relevant scientific argument for a strong relation between working life quality and health. But sense of coherence is dependent on the person developing his purpose of life and character, including sex-character. Many kinds of work are severely limiting the individual's possibility to stem into character and using him- or herself. Much too often a job is about collecting money, not about thriving and personal development. It is a major challenge for every organization of our time to organize work in a way that it offers room for personal development and self-exploration that in the end leads to optimal job satisfaction and lasting health.

Our viability and vigor in general is derived from our state of well-being and life as a whole. Some people are harmonious. They thrive and prosper and have the energy to solve all the problems they encounter. These people are ready and willing to communicate and they are alert and attentive to life. They represent resources to be drawn upon. Often they are very valuable to themselves—they love life—and they are shown respect and appreciation. Human beings who communicate great joy in life and a reserve of strength, are those who easily rise to the occasion and quickly adapt to getting on with other people. Quality of life is something inside you and it accompanies you wherever you go. Many people think that it is a matter of chance whether or not there is quality of life and surplus energy. Some people are born under a lucky star, they say, while others had a bad start. By chance some humans have better genes and by nature they are the chosen few, the beautiful, the talented and the marvelous, while the rest of us must accept the twists of nature and accept being plain, a bit boring not possessed of the most brilliant minds. But no. Human beings are to a much greater extent the masters of

their good or bad lives. Quality of life implies that you know and accept yourself (1-29).

ACKNOWLEDGMENTS

This study was supported by grants from the IMK Almene Fond. We gratefully acknowledge the critical scrutiny and expert linguistic assistance of Ib Ravn, Ph.D.

REFERENCES

1. Jones E. The life and works of Sigmund Freud. Trilling L, Marcus S, eds. New York: Basic Books, 1961.
2. Jung CG. Man and his symbols. New York: Anchor Press, 1964.
3. Adler A. The individual psychology of Alfred Adler. Ansbacher HL, Ansbacher RR, eds. New York: Harper Torchbooks, 1956.
4. Lowen, A. Honoring the body. Alachua, FL: Bioenergetics Press, 2004.
5. Reich W. Die Function des Orgasmus. Köln: Kiepenheuer Witsch, 1969. [German]
6. Horney K. Our inner conflicts: A constructive theory of neurosis. London: WW Norton, 1948.
7. Rosen M, Brenner S. Rosen method bodywork. Accessing the unconscious through touch. Berkeley, CA: North Atlantic Books, 2003.
8. Grof S. LSD psychotherapy: Exploring the frontiers of the hidden mind. Alameda, CA: Hunter House, 1980.
9. Ventegodt S. The life mission theory: A theory for a consciousness-based medicine. *Int J Adolesc Med Health* 2003;15(1):89-91.
10. Ventegodt S, Andersen NJ, Merrick J. The life mission theory II: The structure of the life purpose and the ego. *ScientificWorldJournal* 2003;3:1277-85.
11. Ventegodt S, Andersen NJ, Merrick J. The life mission theory III: Theory of talent. *Scientific WorldJournal* 2003;3:1286-93.
12. Ventegodt S, Merrick J. The life mission theory IV. A theory of child development. *ScientificWorld Journal* 2003;3:1294-1301.
13. Ventegodt S, Andersen NJ, Merrick J. The life mission theory V. A theory of the anti-self and explaining the evil side of man. *Scientific WorldJournal* 2003;3:1302-13.
14. Ventegodt S, Andersen NJ, Merrick J. The life mission theory VI: A theory for the human character. *ScientificWorldJournal* 2004;4:859-80.
15. Ventegodt S, Flensborg-Madsen T, Andersen NJ, Merrick J. Life Mission Theory VII: Theory of existential (Antonovsky) coherence: a theory of quality of life, health and ability for use in holistic medicine. *ScientificWorldJournal* 2005;5:377-89.
16. Ventegodt S, Andersen NJ, Merrick J. Quality of life philosophy: when life sparkles or can we make wisdom a science? *ScientificWorldJournal* 2003;3:1160-3.
17. Ventegodt S, Andersen NJ, Merrick J. QOL philosophy I: Quality of life, happiness, and meaning of life. *ScientificWorldJournal* 2003;3:1164-75.
18. Ventegodt S, Andersen NJ, Kromann M, Merrick J. QOL philosophy II: What is a human being? *ScientificWorldJournal* 2003;3:1176-85.
19. Ventegodt S, Merrick J, Andersen NJ. QOL philosophy III: Towards a new biology. *ScientificWorldJournal* 2003;3:1186-98.
20. Ventegodt S, Andersen NJ, Merrick J. QOL philosophy IV: The brain and consciousness. *ScientificWorldJournal* 2003;3:1199-1209.
21. Ventegodt S, Andersen NJ, Merrick J. QOL philosophy V: Seizing the meaning of life and getting well again. *ScientificWorldJournal* 2003;3:1210-29.
22. Ventegodt S, Andersen NJ, Merrick J. QOL philosophy VI: The concepts. *ScientificWorld Journal* 2003;3:1230-40.
23. Ventegodt S, Merrick J. Clinical holistic medicine: Applied consciousness-based medicine. *Scientific WorldJournal* 2004;4:96-9.
24. Ventegodt S, Morad M, Merrick J. Clinical holistic medicine: Classic art of healing or the therapeutic touch. *ScientificWorldJournal* 2004;4:134-47.
25. Ventegodt S, Andersen NJ, Merrick J. Holistic Medicine III: The holistic process theory of healing. *ScientificWorldJournal* 2003;3:1138-46.
26. Ventegodt S, Andersen NJ, Merrick J. Holistic Medicine IV: Principles of the holistic process of healing in a group setting. *ScientificWorldJournal* 2003;3:1294-1301.
27. Ventegodt S, Kandel I, Merrick J. Principles of holistic medicine. Philosophy behind quality of life. Victoria, BC: Trafford, 2005.
28. Ventegodt S, Kandel I, Merrick J. Principles of holistic medicine. Quality of life and health. New York: Hippocrates Sci Publ, 2005.
29. Ventegodt S, Kandel I, Merrick J. Principles of holistic medicine. Global quality of life. Theory, research and methodology. New York: Hippocrates Sci Publ, 2005.
30. Ventegodt S, Morad M, Merrick J. Clinical

- holistic medicine: Induction of Spontaneous Remission of Cancer by Recovery of the Human Character and the Purpose of Life (the Life Mission). *ScientificWorldJournal* 2004;4:362-77.
31. Ventegodt S, Solheim E, Saunte ME, Morad M, Kandel I, Merrick J. Clinical holistic medicine: Metastatic cancer. *ScientificWorldJournal* 2004;4: 913-35.
 32. Ventegodt S, Morad M, Hyam E, Merrick J. Clinical holistic medicine: Holistic sexology and treatment of vulvodynia through existential therapy and acceptance through touch. *Scientific WorldJournal* 2004;4:571-80.
 33. Ventegodt S, Morad M, Merrick J. Clinical holistic medicine: Problems in sex and living together. *ScientificWorldJournal* 2004;4: 562-70.
 34. Ventegodt S, Morad M, Kandel I, Merrick J. Clinical holistic medicine: Treatment of physical health problems without a known cause, exemplified by hypertension and tinnitus. *Scientific WorldJournal*.2004;4:716-24.
 35. Ventegodt S, Merrick J. Clinical holistic medicine: Chronic infections and autoimmune diseases. *ScientificWorldJournal* 2005;5:155-64.
 36. Ventegodt S, Kandel I, Neikrug S, Merrick J. Clinical holistic medicine: Holistic treatment of rape and incest traumas. *ScientificWorldJournal* 2005;5:288-97.
 37. Ventegodt S, Morad M, Andersen NJ, Merrick J. Clinical holistic medicine Tools for a medical science based on consciousness. *ScientificWorld Journal* 2004;4:347-61.
 38. Ventegodt S, Thegler S, Andreasen T, Struve F, Enevoldsen L, Bassaine L, et al. Clinical holistic medicine: Psychodynamic short-time therapy complemented with bodywork. A clinical follow-up study of 109 patients. *TSW-Holistic Health Med* 2006;1:256-74.
 39. Ventegodt S, Thegler S, Andreasen T, Struve F, Enevoldsen L, Bassaine L, et al. Clinical holistic medicine (mindful, short-term psychodynamic psychotherapy complemented with bodywork) in the treatment of experienced impaired sexual functioning. *ScientificWorldJournal* 2007;7:324-9.
 40. Ventegodt S, Thegler S, Andreasen T, Struve F, Enevoldsen L, Bassaine L, Torp M, Merrick J. Clinical holistic medicine (mindful, short-term psychodynamic psychotherapy complemented with bodywork) improves quality of life, health, and ability by induction of Antonovsky-salutogenesis. *ScientificWorldJournal* 2007;7:317-23.
 41. Ventegodt S, Thegler S, Andreasen T, Struve F, Enevoldsen L, Bassaine L, et al. Clinical holistic medicine (mindful, short-term psychodynamic psychotherapy complemented with bodywork) in the treatment of experienced physical illness and chronic pain. *Scientific WorldJournal* 2007;7:310-6.
 42. Ventegodt S, Thegler S, Andreasen T, Struve F, Enevoldsen L, Bassaine L, et al. Clinical holistic medicine (mindful, short-term psychodynamic psychotherapy complemented with bodywork) in the treatment of experienced mental illness. *ScientificWorldJournal* 2007;7:306-9.
 43. Ventegodt S, Thegler S, Andreasen T, Struve F, Enevoldsen L, Bassaine L, et al. Self-reported low self-esteem. Intervention and follow-up in a clinical setting. *ScientificWorldJournal* 2007;7: 299-305.